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MISSION HERALD.

—FOR THE—

CONVOCATIONS OF EDENTON AND WILMINGTON.

Vol. XVII. ELIZABETH CITY, NORTH CAROLINA, JANUARY, 1903. No. 1.

"LET HIM THAT HEARETH SAY COME."—REV. 22:17.

Diocese of East Carolina:—Rt. Rev. A. A. Watson, D. D., Bishop, Wilmington, N. C.; Rev. Frederick N. Skinner, Secretary, Clinton, N. C.: Col. W. L. DeRosset, Treasurer, Wilmington, N. C.

Convocation of Edenton.
Rev. Nathaniel Harding, Dean, Washington, N. C.
Rev. Louis L. Williams, Secretary, Elizabeth City, N. C.
Rev. Robt. B. Drane, D D., Treasurer, Edenton, N. C.
——————— Evangelist, ———————

Convocation of Wilmington.
Rev. T. M. N. George, Dean, Newbern, N. C.
Rev. Edward Wootten, Evangelist, Wilmington, N. C.
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I thought you would like to read
"Parish of St. James"

The Mission Herald

PRICE 50 CENTS PER YEAR.

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Advertising rates furnished upon application.

JANUARY, - - - - - - 1903.

If this is marked it indicates that you owe. Please remit.

Convocation of Edenton's Resolutions Concerning the Mission Herald

Resolved, That the Business Manager of the MISSION HERALD be requested to send to the Clergymen in charge of the several parishes and missions within the Diocese, and where there is no clergyman, to some responsible Layman, a list of delinquent subscrbers to the MISSION HERALD in his own charge, stating that the Convocation urgently request that he take steps to have the delinquent subscriptions collected.

The Bishop's Work.

DEC.

1. Chapel of the Cross, Aurora, said Evening Prayer, spoke on the Apportionment, preached, confirmed and addressed 3 persons. Offering Dioc. Miss., $2.95. Met the vestry.

2. S. Thomas', Bath, said Evening Prayer, confirmed and addressed 1 person, spoke on the Contingent and Apportionment funds, and preached. Offering Dioc. Miss., $1.91.

3. Same place, celebrated, speaking on the Epistle and Gospel. Offering Dioc. Miss., $1.81. After service met the congregation and explained the various assessments.

5. Calvary Chapel, Beaufort Co., celebrated, speaking on the Epistle and Gospel. Offering Dioc. Miss., $1.20.

7. Sunday, 2nd in Advent, Trinity Chapel, Chocowinity, said Morning Prayer with Rev. N. C. Hughes, spoke on the Inspiration of the Old Testament, preached and celebrated. Offering Dioc. Miss., $4.65. Met the vestry.

7. S. Peter's, Washington, after Evening Prayer, preached, confirmed and addressed 13 persons presented by Rev. N. Harding. Offering Dioc. Miss., $15.02. Met the vestry.

11. Chapel of the Holy Innocents, Avoca, said Morning Prayer with Rev. B. S. Lassiter, spoke on the Epistle, the Apportionment and Contingent funds, preached and celebrated. Offering Dioc. Miss., $3.02.

14. Sunday, 3rd in Advent, Church of the Advent, Williamston, said Morning Prayer, spoke on the Epistle, preached and celebrated. Offering Dioc. Miss., $2.45. Met the vestry.

14. At a private house said Evening Prayer, baptizing an infant.

14. Grace Church, Plymouth, at night, said Evening Prayer, spoke on the Apportionment and Contingent funds, and preached. Offering Dioc. Miss., $2.45. Met the vestry.

15. Same place, spoke on the Epistle and celebrated. Offering Dioc. Miss., 35 cts. After service met some of the congregation. In the evening had another meeting with the vestry.

16. At a private house administered to an invalid. Licensed a Reader for Rev. R. W. Hogue.

18. S. Thomas', Windsor, after Evening Prayer, confirmed and addressed 2 persons presented by Rev. B. S. Lassiter, and preached. Offering Dioc. Miss., $4.38. Met the vestry.

20. Sunday, 4th in Advent. Holy Innocents, Lenoir Co., met and addressed the Sunday School. Later, after Morning Prayer, preached, confirmed and addressed 2 persons presented by Rev. J. H. Griffith, and celebrated. Offering Dioc. Miss., $1.41. Met the vestry.

20. S. Augustine's Chapel, Kinston, after Evening Prayer, preached, confirmed and addressed 7 persons presented by Rev. C. B. Pritchett. Offering colored commission, $3.39.

25. Christmas Day, S. Mary's, Kinston, after Morning Prayer, preached, confirmed and addressed 1 person presented by Rev. J. H. Griffith, and celebrated. Offering Dioc. Relief Fund, $9.02.

25. Received Letter Dimissory from the Diocese of W. Missouri in favor of Rev. J. S. Moody and accepted same as of date, Nov. 13.

26. Met vestry of S. Mary's, Kinston.

28. Sunday, 1st after Christmas, Fest. of the Holy Innocents', S. Martin's, Hamilton, said Morning and Evening Prayer, confirmed and addressed 1 person, preached twice and celebrated. Offering Dioc. Miss., $5.88. In the afternoon, visited and addressed the Sunday School. Met the vestry.

FAYETTEVILLE, N. C.,
Jany. 11, 1903.

MR. EDITOR:—A New Year's greeting to you and all the diocese of East Carolina. May rich fruition be that of the diocese during the coming year. The parish of St. John is beginning already to look forward to the council meetings in May. We trust it will be a large meeting, and one of great spiritual benefit not only to the attendants and this town, but also to the whole diocese.

We have the latch string now,

as alwrys, ready and you will have a hearty welcome. Our house is sweept and garnished and ready for such an event. We hope our pride in the beauty of our church may be pardonable, but we really think it is beautiful.

Four new memorial windows have lately been added, on the North side, completing the number the church contains. And we think particulary beautiful in effect because they are all, both on the South and North side, designs by one artist and of a harmoniousness rarely seen. They were executed in Munich. On the South side of the church nearest the chancel is the window given by the ladies of the church in memory of Dr. Huske this memoral is completed by the, gift, of the baptistry, which is immediatly under the window, by the children of the church.

This window represents our Lord commisssning the apostles.

The next one is a memorial to W. C. McDuffie, Jr., and is the calling of St. Andrew.

The next is in memory of Jno. W. Wright, Chas. Peter Mallett, Chas. Beatty Mallett and represents Christ blessing the little children.

The last one on the South is a memorial to James Kyle, Sr., and is a beautiful conception of the Good Samaritan.

The one opposite on the North side of the church is in memooy of Mrs. Penelope Swann and Marsden Haigh. This is the "Centurion".

The next one is the "Presentation of Christ in the Temple" and is in memory of John Winslow.

The next "The Good Shepherd' is a memorial to E. J. Hale and wife. The writer should like to give his historic knowledge of these two last named gentleman for 'tis well "to mark the perfect man" but space prevents this.

The first, John Winslow, was the first Senior Warden and most active in the founding of the church in Fayetteville, to him we owe a debt of gratitude for his noble life. The last window on the North is one in memory of Rev. Jarvis Buxton and other members of his and the Lutterloh family. This window represents the Virgin mother and child.

It seems peculiary fitting that the council should meet here just after this window is completed.

For it was here in St. John's while he was Rector in '51 that the convention met and during its session he died suddenly.

A reception to the men of the Parish in the Guild rooms of the Parish House on Thursdoy night last. The object of this reception was to bring the men more closely together socially and endeavor to enlist their hearty co-operation in the Brotherhood work and the work of the Parish generally. The Rector, Dr. John McRea. Prof. Hallock and Mr- B. R. Huske made 10 minute talks, and Mrs. John McRae gave several well selected ond well rendered pieces.

Mrs. W. L. Holt sang a beautiful solo. The ladies of the Auxillery prepared the refreshments.

The reception was a success and all enjoyed it much.

The Rector and Brotherhood hope for good results.

Your Correspondent believes that such gatherings do good.

H.

Notes.

CHRIST CHURCH, ELIZABETH CITY.

The Griggs Commandery of Knights Templar attended Christ Church in a body, about thirty in full uniform, Christmas night. The rector preached a special sermon from Psalm 115:1. "Not unto us, O Lord, not unto us, but unto thy name give the praise."

The Christmas party of the Sunday school took place at the Naval reserves Armory Monday night 29th. December. The weather was inclement but it did not keep the little ones away.

All had a happy time, and each one carried away a box of candy and bag of fruit and nuts.

ST. PAUL'S CHURCH, CLINTON.

The new church is going up rapidly and it is hoped the building will be ready for services by Easter.

Fire at St. Marys.

On the 9th inst. St. Mary's school met with a heavy loss in the destruction of its Infirmary. Loss on building and contents, $1950.00. As this building was removed from others, and was not supplied with chimneys or flues it was considered safe from fire. Consequently there was very little insurance, only five or six hundred dollars. There is cause for many thanks that all the patients (eight) got out unharmed. We suppose the Infirmary will be rebuilt at once.

Christmas in Wilmington.

ST. JOHN'S.

The Christmas of St. John's Sunday school took place yesterday afternoon (Dec. 31st.) and was a jolly event to the young people. The children first marched into the school building and participated in a beautiful song service, after which Prof. Washington Catlett, superintendent, delivered a short, but highly entertaining address. Then they all gathered around the tree, which was a dazzling and lovely sight bedecked as it was with many different colored candles, sparkling tinsels, toys, etc, and amid utmost merriment the presents, which were inclusive of plenty of goodies, were distributed.

ST. PAUL'S TREE.

The Sunday school Christmas tree of St. Paul's Episcopal Church was celebrated last night (Dec. 31st) The Programme arranged for the occasion wss a beautiful one and thoroughly enjoyed by all.

A song service by a special choir and the rendition of carols by the children were first on the programme, followed by an able address by Rev. Mr. Dickinson, the rector of the church, which in turn gave place to the presentation of gifs from the brightly lighted and glittering tree.

THE CHAPEL OF THE GOOD SHEPHERD.

The Christmas entertainment (Dec. 29th) by the Sunday school of the Chapel of the Good Shepherd, Sixth and Queen streets, was greatly edjoyed by a large number of young folks. The exercises consisted of young folks. The exercises consisted of the presentation of a very handsome tree, laden with gifts and contributed by St. James' Sunday school. The presents were distributed from the tree to the children during the progress of very appropriate Christmas exercises.

The Rev. Henry Wingate, Priest, died in Plymouth, N. C., on Sunday, the 2nd after Epiphany, Jan. 18th and was buried in Grace Church Yard, same place, on the day following by the Rev. Messrs. Eborn and Drane assisted by a full congregation. The Masonic fratrently, of which the deceased was a member, rendered their ritual also.

He had been in failing health for several months and had been making strong effort to recover While under treatment at Greensboro, N. C., he felt that he had not long to live here and a strong desire came to him to return to Plymouth, where he had recently resigned the Rectorship of Grace Church, to die. He had been there but one week when the end of all his sufferings came and he fell asleep in the midst of kind friends attended to the last by the loving ministrations of his faithful wife.

Mr. Wingate was characterized by earnest sobriety. He was gentle and modest and yet courageous for the truth, "speaking the truth in love" seemed true of him.

These qualities commanded attention to his public discourse one felt that there was godly sincerity here and quickly gave heed to him, and always there was a reward of solid good sense, strong reasoning and sound theology. While his delicate appearance sometimes excited pity for his physical condition the strength of his preaching gave a sense of relief and confidence in him.

May the benediction of his good life be blessed of God to the comfort of his widow and too little children.

D.

Happiness Makes Happiness.

A woman who had many sorrows and burdens to bear, but who was noted for her cheerful spirits, once said in explanation:

"You know I have no money. I have nothing to give but myself; and so I made the resolution that I would never burden anyone else with my troubles. I have always smiled in the face of every misfortune. I have tried to never let anyone go from my presence without a happy word or a bright thought to carry with him. And happiness makes happiness; I myself am happier than I would have been had I sat down and bemoaned my fate."—Parish Visitor.

An artist was asked to paint a picture of a decaying church. Instead of putting on the canvas an old tottering ruin, he painted a stately edifice of modern granduer. Back of the open portals could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained-glass windows. Just inside the grand entrance, guarded on either side by a "pillar of the church," in spotless apparel and glittering jewels, was an "offering plate," of goodly workmanship for the offerings of the fashionable worshippers. Directly above the "offering plate" suspended from a nail in the wall, there hung a very simply painted square box, bearing the legend, "Collection for Foreign Missions." But right ever the slot, through which contributions ought to have gone, he had painted a huge cobweb.—The Ram's Horn.

If you wish your neighbors to see what Jesus Christ is like, let them see what He can make you like. If you wish them to know God's love is ready to save them from their sins, let them see His love save you from your sins. If you wish them to see God's tender care in every blessing and sorrow they have, why let them see you thanking God for every sorrow and every blessing you have. Example is everything.— Kingsley.

Possibly, we may learn that all through human history, the remnant saves every good cause, preserves the highest ideals, and keeps alive religion for the blessing and saving of the world. It always has been the few faithful ones who have won the day for Christ, and the hope of the world is ever in the seven thousand who have not bowed the knee unto Baal.

"A broad, upright man gets wrong once in a while, but if you will only give him time enough, he will get right again."

Neglected Parishioners.

As a rule, they who complain most of neglect in a parish are they who do the least to help and encourage it.

There are a few rules which, if observed, would effectually prevent all this feeling of neglect.

1. When you go into a new parish, take a letter from your former rector, and present it the first opportunity, and make the acquaintance of the rector and tell him your place of residence.
2. Pay according to your ability.
3. Engage in some church work. The Sunday School is a good place. Intimate to the rector a willingness to help in some way the work of the Church.
4. Be present and punctual at church whenever it is open. Join heartily in the service, and do all you can to make it spirited and attractive.
5. While as yet you are a stranger in the place, do not go visiting from one place of worship to another, to look about. Stand by your own. If you have no preference or convictions, you are not of much account and cannot expect much notice. If you have any preference and convictions, then act upon them, and you may be sure you will not lack appreciative recognition and sympathy.--Living Church.

Did you ever notice that the man who says that he is kept out of Church by hypocrites is not influenced by them anywhere else? Business is full of them, but if he sees a chance to make money, he doesn't stop for that. The theater is full of them, yet he goes there. Society is full of them, still he goes in society. But to meet a hypocrite in church would soil his purity.

The infidel sneeringly remarks: "Two-thirds of the churcd members of this country are women." Very trur. It is also true that out of 45,000 convicts in our state prisons, more than 43,000 are men! Now what?—Exchange.

"Christian assemblies, as a rule, need far less to be taught than to exercise themselves in devotion. To crowd prayers and hymns in a corner, and make the reception of the minister's thoughts the main thing, is giving stones for bread. We desire to emphasize the general fact that the coldness of religious feeling, which is a conspicuous defect of Protestant Churches, is largely due to the failure of those churches to make suitable provision for worship in their services."—Beecher.

If men were as anxious to be worthy of position as they are to gain it, the world would have more great men.

Henry VIII. and the Church of England.

BY REV. R. W. LOWRIE, D. D.

Did Henry the Eight found the Church of England? No; he only found it.

As he found it in full existence and usefulness, complete in every way, he could not possibly found it.

He could not found it, for it was founded already. To find is one thing, to found is another. He assuredly found it, for he did find it.

Thus, while he may be called the finder, he cannot be called the founder of the English Church.

The founder he could not be, for the very reason that he found it.

If he had not found it, he might have founded it; that is, if kings can found churches, (which I seriously doubt).

Had he founded it, he could not have found it; and this latter he did, seeing it with his eyes and hearing it with his ears.

To say that he "did found it" would be bad English, as well as false history. We could only say to be grammatical and historical, "he did find it."

He found it, and found it in England, all over England. It was there when he was born, the Church of his fathers, forefathers and godfathers.

It was there, in full vigor, before he was born—before any Henry was on the throne, or Edward, or William or Alfred.

The founder of the Church of England was probably some Apostle or other ancient. Henry was only the finder, as you or I might be of a Church edifice, or monument, or the house of a friend.

As the Church of England was in and all over England, how could he help finding it? He found it before it was lost. It never was lost. (Yet he found it.)

He found it as he found England, Ireland, Scotland and Wales. He found them in existence; he found the Church so also.

How, then, could he have founded it? Did he found the Kingdom of England? No more, the Church of England.

He was not called on to found any Kingdom; he was not to found any Church. (Quite possibly, he could not have done either).

He was much better at destroying things than in building them up, not being, if we may believe people, a very "edifying" monarch.

Neither Henry, nor Elizabeth, nor Mary, nor any other King, Queen, or subject of them, founded this Church, though they all meddled with it, and wanted to rule it.

The Church was planted in England while that country was called Briton; then, England and her Church passed through the Saxon period; then the Norman, then the reformation times; but, while her name changed, she did not, and, Henry or no Henry, went on with her work. Henry is dead and gone, but she goes on since, as she had done before.

Name is a small thing; identity is the question! A woman marries, changes her name, yet is the same person. A man reforms, a child washes, and they stay the same persons.

The Church of England was always the Church of England and is still, tho' at different times, in all these 1900 years, she has been differently designated.

All the Henry's in the world could not have founded our Mother Church. Henry the VIII. found many things, monastries and so on; but he never cared to "found" them—he did only find them. I myself have found in my life several colleges and hospitals, but I never founded any. Henry founded the Church as much as Leo VIII. founded United Italy; Leo "found" the Kingdom of Italy. Henry, in like manner, did "find," but he did not "found" the Church of England.

Rev. Robert S. Barrett, D. D., gives in a nutshell the relations of Henry the Eighth to the life of the Church. He says:

"How about Henry VIII? Well, he gave his tardy recognition to the Reformation in the English Church. But what of that? Of course that no more made him the founder of the English Church than Constantine's royal recognition of Christianity made him the founder of Christianity.

"Suppose the Catholic Church of France, with its Bishops and clergy and laity, seceded from the Roman dominion, would that be the beginning of the Church in France? Suppose Poland could throw off the yoke of Russia, would that be the founding of Poland? Does the Church of England begin with Henry VIII? Magna Charta speaks of the Church of England hundreds of years before Henry was born."

What is The Approament Meant For Domestic And Foreign Missions?

The "Great Commission" of our Lord to His Church is, "Go ye into all the world, and preach the Gospel to every creature."

The Missionary Society is the Church undertaking to carry out this command, and every baptized person is therefore a member. This fact is emphasized in the Constitutisn of the Society shall be considered as comprehending all persons who are members of this Church."

All extension of the Church in this country from place to place since it was first brought to these shores has been the direct result of missionary work by the Parish, by the Dicese, or by the General Missionary Society. What we have and are to-day, therefore, as Christians, we owe to such work.

For this work in this country (Domestic Missions) and abroad (Foreign Missions) the Society (that is the Church) has pledged and contracted to pay during the year, before September 1st, 1903, $850,000 (including appropriations of the American Church Missionary Society) in faith that offerings in this amount will be received. The Society asks for $600,000 in parish offerings and individual contributions under the Apportionment plan, and from the Woman's Auxiliary and the Sunday-schools it asks for $200,000, making, with $50,000 interest on invested funds, the $850,000 above referred to. If the Woman's Auxiliary and Sunday-school offerings had been included, the apportionment to each diocese would of necessity have averaged one-third larger.

The "Apportionment Plan," set on foot by our representatives at the time of the last General Convention, in San Francisco, is a method of requesting from each Diocese and Missionary District an amount which is thought to be its fair proportion of this $600,000. Carried to its logical conclusion, this Plan contemplates likewise that those placed in charge of this apportionment matter in each Diocese and Missionary District will subdivide this amount as they may deem best, and ask each parish and mission to contribute their portion of this sum, and it is earnestly desired, moreover, that every rector shall seek to bring home to those under his charge their responsibility to contribute toward the sum asked from the parish in due proportion to their ability.

The Apportionment Plan is therefore an effort to secure, in proportion to their means, offerings from all the members of the Society, that is, directly from every baptized person in the Church, for the extension of the Kingdom of our Lord in this world.

It must be remembered that the apportionment is not a tax nor an assessment, neither is it a limit for any one's offerings for this work. Divided amongst all without regard to ability (although such would not be an equitable way), the total sum asked for would average less than eighty cents (80 cents) a year from each. This amount for the whole year should not be a burden to the humblest person among us, while many will feel it their duty and privilege to contribute many times this amount.

The missionary work in the United States is among the white people, the Indians and the colored people, in forty Dioceses and twenty-one Missionary Districts, and 1,100 workers at mission stations, in schools and in hospitals, are now employed therein. This is known as the Domestic work of the Society.

In Africa, China, Japan, Haiti and Mexico, there are 625 missionary workers at mission stations, in schools and in hospitals, and this constitutes what is called the foreign work.

The duty and privilege of every one of us is certainly to support

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MISSION HERALD

VOL. XXII. WILMINGTON, NORTH CAROLINA, JANUARY, 1908. No. 1.

BISHOP'S LETTER.

Dear Brethren:—

Early in the morning of October 26th, shortly after writing my last letter, I left Lawrenceville, and that afternoon about six I arrived in the little country community of Roxobel, Bertie county. The next morning, the first Sunday I have been in Roxobel, we had a sweet service in the little church, during which I confirmed five persons, presented by the Rector Rev. John B. Gibble. That afternoon we drove to Woodville, where we held services that night and the next. Monday afternoon I spoke to a full gathering of the Woman's Auxilliary about the General Convention in Richmond. I confirmed three Monday night. Tuesday afternoon we took the train and then carriage for Murfresboro. That night we had Evening Prayer, celebrated the Holy Communion and confirmed one. Early in the next morning we took the boat for Winton where we had service that morning and night, and spoke in the afternoon to the Woman's Auxiliary about the Richmond General Convention. Thursday we went by boat, train and private conveyance to Gatesville, where we had service that night and the next morning in the Methodist church. Our Methodist brethren have kindly offered us the use of their church while our own house of worship is rebuilding. I went over the church carefully with Mr. Gibble and Mr. Kellogg, who is giving his service as superintendent of the building. The work is going forward satisfactorily, and, when it is completed, we shall have in Gatesville one of the most churchly and beautiful little churches in the Diocese. Friday afternoon we drove out to St. Peters for service. Saturday we went to Windsor. Sunday morning we had a lovely service, a most interesting confirmation class, and a successful business meeting afterwards. This closed my work this Fall in Mr. Gibble's field, and enjoyed the work. Under his sensible and energetic direction the work in his large territory is going forward in all ways. Immediately after the business meeting Judge Winston and I drove sixteen miles to Avoca in time for an interesting afternoon service. It was a delightful drive with my old classmate on a beautiful Fall day.

Monday I went over Albemarle Sound to Edenton, spent a few hours there, and then took the boat for Columbia. Mr. Eborn met me at the boat and my good old friend Sheriff Harrel, with whom I stayed I confirmed three that night at an interesting service. Service the next morning, and then, after early dinner Mr. Eborn drove me to his sweet home, the vicinity of old St. David's Parish. We had service that night at Creswell and in St. David's the next morning. Wednesday afternoon we drove to Roper, twenty miles away. A severe wind and rain storm came on us shortly after leaving Mr. Eborn's, but a blacksmith shop opened wide its welcome door, and in we drove for shelter for Bishop, priest, horse and buggy.

After a long cold drive we reached Mr. Blount's warm and comfortable home. We held service in Roper Wednesday night, Thursday morning and night. At the Thursday night service I confirmed a young man, and after service organized a woman's guild and branch of the Woman's Auxiliary. It has already, I learn, started forward in good work. I was invited by the superintendent of the graded school in Roper to visit the school in the morning of Thursday and to talk to the children. I accepted the invitation and I enjoyed speaking to the bright and attentive little folks. Whenever I can I go to the public schools, meet the superintendent and teachers and talk to the children. I am deeply interested in the public schools. I am proud of the advance they are making in North Carolina, and it is my desire to help them forward in any way in my power. I congratulated Roper on its fine public school, for the size of the place its school is not exceeded in the state.

From Roper I went by train to Pantego, where Miss Jarvis met me, and drove me four miles to her father's hospitable home. Mr. Noe was waiting for me, ready to take me for my week's work over his broad field, the county of Hyde. That afternoon we drove eight miles to Leechville and stopped with Mr. Bishop. That night in his home we had a simple service, at which I preached and baptized a child.

Saturday we drove to Mr. Wahab's to dinner, and I spent the afternoon writing letters. Sunday morning we had an interesting service in St. John's church Makeleyville. I confirmed three young men, administered the Holy Communion, and after the service organized the mission of St. John's, Sladesville, and made permanent arrangements for the payment of its share of the clergyman's salary. We discussed more particularly the moving of the church to Sladesville, and determined to have the work done in the next few months. That night we baptised a child in the village of Sladesville, had Evening Prayer and preached in the school house. Then I organized a guild and a branch of the Woman's Auxiliary. The women took hold with interest, and we all have good hope of building up in this portion of Hyde county an active and vigorous mission.

Monday morning we drove twenty miles to Fairfield. That night a congregation crowded the little church to take part in Evening Prayer and listen to the sermon of the Bishop.

The next morning I consecrated the sweet churchly and well appointed little building as All Saint's church. Our few faithful communicants were full of joy over the realization of their hopes, and I was glad to see that with their rejoicing went the kindly congratulations and good wishes of the whole community. Here I also organized the mission of All Saints, Fairfield and congratulated them in the active work of the missions society, which they had themselves organized. Tuesday afternoon Mr. Noe and I drove sixteen miles in a drving north east storm to St. George's. The storm was too severe for service that night and we spent the evening by Captain Spencer's comforting, cheering, crackling fire.

The storm cleared away next morning so that we had a fair attendance at the morning service and Holy Communion, at which I confirmed one more, and that night a large and hearty congregation gathered in the church to take their share in the worship of God and to listen to the preaching of His word.

Thursday we drove to Swan Quarter in time for dinner with Mr. Barber, our retired missionary, who did some fine work for God and His Church for more than thirty years in Hyde county. We had a warm welcome from him and his good wife and pleasant talk with him over the work in the county. He is as much interested as his Bishop and gave him some wise counsel in administering the Church in that part of the Diocese. We had a good congregation in the graded school that night, made up of our good Christian brethren of all the churches and the next morning our few faithful communicants met at Mr. Brown's house for the annual sacrement of our dear Lord's Body and Blood. After this service, I drove to Mr. Wahab's to dinner and went to Makelyville, where I took the boat for Belhaven.

ROBT. STRANGE.

BISHOP'S VISITATIONS.

Jan. 5.—Boardman.
Jan. 10.—New Bern.
Jan. 11-13—Beaufort.
Jan. 19.—Goldsboro.
Jan. 26.—New Bern, Christ church. and St. Cyprians.
Jan. 31.—Lumberton.
Feb. 2.—Maxton.
Feb. 6.—Clinton.
Feb. 9.—Kinston, St. Mary's and St. Augustine.
Feb. 10-11—Burgaw Convocation.
Feb. 17-24—Williamston—Mission.

THE EARLY COLONISTS.

(Contributed.)

As so little was said at the recent General Convention relative to the early colonists who first occupied Roanoke Island on the North Carolina coast, we are prompted to write the following: The reason the Diocese of East Carolina did not commemorate the third Sunday after Trinity, June 16, 1907, as a day of special thanksgiving for 300 years of English Christianity in America, was because this section has a history so little known, and the Council last May ordered that Sunday, August 18, 1907, be observed, as that Sunday was the nearest anniversary of the day on which the sacrament of Holy Baptism was administered to Virginia Dare in August, 1587. It seems that a very few people at the General Convention knew that 23 years before the 13th or 14th of May, 1607, the date the first colonists landed on Jamestown Peninsula, Sir Walter Raleigh, who had been given the right by Queen Elizabeth of England to make discoveries in America and to possess the lands which he might discover, which were not owned by Christian people, sent out persons to explore this country. He had been given a grant for all the land from Nova Scotia to Florida and in honor of the virgin queen, this whole Atlantic coast was called Virginia.

The first expedition went out in 1584 and from then until 1590, the date of the last colony, Raleigh spent $200,000 of his own personal means.

This first expedition was one of exploration under Amadas and Barlowe, having crossed the Atlantic Ocean they came through an inlet and landed on the Northern end of the Island of Roanoke. From there they explored the Sounds, met the Indians, who told them of the great country inland and of the abundance of fish and fowl. They soon returned to England and took with them the Indian chiefs Manteo and Wanchese. In the following year 1585 the first colony was sent out. It was composed of 107 men and came over in seven ships. They also explored, built rude houses, planted crops and waited patiently for more men and food to come from England. In the meantime their provisions became scarce and their crops were in an immature condition when Sir Francis Drake, the great sea rover, anchored off the island with a fleet of vessels. He enquired about the colony and offered to supply any immediate needs. The colonists requested that he should take all the sick and weak men back to England and to furnish food for those who would remain, also to leave a vessel in case they should be compelled to leave later on. Drake complied with the request but during a terrible three days storm, the promised vessel with many colonists and food on board was driven out to sea and lost. The others realizing that their food was gone and part of their number lost became discouraged and homesick and begged Drake to take them back to England which he did; thus ended the first attempt at colonization. Fifteen days afterwards Sir Richard Grenville arrived with three vessels containing the long looked-for supplies and found all the men gone. In order to hold the country for England until another colony could come he put fifteen men in charge with food enough to last two years and returned to England. Part of these men were murdered by the Indians and the others disappeared in a boat while oystering, as was learned later on for the Indians told Manteo all about it. This is considered the second attempt at colonization. The third attempt was made in 1587 when 150 persons came over, of whom 17 were women and nine were children. Manteo and Wanchese returned with these. A few days after the arrival the first child of English parents on the soil of North America was born. Her mother was Eleanor Dare, daughter of Governor John White and because she was the first white child born in what was then in Virginia. She was called Virginia Dare. The Sunday before her birth Manteo was baptized. His three years in England had no doubt converted him to Christianity and of his own free will he voluntarily waited to be baptized in the presence of his own people, for Wanchese was not baptized and had Manteo's baptism been compulsory, as one writer has said, it stands to reason that Wanchese would have been baptized also.

The Sunday after her birth, which was on the Friday following Manteo's baptism, she was baptized and the 18th of August, 1907, was the Sunday nearest to it which makes just a little over 320 years ago. This baptism of the adult Indian and of the white infant by Reverend Thomas Hariot were the first Christian sacraments administered in North America. Let us note particularly that she was baptized 27 years before the Indian Princess Pocahontas was, yet on the walls of the rotunda of the capital in Washington City, it is this Indian Princess who is figured in that magnificent painting, as receiving the first baptism in the colonies, in the old church at Jamestown, where she was named Rebekah. A great misrepresentation of true history, made no doubt owing to the ignorance of the artist, and allowed its position in the great capital of the nation through the same lack of historical knowledge. The colonists on Roanoke Island soon found that to make possible and permanent their home in a new land with unfriendly Indians, many things were needed more than they had provided. So at their earnest request their leader, Governor White, grandfather of Virginia Dare, consented to return to England and to bring more persons to strengthen their power. He went and took with him fifty men. Before leaving it was agreed between them that if the colony should be compelled to leave the island they should go to Croatan, where the Indians were more friendly to them. And if they should leave they were to write on a tree in plain letters the name CROATAN, and if their leaving was caused by any trouble with the Indians, they should make a plain cross mark over the word. When White reached England he found war going on with Spain and England threatened with an invasion by the famous Spanish armada. His queen needed and demanded his services and he was not able to return until 1590, three years later. When he arrived he could find no trace of the colony that he had left there. Every one was gone and he could find nothing of them. Near the shore he found a tree with the letters CRO; plainly cut on it, and not far off another tree with the letters CROATAN cut on it. There was no cross mark on the tree. He thought that they were safe at Croatan and went on his vessel to set sail for that place, but a storm detained him until his provisions were nearly gone. He wanted to go to the West Indies for provisions and repairs on his vessel but was compelled on account of the stress of the weather to abandon that and he finally went back to England. This was the fourth and last attempt to sustain an English colony on Roanoke Island. This colony was never heard of again and is alluded to in history as the lost colony. Much has been written of the Indian Princess Pocahontas, and much sentiment has clustered around her association with the Jamestown colony which came over twenty years after and were advised by Raleigh, on account of the unfriendly and dangerous Indians and the dangerous coast, of what is now, North Carolina, not to go there, but to go up what is now the James River and to effect a landing and colonize, yet few have given thought to the young English girl, Virginia Dare, whose birth, baptism and mysterious disappearance twenty years earlier in Eastern Carolina link her forever with the tragedies of history. These almost forgotten facts are our precious heritage and that is the reason the eighteenth day August was chosen by the church in East Carolina to commemorate the 300 years of Anglo-Saxon Christianity in America. Why would it not be a most opportune time when the Council meets in Elizabeth City next May to make a pilgrimage to Manteo on Roanoke Island and hold a commemorative service, on the very spot so hallowed in memory and consecrated in thought? The Bishop of the Diocese is in accord with such a move and has expressed himself as bring willing and anxious to see it put into effect.

Why not at the same time unveil a suitable cross to commemorate the day and the historical event?

The historical society of North Carolina has already erected a memorial of some kind. Why should not the church members in this Diocese give money to erect a cross? The writer recently mentioned the plan to one of his parishioners in Winton and her reply was: I will give $5.00 toward a cross. There are no doubt, many others who will give liberally towards this object. Kindly write to the Mission Herald and give us your views and suggestions and let us create a sentiment in its favor.

IN MEMORIUM.

The Hon. Thomas Gregory Skinner entered into rest in the 66th year of his age, December 22nd, 1907. He was buried in Holy Trinity Cemetery, Hertford, N. C., December 26th.

Members of the bar, the Masons and Elks attended, besides his numerous relatives and friends.

He was for many years well known in public life and distinguished for many public services.

In his later years he was known to the writer as a most faithful Church worker, being superintendent of the Sunday School, Bible Class teacher and attendant at all church meetings, besides being Junior Warden of Holy Trinity. Others who knew him better will write more fully of his public life, as soldier and statesman.

He was a most faithful friend and [illegible] and a generous supporter of every good task and the last year of his connection with the Sunday School was signalled by the largest offering made by the Sunday School. He was an unwearied student of the Bible and ready for all good work that came within his reach.

"May he rest in peace and let light perpetual shine upon him."

A Time to Worry.

There may be, according to the writer of the book of Proverbs, a time to worry, but few people know when that time is. They are so quick to cross the bridge before they come to it that they are continually making themselves miserable.

Among the strange histories of human achievement, and failure one of the most pathetic is that of the last years of the inventor, John Ericsson, who, after a lifetime of valuable labor, shut himself away from men, and devoted himself to the task of devising means by which future generations might manufacture power when the present supplies of fuel should be exhausted. The effort was, of course, a failure, for he was trying to solve a problem before its time.

It is a picture of what is going on in a small way in thousands of lives every day—the worry over remote contingencies, or contingencies which, if less remote, suddenly shrink to trifles if met with dauntless face.

THE MISSION HERALD.

OFFICIAL ORGAN OF THE DIOCESE OF EAST CAROLINA.

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EDITORIALS.

The Mission Herald goes out this month from its new home in Wilmington whither its office of publication has been removed. It is fitting that the diocesan organ should be published from the See City where it has the best facilities for making it what the organ of the diocese should be; where it is in close touch with the Diocesan himself; and is at the centre of Church life in the diocese From this centre it will go out henceforward, bearing its message of life and work and progress, purposing as of old to contribute its share toward the work of the Master and the spread of His Church.

This issue begins a new year, a new volume, and the twenty-second year of the paper's life. To its readers it sends the happiest of New Year Greetings, and looks forward with them to another twelve month's of joyful labor and accomplishment. And to those who labor as well as pray such greetings are especially sent. To the slothful and the sluggard, in the Lord's vineyard as elsewhere, good wishes are but wasted breath, for they fall upon ears that hear not, and hearts that know not the secret of life's sweetest joy. Happiness lies not in idleness but in useful activity; not in idle sighing for what we have not, but in taking what we have, however small the talent or limited the opportunity, and making that little do noble service. Our wishes for a "Happy New Year, therefore, bespeak for all a year filled with splendid service, in small things as well as great, whose crowning joy shall be the consciousness of actual accomplishment for the good of men and the glory of God.

We regret very much that there was no December issue of the Mission Herald. The copy was prepared and sent to the printer but owing to congestion of other work the Herald could not be handled, so the copy was returned to us. Arrangements were made to have the work done elsewhere, but it was so late in the month that we decided to abandon the effort fora December issue and carry the matter over to the January issue. The items of diocesan news in this issue were mostly contributed for the December number, as was also the Bishop's Letter and the matter for the Auxiliary Department. Though they are a month late in appearing they are still full of freshness and interest and we take this opportunity of thanking the several contributors for them. Such items are solicited from every parish and mission in the diocese, and we hope they will be sent in with systematic regularity.

Elsewhere in this issue appears a very interesting and instructive article on "The Early Colonists," written especially for the Mission Herald. The facts of history which it reviews should be familiar to every man, woman and child in the diocese and it deserves the careful study of every reader of this paper. In addition to the fact that the first white child born in America was born in this diocese. that child was baptised by a clergyman of the Church of England, and that, with the baptism of the Indian chief Manteo a few days before, was the first administration of the sacrament of baptism on this continent. The writer of that article makes the timely suggestion that a cross be erected on Roanoke Island to commemorate these events, and that the representatives of the diocese to the next annual council, which meets in Elizabeth City, go on a pilgrimage to that island for the purpose of unveiling the cross. We heartily approve the suggestion, and we hope the matter will be agitated till a worthy stone cross is built on that historic spot. The Mission Herald will welcome correspondence on the subject, and will publish such correspondence when it is so desired.

WHITEHEAD—URQUHART.

The marriage of Dr. Clifford A. Whitehead and Miss Pattie Thompson Urquhart was celebrated at Grace Episcopal Church at Woodville at high noon, on November 27th, Rev. J. B. Gibble, Rector of the parish, officiating. The bridal party consisting of Miss Mamie Urquart, sister of the bride maid of honor, and Dr. Richard A. Urquart of Baltimore, who gave the bride away. The ushers were Messrs Paul Whitehead, brother of the groom, W. E. Pennington, C. C. Austin and Dr. R. L. Carr, R. G. Allsbrook was best man.

The visitors from a distanse were Dr. Richard A. Urquart of Baltimore Jas. C. Urquhart of New York, John Y. Urquahart of Washington, D. C. Mesdames Jas. Pender, Chas. M. Parks M. J. Cobb of Tarboro, Miss Mary Whitehead of Ayden, Miss Lalla Rouke Cherry of Conetoe, Miss Janet Alston, Littleton, Misses Nichols and Lyons, and Mrs. J. B. Gibble of Windsor, Miss Manson of Virginia, Dr. Chas. M. Smithson of Rocky Mount, W. T. Whitehead of Enfleld, father of the groom, W. H. McNair of Tarboro, T. T. Cherry of Conetoe and Lt. Gov. Winston of Windsor.

Dr. and Mrs. Whitehead are now on a visit to New York, Toronto and other cities and will be at home after December 15th.

DAY BY DAY.

"Perform today's duties,
  And pray today's prayers,
Enjoy today's beauties,
  And bear today's cares.

"To God bring thy sorrows,
  From Him take thy rest,
With him leave thy morrows,
  And thou shalt be blest.

—Sel.

Cp283.09 -

VOL. XXIII NO. 4

The Mission Herald

Mrs Elizabeth Martin

1584

1587

1883

"Let·him·that·heareth·say·come" Rev. 22:17

The Day of Resurrection!

Earth tell it out abroad,
The Passover of Gladness,
The Passover of God.
From death to life eternal,
From earth unto the sky,
Our Christ hath brought us over
With hymns of victory.

Our hearts be pure from evil,
That we may see aright
The Lord is rays eternal
Of resurrection light,
And, listening to His accents,
May hear so calm and plain,
His own, "All hail," and hearing
May raise the victor strain.

Now let the hymns be joyful,
Let earth her song begin,
The round world keep high triumph,
And all that is therein,
Let all things seen and unseen
Their notes together blend,
For Christ the Lord is risen,
Our joy that has no end.

EASTER, 1909

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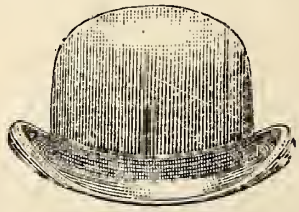

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MISSION HERALD

Vol. XXIII. WILMINGTON, NORTH CAROLINA, EASTER, 1909. No. 4

BISHOP'S LETTER.

My Dear Brethren:

Since I last wrote you, I have done much work, have travelled far, but have made few official visitations.

The first Sunday in February I spent in Cronly, a little town on the Seaboard Railway, about seventeen milesfr om Wilmington, the site of the Acme Fertilizer Manufactory. The manager of the factory, Mr. G. H. Smith, is interested in everything that makes for the welfare of the village, and he feels that there is an opportunity for the good work of the Church to which he belongs. I spent a pleasant day and preached twice to the people. I hope soon to begin regular service there. The next day I went to New York to attend a special meeting of the House of Bishops. For two days we were in session, during which time we elected two missionary bishops, Rev. N. S. Thomas for Wyoming, and Rev. Jenjamin Brewster for Western Colorado. We also discussed the petition from 1,100 clergymen to take some action on the amendment to Canon 19. We concluded that this was a matter which should come be- and we refused to takeomrecmenwMa fore the next General Convention; and we refused to take any action.

The next day after my return I went to New Bern for the second Sunday in February. In the morning, I preached, confirmed ten persons and celebrated the Holy Communion in Christ Church. I could see the good effects of Archdeacon Webber's Mission held just before Christmas. I was delighted to find that Mr. Brown had already entrenched himself so strongly in the affection and esteem of his people; and under his ministration I look forward to harmony and steady growth in this fine old parish.

We drove out in the afternoon to the Mission of St. Thomas, where I found a good congregation. I held a short congregational meeting after the service, in which the people offered to raise $100 a year for regular monthly services.

I think Mr. Brown will build up a good country congregation here. At night I preached at St. Cyprian's to a congregation which crowded the Church, and confirmed twenty-eight persons. Mr. Taylor is doing fine work among his race. He and the congregation are enthusiastic over the building of a new Church. It will be a handsome and convenient edifice of brick, and the best part of the matter is that they expect to build it and largely pay for it themselves. I went home Tuesday, and Friday afternoon started for a week's journey to Florida and Georgia in behalf of the Commission appointed by the last General Convention to raise a pension fund for the aged clergy of five million dollars. I spoke four times in Jacksonville and three times in Savannah. I am one of the three Bishops on this Commission for the Southern Department, and I am deeply impressed with the importance of this work. It is to me the work today for the whole Church. I am glad to find that my interest is shared by both clergy and laity.

I read the service and preached the first two Sunday mornings in Lent in St. James' and the third in St. Paul's. The three nights I preached in St. John's on helps to holy living, two sermons on Prayer and one on Holy Communion. Thursday night the 11th, I attended the meeting of the Vestry of St. James, and discussed at length with them the men whom we might call and secure a Rector of the Parish. Sunday the 21st, I made my annual visitation to Chapel Hill. Bishop Cheshire expected to be with me the same Sunday; but he was called away Saturday by the death of a near relative. So I confirmed six persons and preached in the Chapel of the Cross in the morning. At night I preached in the University Chapel, which I had been especially requested to do by the Committee of the Faculty as the University preacher for March. Mr. Hogue has settled to his work as the Rector of the Chapel of the Cross and of the more than one hundred and fifty boys at the University. I was rejoiced to see that he is fulfilling my high expectation. It is a fertile and inspiring field; and, in the estimation of faculty and students he is working it well. I trust, my dear friends, that this Lent has been of much spiritual profit to you; and I wish you all the joy that should be yours on the glorious Easter Day.

ROBERT STRANGE.

Bishop's Visitations.

March 21—The University.
March 26—St. Mark's, Wilmington.
March 28—Beaufort.
March 29—St. John's, Wilmington.
March 31—Goldsboro.
April 1-11—Goldsboro, Mission.
April 12—St. James', Wilmington.
April 18, A. M.—Faison.
April 18, P. M.—Church of the Good Shepherd, Wilmington.
April 25, A. M.—Fayetteville, St. John's.
April 25, P. M.— Fayetteville, St. Joseph's.
April 25, Afternoon—St. Thomas.
April 26—Red Springs.
April 27—Fayetteville, St. Phillips.
April 28—Hope Mills.

The Church Can and Will.

Mayoden is a mill town in the northwest corner of the Diocese of North Carolina. The operators of the mill number some twelve hundred. They are of pure Anglo-Saxon extraction, which is largely the same kind of people that the Church is working for throughout the mountains of the South. An attractive Church, well located, was built soon after the town was started. "Meanwhile a two-room cottage near the church was secured for a parish house. One room was fitted up for a lecture room. There the children were gathered. One night the minister would read to them. Another night there would be a magic lantern. The other room was made into a reading room. The young people flocked to this place, and good effects were seen immediately. Then the Sunday School filled up. The second Sunday after Christmas 196 persons were present at its session. In less than four years 80 persons have been baptized and sixty confirmed." So we can see that there is only a positive answer to be given if the question is raised, "Can the Episcopal Church reach and hold these people?"

Do what your Rector suggests. He watches for your soul as one that must give account. Help him to make full proof of this ministry that he may give that account with joy and not with grief.

THE EVENTS OF HOLY WEEK

As natural affection follows hour by hour a dear one on a journey so let the Christian follow his Saviour as he draws nearer to His Cross.

Saturday Evening.

Evening in Bethany—

Supper at Simon's house: Lazarus present.

Mary breaks alabaster box and anoints Jesus' feet.

The covetousness of Judas foiled.

Sunday. (Palm Sunday.)

Early Morning.

Christ's triumphal entry into Jerusalem.

Starts from Bethany accompanied by multitude.

Sends disciples ahead to Bethphage for ass and colt.

Multitude comes from Jerusalem to meet Him.

All shout Hosanna and strew palm branches on the way—St. Matthew, St. Mark, St. Luke, St. John.

Noon.—

Jesus weeps over Jerusalem.

Jesus teaches in temple all day.

Evening.

Returns at night to Btehany.

Monday—

Morning.

Jesus curses the barren fig tree.—St. Matthew xxi. 19.

Casts out buyers and sellers from Temple—St. Matthew xxi. 12.

"My House shall be called the House of Prayer."

Teaches in the Temple all day.

Evening.

Returns at night to Bethany.

Tuesday.

Morning.

The fig tree withered away.

In the temple.

Deputation from Sanhedrim awaiting Him.

"By what authority does Thou these things?"

The reply of Christ.

Parable of the "Two Sons."

Parable of the "Wicked Husbandmen."

Parable of the "Wedding Garment."

His enemies combine together to entrap Him.

Herodian's question about "Tribute.'

Sadducees' question about "The Resurrection."

Pharisees' question about "Great Commandment.'

Our Lord's question about "Two Natures of Christ."

The widow casts her two mites into the treasury.

Jesus takes final leave of the Temple.

Disciples' Exclamation: "See what stones are here!'

Prophecy of destruction of Jerusalem.

Evening on Slope of Mt. of Olives.

Parable of the "Ten Virgins."

Parable of the "Ten Talents."

Returns at night to Bethany.

Wednesday.

Forenoon in Bethany.

Jesus spends the day in retirement with the Apostles.

Foretells His crucifixion.

Council of Sanhedrim at palace of Caiaphas to take Jesus by subtlety and kill him.

Judas goes to Jerusalem and agrees with the chief priests to betray Jesus for thirty pieces of silver.

Thursday. (Maundy Thursday.)

Peter and John sent to Jerusalem to prepare for the passover.

Jesus proceeds to Jerusalem toward evening.

Evening in the Upper Room in Jerusalem.

The Passover Feast with the Twelve.

Ambitious contention among disciples.

Jesus gives a lesson on humility by washing disciples' feet.

Jesus foretells His betrayal.

The sop given to Judas who goes out to prepare for the betrayal.

Jesus gives to the Apostles the "New Commandment." "That ye love one another as I have loved you."

Institutes the Lord's Supper.

Foretells Peter's denial.

Consoles His disciples with the discourse—"Let not your heart be troubled" and "I am the Vine."

Christ's Sacrificial Prayer.—St. John xvii.

They sing a hymn: second part of the "Hallel." Psalms 115-118.

Night in Gethsemane.

Jesus crosses brook Kedron to garden of Gethsemane.

Christ's agony and bloody sweat.

Judas, accompanied by a band with torches and weapons, betrays Him with a kiss.

Peter's resistance.

Jesus' submission.

The disciples' flight.

Jesus brought before Annas.

Midnight, Palace of High Priest.

Jesus brought before Caiaphas.

Peter and John follow and enter the outer court.

Peter's first denial.

Friday. (Good Friday.)

Between 12 and 3 a. m.; Very Early.

Peter denies Jesus second and third times.

Jesus condemned by Sanhedrim.

Judas' remorse.

Between 6 and 9 a. m.

Jesus before Pontius Pilate.

Set before Herod and mocked.

Sent back to Pilate.

Pilate seeks to release Him.

Pilate warned by his wife.

Pilate delivers Jesus to be scourged.

The Jews not satisfied.

Pilate releases Barabbas.

Pilate delivers Jesus to the mob.

Jesus mocked, struck and spitted on.

Before 9 a. m.

Jesus hurried on toward Calvary

The women bewail Him.

9 a. m.

Christ crucified, at time of Morning Sacrifice.

9 to 3.

Jesus' prayer for His murderers.

Soldiers cast lots for His garments.

Jesus reviled on the cross.

Miraculous darkness.

The repentant thief forgiven.

Christ's mother committed to St. John.

3 p. m.

Christ dies, at time of Evening Sacrifice.

Earthquake and Veil of Temple rent in twain.

Jesus' body pierced by a spear.

Joseph of Arimathea obtains leave to bury the Body.

Before 6 p. m.

The first day of Christ's burial.

The women observe the place.

Hasten to buy spices before the Sabbath.

The two Marys last at the sepulchre.

Saturday. (Easter Even.)

Second day of Jesus' burial. Sabbatum Magnum.

Chief Priests and Pharisees appoint a guard.

Sepulchre sealed and a watch set.

Evening.

The two Marys and Salome engaged in preparing spices to anoint the Body.

Sunday. (Easter.)

Christ's Resurrection.—Very Early in the Morning at the Sepulchre.

A great earthquake.

An angel descends from heaven and rolls away the stone.

Christ rises from the dead, the keepers flying in terror.

The women come and find the sepulchre empty.

Mary Magdalene hastens back to the Apostles. The others remaining.

They see the angel and depart.

Peter and John run to the sepulchre.

Jesus appears to Mary Magdalene.

Jesus meets the other women and says "All hail."

Evening.

Jesus walks with the two disciples and is made known to them "in the Breaking of Bread."

Late in the Evening in Jerusalem.

Jesus appears to the ten apostles (St. Thomas being absent) and shows them His hands and His feet.

This cross, this heavy cross, I bore for thee. What wilt thou bear for me?

—Selected.

Letter From Treasurer Thomas.

New York, Feb. 20, 1909.

Reverend and Dear Sir:

The offerings to February 1st from parishes and individuals under the Apportionment Plan, are $109,182.30. This amount is larger than that of February 1st a year ago by $4,388.32, and is contributed by 1,337 parishes as against 1,125 parishes to February 1, 1908. This is not as good as a month ago, and the offerings from all sources toward the appropriations show an increase over last year of $14,173.44, where as the increase shown to January 1st was $15,131.46. Therefore during the month we have lost nearly $1,000.00 of the increase previously shown. Details will be found in the accompanying tables.

The Apportionment for this year, if it should be fully met, together with the amount of offerings asked for from the Woman's Auxiliary and the Sunday Schools, if received, with legacies on hand, would pay all this year's appropriations; but last year the Apportionment of $657,000.00 was not met by $180,000.00 and after applying all legacies available we closed the year with a deficiency of $48,517.50. It is now estimated that if the Apportionment is met no better than last year, the receipts from other sources are the same as then, and if all available legacies now on hand are applied, we will have a deficiency on September 1st next of $239,000.00. It will therefore be seen how imperative the necessity is that all apportionments should be paid, and paid promptly; and it should be also remembered that the Apportionment is a minimum amount asked for. If the importance of this work be acknowledged, an average of seventy-six cents per communicant for the apportionment during a whole year certainly cannot be a burden upon any part of the Church.

Fifty-nine Dioceses and Districts have made detailed Apportionments, and the parishes therein have a definite figure before them of what is asked from them for General Missions. Last year, by February 1st, fifty-eight Dioceses and Districts had made Apportionments. Let me urge upon each Rector that he will see to it that this obligation and privilege is presented definitely to each individual under his pastoral care, not once but as often as may be necessary until each one has contributed in due proportion to his ability, or to his giving for all other Church purposes, until the whole amount asked for is made up; for that is the principle upon which the Apportionment is based—proportionate giving by all the members of the Church toward the cost of this work, which has been undertaken by direction of the whole Church.

Early contributions and remittances from all parishes and missions are most necessary in order that obligations may be met as they mature, and that the Board may know something more definite as to the probability that this year's bills will all be paid before they undertake to contract new ones in May for the next fiscal year.

Yours very truly,

GEORGE C. THOMAS,

Treasurer.

Bishop Tuttle's Message to The Children.

Bishop Tuttle sends this Lent a characteristic and inspiring message to the Sunday School children of the Church. Referring to the Lenten offerings he says: "Since 1878 a good many little ones have become big ones; for it is thirty years. And do you know that while you have been growing big, the money you gave for missions has grown big too? Why, it is more than two millions of dollars! ....Dear Children, it is a thing to thank Gor for devoutly—your Lenten giving for missions—your patient and plucky and persistent giving, every Lent. This Lent you will swell the count up to $140,000, I verily believe. Nothing will stop you. There is a spring by the side of a big rock. The sweet cool waters burst out and run away in a brooklet. A boy thinks he will put his hand or his foot over the spring and keep the waters back. He can't do it. They will bubble up or flow over and run away down the brook bed laughing at him. In doing the Savior's work of missions you are like that spring. I believe in you, I thank you, I love you."

HOW A LAYMAN CAN HELP HIS RECTOR.

1. Be faithful and regular in Church attendance.
2. Get acquainted with your rector in his home.
3. Advertise your parish a little among your friends and get them to come.
4. Be a regular contributor to the treasury of the Church.
5. Help in the social side of Church life. Don't make the rector do all the calling, do some of it yourself. Your calls will mightily aid him in his pastoral visitations.
6. Help as a parish visitor to make the acquaintance of new comers. They want to know you as well as the rector, and it is their right to do so.
7. Take your share of ushering at the Church services.
8. Keep in touch with Sunday School and Guild work.
9. Read a Church paper that you may be conversant with the affairs of the Church at large, just as you try to keep in touch with State and National affairs.
10. Take an active interest in the forward, aggressive work of the Church; in other words, keep in touch with Missions.
11. Put Church engagements first; don't let them take a back seat even for anything else. If there is anything going on at the church, be there, if in town.
12. Never forget to pray for your minister, your parish and yourself in relation to them.
13. If chosen on the vestry, or as a delegate to Diocessan Convention or asked to do some special work, take hold of it and do the very best you can with it.
14. If you can't find enough in the above to occupy your time go and talk it over with your rector, who probably has just the job for you that you want and that he wants to give you.

Honestly, that is a pretty good list, isn't it? The beauty of it is that none of the above requires exceptional men to perform them. Does it not seem a pity that the parish where many men are doing these things should be the exception rather than the rule in our Church? Thank God for the work of the women, and there is lots which they alone can do in any parish. But the Church for its full work needs the men also. When all alike work then the Church is alive and strong.—Selected.

Wanted: One Thousand Subscribers. Are You one?

THE MISSION HERALD.

OFFICIAL ORGAN OF THE DIOCESE OF EAST CAROLINA.

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EDITORIALS

HOLY WEEK.

When the Mission Herald reaches you, we shall be on the eve of Holy Week and the shadow of Good Friday will be falling. If we have carefully and prayerfully followed the teaching of the Church and the call of the Master, we shall be prepared to enter appreciatively into the meaning of this momentous week.

On another page will be found a brief outline of the events in the life of Christ during each day of the week, as arranged by the Parish Leaflet, and it will help us all to study this outline.

To many there will seem unreality, cant, in the language used this Holy Week, as we speak of the Cross and the Sacrifice. Has it a meaning and a message?

The Bishop of London finds in it a deep meaning: it is not a mere name that has come down to us from antiquity: nor does it recall an event that once occurred "outside the city wall."

It stands for a great sacrifice, ONCE OFFERED, for the sin of the world, but CONSTANTLY PLEADED before God.

In an age that shrinks from pain, the Cross bears testimony to One who suffered for us to the uttermost; in an age that loves its own pleasure, we see on the Cross One who became obedient to death, even the death of the Cross.

As we look upon this scene of passing tragedy, we feel what guilt belongs to Judas, who betrayed; and to Pilate who allowed the crucifixion: do we pause long enough to realize that we too, may, like Judas, be betraying our Friend or with Pilate may allow the crucifixion of the Christ, because unwilling to show our loyalty to our Leader.

Some years ago the writer heard a very interesting sermon by Dean Stuck, now Archdeacon of Alaska. Taking as the theme of his sermon the root-meaning of the word Suffering, he analyzed the crowd about the cross into three classes: (1) Antipathetic, as represented by the hostile Jew; (2) Apathetic, as typified by the indifferent Romans; (3) Sympathetic, as represented by the Mother and the Disciples. This classification fits most crowds. In which class will you put yourself?

Over the days of Holy Week fall the shadows of the cross, and if it represented only death, the gloom must be profound indeed. But even through the gloom of Good Friday begins to shine the glory of the Resurrection morn. And the ear of Faith can already catch the joyful cry: "He is risen from the Dead."

This is Holy Week, and the last of Lent. Looking now toward Easter there are three things we should especially impress upon all:

First, Good Friday. Keep it sacredly. Fast if possible. Attend the Church services by all means, and, have your children there. Bear in mind yourself and teach your children that the services of God must not be made secondary to ordinary duties. God comes first. Christ's sacrifice for us stands above everything. Let us remember it.

Second, the Easter - Communion. Every communicant is expected to come on Easter Day, in faith and love and joy, to the Lord's table. The early Church made it obligatory, and today it is the measure of our spiritual life as well as our good standing in the Church. Christ said "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." For the love of Christ, and for your own spiritual health, prepare yourselves for this communion and take it to your soul's health. We cannot expect God's blessings when we neglect his means of grace.

Third, your Easter Offering. Lenten self-denial means doing without something ourselves that we may have to give to the work of God. If you have practiced this in Lent you have something to offer on God's altar Easter. If you have not practiced it you can give the equivalent of what you spent for pleasure during Lent. Do that, and even more. Make some real sacrifice for Christ's sake, and for the work He left us to do.

With this we wish you a happy Easter, full of deep spiritual joy.

BANKS CLOSED.

For some time it has been the custom, in Wilmington, to close the banks on Good Friday; we understand that this custom is due to the influence of Bishop Watson in the community. Last year the cashier of one of the banks sent out a little card, calling attention to the fact that the bank would be closed on Good Friday. The cashier of a neighboring bank was impressed with this fact and immediately communicated with the other banks in his town and the result was the closing of all the banks of that town on Good Friday. Isn't this example worth imitating?

We close our business places in honor of Washington, Declaration of Independence and various persons and events. Yet on Good Friday the business of the world goes on as usual and men engage in buying and selling--often driving hard bargains—seemingly wholly forgetful of the great sacrifice that was made for them. WILL YOU close your bank or business place?

MAKING A PLACE.

The Mission Herald is making a place for itself in the homes of our people: we are glad. Every month brings not only new subscriptions but kindly words of appreciation, that cheer us in our work and make us believe that our Diocesan organ is really filling a need in the life of the Diocese.

We expressed this hope at Council, last May: it is now being fulfilled. We are very grateful for the co-operation that has made it possible.

SUNDAY SCHOOLS.

We are printing, on another page, a modification of the New York S. S. Com. schedule of Sunday School work, and we commend it heartily to the thoughtful consideration of every one interested in the Sunday School, and that should mean YOU. We are using this course and its value has been demonstrated. Others in the Diocese are using it, with most gratifying success.

The agitation in East Carolina over the Sunday School work is but part of a great wave of interest that is spreading over the whole Church. We are waking up to our great opportunity in the Sunday School and there is a growing endeavor to make this important branch of our church life more effective.

There should be a general gathering of superintendents and teachers for conference on this great subject. We need interchange of ideas and the enthusiasm that comes from contact. The Sunday School Commission is working, but they need the hearty cooperation of rectors, superintendents, teachers, and parents to accomplish the best results. Can't we have a Sunday School Rally at the next Council?

We need to use our Church gatherings less for legislation and more for inspiration

CHURCH STATISTICS.

Before another issue of The Mission Herald is published report blanks for the statistics of the Parish will be in the hands of rectors or wardens.

The negligence in this matter in past years, throughout the Church, has been really culpable, and shows a laxity about our Church business that is truly deplorable. Every one who has to do with statistical reports of the Church has experienced this same difficulty, in one form or another.

East Carolina has taken a high place in many respects, according to her ability: may we not set a pace in this matter of reports?

We earnestly call upon every rector, or warden, if there be no rector, to examine his records carefully and do his best to make the report from his parish complete, in respect to the items listed, and accurate in respect to the facts reported.

In some parishes persons have been reported as communicants who were either removed or dead—in many cases for a number of years.

In politics this would be regarded, and we think properly, as dishonesty; in business, it would have an ugly name and rightly. It is right and proper simply because done by an officer of the Church?

This may sound harsh: but men can take what they are ready enough to give.

Our churches need more business in their methods and more method in their business. While we may not regard ourselves as teachers of business methods, we can, at least, keep the business of the Church up to ordinary standards that are imposed upon men in material things.

A REVIEW.

The Harmony of Some Revelations.

For several weeks there has been on the writer's desk for review a singularly interesting book called "Harmony of Some Revelations in Nature and in Grace," by the Rev. J. J. Lanier, of Washington, Ga., earlier notice of which has been crowded out of the columns of The Mission Herald.

One of the first and most refreshing observations on this book is that it is short and to the point. One does not have to wade wearily through a sea of rhetoric to find the thoughts the author wishes to present. Five chapters with a few appended notes, all contained in the compass of 146 pages, is all there is of it. Nor is the brevity of it indicative of poverty of thought or lack of force and interest. It is meaty from beginning to end, tersely and vigorously written, in a style that is out of the ordinary, with not a dull page in it.

The subject matter of this striking book makes it almost impossible to give any intelligible summary of it. It contains a chapter on the doctrine of the Trinity, one on the doctrine of the Virgin Birth, and chapters on Communion with God, Predestination, and The Truth in Religion. No worthy treatment of these subjects can be analyzed in a review as brief as this must be, so we simply refer our readers to the book itself.

The purpose of the author in his treatment of these profound doctrines is to show that they are in no sense dead formularies, but living principles active in all the universe now and always. To quote his own words, "The inmost life of Christianity is not in the intellectual statements of its Creed, but in the realities and experiences of which the Creed is the formal statement." This idea is brought out with clearness and force in the chapter on the Trinity, the purpose of which is to show that "not only God is trinity in unity, but men, and nature below man; that trinity in unity is the universal and necessary truth of God, man, and nature; earth, hell, and heaven; birth, death and resurrection—the only possible form in which we know that life exists."

While we may not be prepared to accept all that the author says, particularly about the Virgin Birth, we must appreciate and profit by a reading of the book as a whole. It is reverently if progressively thoughtful, with reasoning of considerable power, and is thoroughly interesting from beginning to end. W. E. C.

Some Formidable Names.

How many readers could tell offhand where the Island of Maui is? Yet the Church has faithful missionaries there in the person of Rev. Leopold Kroll and Mrs. Kroll. A year ago they left a beautiful church and a comfortable rectory in Hoosick Falls, N. Y., to go out to the middle of the Pacific Ocean. Bishop Restarick says "If you walk up the street with Mr. Kroll, you will find that he speaks to every Chinese, Japanese, Korean and Hawaiian girl or boy that he meets. They all know him, as do the men also. The children born there are American boys and girls because Hawaii is just as much a territory of the United States as Arizona is. At one of the services that I held on my last visit I baptized an Hawaiian boy. The name was Weymouth Leopold Anainahookipa. Weymouth, after the Rev. Dr. Weymouth; Leopold after Mr. Kroll, and the Hawaiian word which means 'reception,' in remembrance of the reception given to me the evening before. Speaking of names, often the clergy here find it difficult to pronounce the names given. I once baptized a girl whose name was "May Keipelaniwahineluaperia Kapunia." We have to practice such names before the service."

THE GATHERING PLACE

Life changes all our thoughts of
heaven.
At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight.
But in the afterward of years
It is a more familiar place—
A home unhurt by signs or tears,
Where waiteth many a well-known
face.
With passing months it comes more
near,
It grows more real day by day;
Not strange nor cold, but very dear—
The glad homeland not far away,
Where none are sick ,or poor, or lone;
The place where we shall find our own.
And as we think of all we knew
Who there have met to part no more,
Our longing hearts desire home, too,
With all the strife and trouble o'er.
—Browning.

Ask, and it shall be given unto you; seek and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knoweth, it shall be opened.—St. Mathew VII, 7, 8.

CALENDAR FOR APRIL.

4. Sunday (Palm) Before Easter, (Violet).
5. Monday Before Easter.
6. Tuesday Before Easter.
7. Wednesday Before Easter.
8. Moundy Thursday.
9. Good Friday (Black.)
10. Easter Eve (Violet)
11. Easter Day (White.)
12. Monday in Easter Week.
13. Tuesday in Easter Week.
18. First Sunday (Low) After Easter, (White.)
25. St. Mark, Evangelist, (Red), 2nd Sunday After Easter.

THE SANCTUARY GUILD.

The Appointments of the Altar

The Holy Communion being an institution of so exalted a character, bringing both the celebrant and all other communicants in such solemn proximity to the person of our Lord and Savior, the **Altar** is regarded as the most sacred part of the Church. It is possible that in the first Christian age in the breaking of bread from house to house,' no special altar was provided. But it is beyond all doubt that as soon as ever places were altogether set apart for the Divine worship of the Christian Church, the "Lord's Table" became their most essential feature. St. Ignatius, who lived in the Apostolic Age itself, says, "In every Church there is one Altar."

Altars were made of both wood and stone in the ancient Church as they are in the present age with us. Of whatever material made the altar is regarded as the "Lord's Table" because it is the place where the great service which our Lord has commanded is offered and because of the honorable office thus belonging to it, the altar has ever been placed in the most honorable position of the Church, raised high above its floor, and decorated with such splendor as art and skill can give.

A rubric at the beginning of the communion office directs that at the time of the communion the altar shall be covered with "a fair linen cloth."

To understand the meaning of this direction we must know something about the use of words at the time when the rule was imposed, and our inquiry will show us that the Rubric means a "beautiful linen cloth," and not one that is simply clean. A cloth that is made beautiful for its purpose by the addition of embroidery and ornamentation. Thus the Bible speaks of "fair colours", "fair jewels", and of "One who is fairer than the children of men.'

There was at one time a custom which remains in use in some places of spreading a large white cloth over the altar in the same manner as an ordinary table is prepared for food. But this custom prevailed before the days of Sanctuary Guilds.

There is a deep spiritual meaning in the use of a "fair linen cloth" at the celebration tfeh Holy Communion Its use is not to give "the idea of a meal, but to carry out the symbolism of the "Linen Cloth," in which our Lord's Body was wound before it was placed in the Sepulchre, and which was found there laid in exact order, after the resurrection." It is a memorial also of that shining raiment, "exceeding white as snow," in which His Transfigured Body appeared to the three disciples; and it is further observable that fair or white linen is even represented as the clothing of those who dwell in Heaven.

The custom of the Church is to have the linen cloth two or three inches wider than the top of the Holy Table, and sufficiently long to hang down nearly to its base at the north and south ends.

Another "fair linen cloth," commonly called the linen Chalice Veil," is also directed to be used for covering the elements after the communion of the people. This means that this has been more than a common meal of which we have partaken, and that a special sanctity belongs to these elements, whether or not they were received by the communicants.

To the above mentioned appointments custom has added other convenient and seemly ones of linen and silk.

The Chalice Veil, is a square of silk embroidered and fringed, hanging in colour according to the season, and is used for a covering to the chalice when empty.

The Corporal is a square of fine linen spread upon the altar at the celebration in the centre of the "fair linen cloth," and upon which the Sacred Vessels are placed.

The Pall is a Square of Cardboard covered with linen, used to cover the chalice during the celebration.

The Burse, is a square stiff pocket of silk over card-board, in which the smaller pieces of the altar-linen are carried to and from the altar, and its colour follows that of the Church seasons.

The Purificators, are small napkins of linen for cleansing the vessels after the service.

A rubric directs that there shall be placed at the south side of the altar, both for convenience and for reverence, a small table or shelf, called the **Credence,** on which are placed the elements of bread and wine until the time when they are offered up at the first oblation in the prayer for "the whole state of Christ's Church militant."

There is profound reason for thus making the altar a place of dignity and beauty, and for these minor details of reverence in the Holy Rite which we celebrate at it. A thoughtful writer has said: "We show honour to and reverence the altar and its worship as the place and the performance of the highest act of divine worship, in which, by the ministry of His Church and according to His Own appointment, a continual remembrance of the sacrifice of the death of Christ" is "celebrated and made before the Divine Majesty," and as the place where God "vouchsafes to feed us with the spiritual food of the most precious body and blood of His Son our Saviour Jesus Christ."

A Prayer For Lent.

"And when He had fasted forty days and forty nights, He was afterwards a hungered. And when the tempter came to Him, he said, If Thou be the Son of God, command that these stones be made bread."

"Prayer and fasting, oh my Father,
Nearer let me come to Thee;
Let the angels whisper ever
In my ear, Gethsemane.

Oh! my baffled heart has fasted
Till it faints with hungry pain;
Yet if Thou will feed me, Saviour,
All my loss I count as gain.

Humbly let me kneel before Thee,
With affection crucified,
With my spirit, contrite, broken,
Healed of all its human pride.

Keep my tongue from evil speaking,
Keep my ears from foolish praise,
Keep my heart when Satan whispers,
Keep my feet in wisdom's ways.

Thou, who seest all my weakness,
Thou, who knowest I am dust,
Pity me, and keep my treasures
All untouched by 'moth or rust.'

Close and closer, oh my Saviour
'In the shadow of Thy wing'
Let my wear spirit nestle
With the peace that faith can bring."

—Wade Hampton Manning.
Columbia, S. C.

NEWS OF THE DIOCESE.

CONVOCATION OF WILMINGTON.

Meeting of Woman's Parochial and Missionary Society.

A meeting of the Woman's Parochial and Missionary Society was held in Wilmington February 18, during the time of the Convocation, Mrs. William Calder, Vice-President, presiding.

There were present of the Clergy, the Rev. I. W. Hughes, Rector of St. John's, Fayetteville, and Dean of the Convocation; Rev. Thos. P. Noe, Rector of the Church of the Good Shepherd, Wilmington; Rev. J. G. Buskie, Rector of St. Stephen's, Goldsboro, and Rev. W. E. Cox, Rector of St. John's, Wilmington. After the hearty singing of a missionary hymn, the Dean made a short address to those present, expressing pleasure at the full attendance and introducing the Bishop, who had made it possible to give some moments of his valuable time, in order to say a few words of encouragement and stimulating suggestion.

The meeting was then called to order by Mrs. Calder, and the following reports given by the officers of the various societies.

The Auxiliary of the Church of the Good Shepherd, Miss Price, president, have this year paid more than double their apportionment for general missions, have contributed aid to the Church at Red Springs, to a memorial pulpit in St. Mark's Church, colored, of this city, and have given the necessary funds for the corner stone of the Church at Burgaw. This society have been helping also with parochial expenses, a Parochial Society having been only recently organized. The corner-stone was a peculiarly fitting tribute from the Good Shepherd, as this congregation has given the services of their Rector, one Sunday out of every month, to the mission at Burgaw, and very cheerfully attended, with their usual regularity, their own services, conducted by a lay-reader. This, to say the least, was a most unusual missionary offering and has resulted in much good for the Church at Burgaw.

A great deal of efficient work has been done for the parish by the children, and the "Girls Friendly Society" in charge of Miss Susie Price. A "rummage sale", under their auspices, recently brought in the sum of $125.

The Parochial Society of St. John's Church, Mrs. W. L. Harlowe, president, has recently enlarged and improved St. John's Rectory for their young Rector and his wife,—partly refurnishing it, and making for them a very comfortable home. They have, in view, the building of a choir room, a need long felt in the parish. These, however, are their larger efforts only, as their help is given in many other ways for necessary expenses of the year. Two "Teas," one after Easter and one in the Christmas season served to swell the funds for their work.

St. John's Auixiliary, Mrs. James Carmichael, president, has been notably a band of earnest workers making up for smaller numbers, by most energetic and unflagging effort, so that its success has been far reaching at all times. This includes the apportionment for general missions, boxes, help for building churches, and the ever ready spirit to respond to unexpected calls.

The Junior Auxiliary, Mrs. J. T. James, president, numbering eighteen, meet every Thursday, have prayers and oral instruction and work for their annual "Japanese Tea" held in December, subscribe to "Mission Herald," and "Chronicle" and contribute to diocesan general and foreign missions, united offering and Thompson Orphanage. The greater part of their efforts this year has been given to St. Paul's School, Beaufort. They have sent three boxes, one to St. Paul's School, one to Alaska, and one to the poor of the city, and contributed some aid to Southern Florida mission.

The Baby Branch is under the same management, each Junior having one baby given her, for whose box she is responsible.

The Congregation of St. Paul's Church, being comparatively small, combines in one Society both Auxiliary and Parochial work. In this double capacity the members have bravely met the obligation of both, and have freely and gladly devoted time and means in response to missionary and parochial needs. They have met the usual pledges to the Board of Missions, and lend their aid whenever called upon for the charities or expenses of the parish.

St. Agnes Guild of St. James' parish has a roll call of thirty-four members, eighteen of which are active working members. $500.00 was the amount realized, during the past year, from two annual sales, and an Easter Egg Hunt. This was expended in aid for Archdeacon Stuck, for Bishop Strange in his Diocesan work, for the Clergy Relief Fund, for St. Paul's School, Beaufort, for the industrial work of the Good Shepherd, for the Thompson Orphonage at Charlotte, to the Rector of St. James for his work, for foreign missions. $215.00 of this amount was used for the support of an aged communicant and grandchild. The Guild embraces a wide scope of work as is shown by this list, though St. Agnes is always depended upon by the Parish, for any large parochial interests.

St. James' Auxiliary, Mrs. Victor Grainger, president, was reported to be keeping well up to its pledges for the season. By the close of the year, aid will have been given to Diocesan and General Missions, to the churches at Red Springs, at Burgaw, and at Black Mountain, to St. Andrew's Seminary, Mexico City, two scholarships with other help for St. Paul's, Beaufort, and one box for Southern Florida mission among the Indians. Meetings are held every week for missionary reading and sewing.

St. James' "Young Woman's Auxiliary," Mrs. W. N. Harriss, president, has been so diligent that all funds necessary for its special pledges have already been made. This Society has had rather a unique method of helping on their work. On three afternoons of the week these young ladies dispense five o'clock tea "at the sign of the green teapot," for a small sum, and as their attractive room at the Colonial Inn, is in a convenient location and their refreshments of the very best, it has become a most pleasant resort for their friends. Their pledges are for a scolarship at St. Paul's School, Beaufort, for a mission at Mayodan, the present charge of several orphans, and a contribution to General Missions.

The Junior Auxilary of St. James, in charge of Mrs. Walter Parsley, has for its special work a scholarship at St. Paul's School, Beaufort, and meet every week for missionary reading and instruction. The Society consists of children, whose ages range from eight to fourteen, and they are much interested in their work.

St. Mary's Guild of St. James', is another band of young women, who are most earnest workers in their field. They have already set a generous sum for General Missions, and have for their present objejcts of interest, help for the mission in Honolulu, in Southern Florida, St. Paul's School, Beaufort, and the Church in Burgaw.

The Baby's Auxiliary has been recently re-organized in St. James' parish, and is in charge of Mrs. Edwin Metts. $20.00 has been their contribution since October.

The Society having adjourned, Mr.

Noe in a closing address, invited those present, in the name of the ladies of the Good Shepherd to partake of refreshments provided for them in the Parish Hall adjoining the Church.—This was highly appreciated and enjoyed by their guests, and after pleasant social intercourse of another hour, all left with delightful impressions of their first meeting in our city.

Church of The Advent, Williamston.

The spirit of the Lenten season has never entered so largely into the life of the parish as has that of 1909. The regularly ordered services are an inspiration to the worshippers, whose number is greater than at any time previous in the life of the Church here. The rector, ever alert to the spiritual uplifting of each soul, is shaping the policy of the parish along lines that tend towards a higher plane of living.

The different organizations are strengthened daily and the work is going forward. The Woman's Auxiliary meets twice a month, and the Juniors every week during Lent. At the first meeting of the Woman's Auxiliary, held at the Church, the offering for Missions was $28.20— a larger sum than ever before contributed. It was very gratifying to see the willingness of each one to do all she could. In various ways the members are working to increase the Lenten offering over that of last year.

The Sunday School has reached its highest record during March. The Junior grades are working in ways suggested by the rector to make money for their Easter offering. The zeal displayed is wonderful in such young souls.

Rev. Bertram E. Brown, of Calvary Church, Tarboro, exchanged services with Rev. Mr. Gordon on the 9th and 10th. Mr Brown has recently come from the Diocese of Alabama and is a preacher of wonderful power. His sermon was among the strongest ever delivered in the town. He went down to Grace Church, Plymouth, and held service for Mr. Gordon there.

The mission Sunday School, three miles west of Williamston, which is under the management of the teachers of the school here, is doing good work. The church and her teachings are getting closer to the hearts of the masses—beauty is seen in all her ways.

Out of the deep have I called unto thee, O Lord: Lord, hear my voice. Oh, let thine ears consider well the voice of my complaint.—Psalm CXXX 1, 2.

BABIES BRANCH.

Mrs. J. H. Anderson, Diocesan Sec'ty.

The Babies' Branch of the Auxiliary seems very active and is doing good work.

One of the new branches, at St. James' Church, Wilmington, under Mrs. E. A. Metts, has eighty members and has sent in a fine contribution, as they have only been organized since Christmas.

Among other new branches should be mentioned: Greenville, Mrs. F. E. Harding, Leader; Edenton, Miss Sophie Wood, Secretary; Plymouth, Mrs. Clarence Latham; Hertford, Mrs. Frank Babb; New Bern, Mrs. Frank Duffy.

The principle of systematic giving is impressed upon the little ones and there is great promise in this work. It is greatly desired that more branches be formed. The little ones learn early and so become part of the great band of earnest workers in the Vineyard of our Father.

STEPHEN N. URQUHART.

There passed into Life Eternal on the morning of October third, 1908, the soul of Stephen N. Urquhart, senior warden of Grace Church, Woodville, N. C.

His virtues, his piety, his geniality, his cheerfulness, commended him to a host of friends, and bound him closely to us, the vestry of Grace Church. His religion was without ostentation and his life without guile. His simple faith and quiet enjoyment of his home life realized the peace which the world cannot give.

For nine years he was a member of Grace Church and served as senior warden. His interest in, and constant care for, the Church's welfare, are remembered with the love and affection of his fellows. In appreciation of his faith and his life, this minute is adopted by the Rector, worden and vestrymen of Grace Church.

T. I. PHELPS,
Secretary.

LETTER FROM FIRST VICE PRESIDENT W. P. & M. S.

My Dear Mr. Noe.

As you know our Convocation met in Plymouth on the 28th and 29th of last month. We had a fine Convocation. Eight of the Clergy were present and the Bishop staid over for one service.

The Women's meeting was held on Thursday afternoon. The attendance was so good it reminded one of the Council. The Bishop addressed the ladies, and Mr. Gibble gave his helpful address on Domestic Missions. The meeting was then turned over to the Vice President, who asked for reports. Of the 17 auxiliaries and societies in the Convocation of Edenton 12 sent delegates or reports. Mr. Gibble told of the work done at Gatesville, and Mr. Noe of his work at Belhaven bringing the total to 14. Miss Barnes gave a most interesting report of Murfresboro promising to form an Auxiliary and Guild at St. Barnabas. She is one of a band of brave women who are doing good work. Only one service a month is held in Murfresboro, and that a week night service. Still, these women are not discouraged, but work on.

We women found that allowing each delegate to read her own report took up too much time. We voted unanimously that for the future all reports should be sent to the Vice President at least two weeks previous to the meeting of the Convocation, and she would prepare one detailed report and read it at the meeting. The time thus saved to be then given to the discussion of methods and the reading of helpful papers. Two papers were promised for the next Convocation, which will be held in Windsor in October, one from Washington and one from Elizabeth City. Mrs. Parker very gracefully and cordially invited all the societies to send delegates to the Council, which meets in May at Washington.

All the Parishes are doing good work. St. Peter's, Washington, reported seven active Societies, which is a fine record. Elizabeth City had two delegates present at the Convocation, and Roper, Windsor, Edenton, Washington, Hertford, Murfresboro, and Williamston each had one.

Mrs. Gibble talked to the Juniors after service Thursday night. She is an easy speaker and held the undivided attention of all present. Quite a number besides the Juniors remained. The Plymouth Juniors are very enthusiastic. Most of the girls are about ten or twelve years old, and they furnish nearly all the Church music, singing in the vested choir. Mrs. Gibble invited all the Societies to send delegates to the next Convocation.

The Plymouth people gave the delegates a most enjoyable time. The beautiful weather added greatly to our pleasure. After the Woman's meeting all were escorted to the Roanoke hotel where a bountiful supper was served. Mr. Harding asked the Blessing and all were seated at three large tables. Mr. Clarence Lathen, the senior warden, gave an address of welcome. Mr. Ward and Rev. R. C. D. Noe also spoke during supper.

MRS. JAMES G. STATON.

ST. PAUL'S, EDENTON

On Ash Wednesday, in addition to the usual appointments there was the burial service of Mrs. Susan A. Moore Righton, a communicant since 1848, sixty-one years. She was in her seventy-fourth year, yet she was one of the most regular and constant in observance of her Church duties, including attendance on the Woman's Auxiliary, of which she was vice president. Especially will she be missed by those who usually attend the early morning Holy Communion, from which she was very seldom absent.

The usual offering for the Clergy Relief Fund was this year postponed a week in expectation of a stimulating visit from the special agent. His visit to East Carolina has been indefinitely postponed, but St Paul's made a larger offering than usual. Pensioning faithful service has become a feature in the business world of today: May it make easier what the Church has proposed to us in that Five Million Dollars Fund. There is a chapter here of the "League of the Baptized," whose object is to help raise that Clergy Relief Endowment Fund, by annual contributions of at least ten cents upon every member. There has been a good response from the congregation.

Our children are using the Mite Chests for General Missions; and they attend the Evening Prayer on Thursdays, when especial attention is directed to Missions.

Fridays for an hour before Evening Prayer the ladies conduct a Mission Study Class on the Church's work, among the mountain people of the South. It is an interesting program.

Resolutions.

Resolutions adopted on February 14, 1909, by St. Thomas' Branch of the Woman's Auxiliary:

Resolved, First. That in the death of Mrs. James B. Gray this Branch has lost a valuable, loyal and devoted member.

Resolved, Second. That in our mutual sorrow we extend our heartful sympathy to the bereaved family.

Resolved, Third. That a copy of these resolutions be sent to the family The Mission Herald, The Windsor Ledger and be recorded in the minutes of this meeting.

MRS. CHAS. G. SAWYER.
MRS. G. L. MARDNE,
MRS. C. G. RHEA,
Committee.

St. John's—Wilmington.

Quietly but steadily the work of this parish moves along. The Lenten services have been made more than usually helpful by the sermons of special preachers on the Sunday nights of Lent, the sermons on the first three Sunday nights being by Bishop Strange. The three daily services through the week have been well attended, especially the short devotional service with address at 6:10 p. m.

Recently a probationary chapter of the Brotherhood of St. Andrew has been organized, and a movement is on foot to organize a Junior chapter. St. John's Brotherhood is doing splendid work, and is a strong factor in our parish life.

The ladies of the parish have undertaken to build a commodious choir room adjacent to the church and the work is now in progress. The room will be 32 1-2 feet long by 15 wide on the inside, built of brick in harmony with the architecture of the Church, and equipped with lights, lavatory, and lockers for the choir and Altar Guild. We expect it to be ready for use at Easter. A processional cross has also been given for the use of the choir when the new room is completed.

Wilmington—Church of Good Shepherd.

There have been daily services, except Saturday since Lent began—Mondays and Tuesdays at 4:15 p. m., Wednesdays and Thursday at 8 p. m., and Fridays at 7:30 a. m. These services have been well attended.

During Holy Week there will be a daily service at 7:30 a. m., and twilight service at 7:15 p. m., with preparation service on Maundy dy Thursday and Morning Prayer and Sermon on Good Friday, in addition to the regular services.

An industrial organization has recently been established at the Good Shepherd and is doing good business. A number of persons are furnished daily employment and the organization gives promise of great usefulness to many people.

A night school, for the study of stenography and typewriting, has also been opened with a good class of the young ladies of the Church. Both these features of the work promise good results. The Bishop expects to visit the Parish about Easter and a class is being prepared for confirmation.

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Columbia—St. Andrew's.

A series of interesting services began in St. Andrew's Church, Columbia, on the night of February 15th, and continued three days, the Rev. Claudius F. Smith preaching three times each day to good and interested congregations; the rector mainly reading the short services and the choir rendering excellent music.

The rector's subjects were thoughtfully selected and forcibly presented to appreciative congregations, which increased till he was obliged by limited time to discontinue. Good seed, we trust, were sown for the production of choice fruit in the future.

On the 19th of February Mr. Smith preached twice in Christ church, Creswell, to fair congregations who went through the severe storm to attend divine services and hear the word preached. The devotion was enlivened by the inspiring music of the vested choir.

Deep regrets were felt that the services could not continue longer.

Avoca—Mrs. Capehart.

Mrs. Mary M. Capehart died Friday, Dec. 18th, 1908, at Elmwood, near Avoca, N. C.

A churchwoman of great faith and hope and love, mother of seven children, all baptized, confirmed and communicants, grandmother of many grand children, all in the faith.

Mother of the church of Avoca, an example of the power of consistent steadfast example.

May she rest in peace and light perpetual shine upon her.

Convocation of Wilmington.

The Convocation of Wilmington met in the Church of the Good Shepherd, Wilmington, on the night of Tuesday, February 16. There were present the Bishop of the Diocese; the Dean, Rev. A. W. Scabrease; Rev. Edward Wootten, Rev. W. E. Cox, Rev. J. Gilmer Buskic, and Rev. T. P. Noe, secretary and treasurer of the convocation, and rector of the parish.

Evening Prayer was read by Rev. Messrsfl Seabrease and Buskie.

The sermon was preached by the dean, Rev. I. W. Hughes, from St. Matt. VI:21. The Bishop had the closing prayers and pronounced the benediction.

On Wednesday morning there was a celebration of the Holy Communion at St. James's church, the Rev. Mr. Buskie, epistoler; Rev. Mr. Wootten, gospeller, the Dean celebrant. The Rev. Mr. Cox preached a most helpful sermon on Forgiveness in its Special Relation to the Lord's Supper. The business meeting was held in the afternoon in the study of the Rev. Mr. Seabrease. Besides the routine, helpful suggestions were made as to certain features of the future, and the appointment of a committee to urge more concerted measures in carrying on the Sunday School work.

Besides the graciousness of the reception of the members of the Convocation, the Rev. Mr. Seabrease dispensed a most genial hospitality after the business was completed.

Evening Prayer was said at the Church of the Good Hhepherd. Rev. Mr. Buskie preached, from St. Matt. X:34, a strong, forceful sermon. Mr. Buskie has recently taken charge of the work of St. Stephen's, Goldsboro. The strong and earnest way in which he has set about his duties augurs most happily for the future of this most important field. While canonically of the Convocation of New Bern, he was by request in attendance at Wilmington, where he was not only welcome then, but will be as often as he may see fit to be present.

Morning Prayer being said at St. James', Thursday, the Rev. Dr. Meade preached from St. Matt. XII:12. It was a striking setting forth of the dignity of man, which is so often disregarded in the hurly-burly of mundane strivings. Dr. Meade's presence is ever a benediction, and he will always be cordially greeted as a guest of the Convocation of Wilmington.

At 3:30, a children's service was held at the Church of the Good Shepherd, and an address, helpful and instructive, was given by the Rev. Mr. Cox. This was followed by the meeting of the Woman's Parochial and Missionary Society of the Diocese. After a brief service and word of appreciation by the Bishop, Mrs. Calder, the presiding officer of the Convocation, most happily assumed her functions. There was a real outpouring of the good women of all the churches of the city, and Mrs. Calder by a series of questions deftly brought out most encouraging reports of the splendid work this Society is doing here. All present felt the inspiration and the uplift. After this meeting a delightful reception was given by the hospitable parish of the Good Shepherd, in the parish house. After the special service at 8 o'clock, three addresses were made at the Good Shepherd, Thursday night: "The Christian: At Home—The Rev. Dr. Dame; In Business—Mr. J. Allen Taylor; In Society—Rev. I. W. Hughes. These addresses were received with fixed attention. The hospitality of rector, co-workers, and people; the real interest manifested at the services; the faithful attendance and excellent service of the choir, all entered in to make the gathering one of real power. After a heartfelt expression of gratitude for these on the part of the Dean for the Convocation, with prayers and benediction, the meeting adjourned.—Southern Churchman.

A Philippine Typhoon.

Bishop Brent returned to the Philippines in November only to find that a terrible typhoon had wrecked the Sagada Mission. Fortunately none of the missionaries was killed—but damage was done to property to the extent of $5,000. The Bishop hurried to the scene and reached there on November 19th. "The first thing," he says, "to greet and cheer us was the cable from the Board of Missions telling us to repair the damage to the mission wrought by the typhoon. On November 20th we woke to find another typhoon blowing. We faced the storm and rode six miles to the Saw Mill Mission. When we reached Fidelisen I saw a considerable change in the landscape since my last visit. A gigantic landslide had rushed down the mountain side choking a little lake, burying native shacks, and killing natives, and changing rice fields into a waste of rocks and debris. A rock weighing hundreds of tons was spun from its place like a toy." However, work was soon started on repairs and everything is cheerful. "Now that I am here and find that my fellow missionaries are like Mark Stapley, I am moved by their example to say that we have a real opportunity to be jolly." The work must flourish with such a leader and such helpers, working in such a cause.

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Please publish this in every number of the Magazine in a conspicuous place, and I would be glad if you would aid in any way you can in circulating the information.

Yours very truly,
(Signed) GEORGE C. THOMAS.

Note.—All applications must be made to the publishers of this magazine, George W. Jacobs & Co., 1216 Walnut St., Philadelphia, who will furnish application blanks and pay all costs for transportation. Each application must be endorsed by the Bishop of the Diocese or Missionary District as above stated.

A Drift Toward Episcopalianism.

Stirred by the reports from time to time, telling of Protestant Episcopalian clergy "going over to Rome," Mr. William C. Richardson recently wrote to the bishops of the Protestant Episcopal Church all over the country to find if there was not a drift toward his church, as well as away from it; and he finds that there is one that offsets the other in a liberal manner. To arrive at the real state of things, the writer, whose communication is published in The Southern Churchman (Richmond), sent a letter to all diocesan and missionary bishops of his denomination asking them to enumerate the clergymen of other folds that had come over to the Episcopal Church within their respective dioceses during the year 1908. Ninety-six bishops were addrest; eighty-eight replied. The result is given in the table compiled from these returns:

Number Received or Ordained From Other Ministries in 1908:

Baptist	12
Congregationalist	13
Christian	1
Dutch Reformed	2
German Independent	1
Lutheran	5
Methodist	28
Presbyterian	19
Quaker	1
Reformed Episcopalian	1
Roman Catholic	8
Swedenborgian	1
Universalist	1
	93

Applications Pending:

Baptist	3
Campbellite	1
Congregationalist	6
Methodist	7
Presbyterian	9
Roman Catholic	6
Not specified	4
	36

These letters "gave a wide view of a transition process both interesting and instructive," of which Mr. Richardson furnishes an abstract:

"In one diocese, eight clergy—two from outside.

"In another, more than half from outside.

"In another, six Methodists in two years.

"In another, thirty-one clergy—ten from outside.

"In another, one Baptist layman applying for orders.

"In another, in twelve years—eleven Methodists, six Congregationalists.

"In another forty clergy—four Methodists.

"In another, in fourteen years—300 Roman-Catholic laymen.

"One bishop since consecration received two Presbyterians, one Congregationalist, two Methodists, and one Unitarian.

"Another bishop since 1903 received seven Methodists, one Baptist.

"In addition it might be stated that many bishops spoke of numbers of applicants who, upon careful examination, had been refused.

"I am indebted to the bishops for their aid in making this showing, which, so far as I know, has not appeared before and which ought to be of some value."—Literary Digest.

CONVENTION NOTES.

Dr. Worcester.

Without doubt quite the most conspicuous feature of the Convention, in the popular view—though it could scarcely be said to be of the Convention at all—but in Convention work—was the visit of the Rev. Dr. Elwood Worcester, of Boston, and his exposition of the Emmanuel Movement on the several occasions when literally thousands flocked to hear him. At the Conference on Monday afternoon, in the Red Room of the St. Francis Hotel, fully five hundred people, mostly physicians and clergymen, listened for over an hour to such a statement of the history and principles of the movement as was desired by the professional classes from its founder, and then asked a number of very intelligent questions with a view to some further elucidation of a few points in his treatment of the subject, but only adding to the evidence of a general sympathy with the speaker. It was a really remarkable occasion, not only because of the frank and lucid way in which Dr. Worcester spoke, but from the fact that so large a number had come out, on a very rainy afternoon, to hear about this new movement in the interest of human health and happiness.

The next evening, at the Dreamland Pavilion between five and six thousand people gathered, in spite again of wet weather, to listen to a somewhat more popular address on the subject, while, as the police declared, as many as two thousand others were not allowed to enter.

We cannot here undertake any report of what Dr. Worcester said on either occasion, nor can we enter upon an account of the Emmanuel Movement itself; our purpose is but to chronicle the facts as stated, and to note their significance in at least one or two respects. In the first place, there has been and is a widespread craving for a ministration of healing in physical, mental and spiritual ailments, beyond what the medical profession or the Church has heretofore provided. Then, that both in the medical profession and in the Church there has come about more or less readiness to recognize the existence and the reasonableness of such a craving, and to do frankly whatever can be done to satisfy it. "Christian Science" has indeed entered into the field, and in a crude and illogical manner has done much to meet the need and open the way for some saner treatment of it. But Dr. Worcester's reception showed that "Christian Science" could not satfy the yearning of which we have spoken, because of its strange, grotesque demands upon the intelligence and religious faith of the generality of people. For it has become evident that other thousands in this community would have flocked to hear Dr. Worcester if further opportunities had been offered.

It is just as it should be that this Movement was developed within the Church, under the leadership of one of her most learned and spiritual minded priests, and having its origin and inspiration in the appeals pressed upon him as he went about his ordinary pastoral work among the poorer sort in a large city parish. And there seems every like-lihood that by degrees the more elementary principles and practices of the Emmanuel Movement will become a part of the ordinary pastoral work in our parishes generally—not for gain—but for love and mercy's sake. But the danger is that its use will fall into the hands of untrained and unprincipled persons, who will discredit or commercialize it.

We are glad to know that the Bishop and the Directors of St. Luke's Hospital are planning to have in connection with the Hospital both a clinic and a training school for such as desire to fit themselves for treating the class of ailments coming within the province of Christian psychopathy.—The Pacific Churchman.

ANY FOOL CAN KNOCK.

Don't criticise your brothers' faults no
matter what they do,
Don't ridicule the masses, or malign
the chosen few;
Don't think yourself a censor for the
silly human flock,
And just remember as you go that any
fool can knock.

Don't laugh at those who make mistakes and stumble on the way;
For you are apt to follow them and
almost any day.
Don't think the others shifting sand,
while you are solid rock,
And don't forget, for heaven's sake,
that any fool can knock.

Don't be a puller down of fame on
other men conferred,
Don't give a parting kick to one who
fell because he erred;
Don't think that you are perfect, and
the only size in stock,
And now, once more, just bear in mind
that any fool can knock.

—The Orphan's Friend.

A RECTOR'S NEW YEAR PRAYER FOR HIS PEOPLE.

The Lord preserve thy going out,
The Lord preserve thy coming in,
God send his angels round about
To keep the soul from every sin.
And when thy going out is done,
And when thy coming in is o'er,
When in death's darkness all alone,
Thy feet can come and go no more,
The Lord preserve thy going out
From this dark world of grief and
sin,
While angels standing round about
Sing "God preserve thy coming in,"

—Grace Church Parish, Ridgway.

When you have done the best you can do, then trust in God for the rest; but do not fall into the mistake of expecting Him to make up for the consequence of your indifference or neglect. Selected.

In Memory of Mrs. W. P. Jones.

Mrs. Nancy Elizabeth Jones died at her home in Hamilton, N. C., February 14, 4.45 a. m., after an illness of one week. She had not been strong during the last two years of her life.

She was the daughter of Jefferson Marshal and Virginia Ann Lovejoy. Her father was for forty years principal of the Raleigh Academy, and her mother was Miss Virginia Steptoe, of Scotland Neck. She married Mr. William Pitt Jones and came to live in this county near Palmyra. From there they came to Hamilton twenty years ago, where she has remained since his death, about ten years ago. Her love of mankind and her eagerness to do her master's will, which carried her to the homes of the rich and the poor, wherever there was need in sickness, want or distress, and her devotion to her church, always looking after the Sunday School, the decorations on all occasions, the altar cloths and linens, the cleaning of the church, singing alto in the choir, attending all Auxiliary meetings, training the little ones for Easter and Christmas festivals and lending a helping hand in every call of the church, at all times, and with the cheering words she had for all, have fitted her for the "Peace, blessed peace" which she now enjoys, and there is left a vacancy that it will be impossible to fill. During her last week of illness her friends were by her bedside day and night. Her prayer was for patience to bear her suffering to the end. She was buried by the Rev. W. J. Gordon, in the Hamilton cemetery, by the side of her husband and a son.

To the above just tribute we wish to add a word of esteem for one whom we knew through a long period of years, and if we would emphasize any feature of her character it would be her cheerful and uncomplaining disposition, and her loyalty to her church and her pastor whoever he might be. Whether in youth or old age, in sickness or in health, in prosperity or adversity—her cheerful spirit never forsook her, and no matter what hardships she had to undergo no word of complaint ever escaped from her lips. Gifted by Nature with a brilliant mind, she was given almost a collegiate education, and for many years she assisted her distinguished father in his school. While knowing sorrow herself in her latter days, she gave joy to many a sad heart.—Ed. Messenger of Hope.

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VOL. XXIII NO. 5

The Mission Herald

Mrs Elizabeth Martin

"Let him that heareth say come" Rev. 22:17

S. S. Philip and James.

The Collect.

O! Almighty God, Whom truly to Know is Everlasting life; grant us perfectly to know thy Son Jesus Christ to be the Way, the Truth, and the Life; that, following the Steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ, Our Lord.

Amen.

MAY, 1909

Published by the Diocese of East Carolina at Wilmington N. C.

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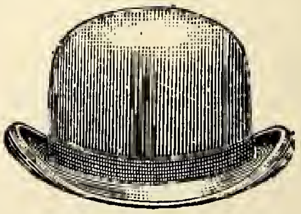

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MISSION HERALD

Vol. XXIII. WILMINGTON, NORTH CAROLINA, MAY, 1909. No. 5

THE BISHOP'S LETTER.

From Chapel Hill I went to Virginia and thence returned to Wilmington Friday morning. I cofirmed that afternoon in St. James at the Lenten service a lady from Bladen county. Friday night I made my second visitation this year to St. Mark's, and confirmed sixteen, making twenty-seven presented to me by Mr. Bennett since the last report. We had a well rendered hearty musical service, with a large congregation. The parish is now prosperous and harmonious.

The next day Iwent to Beaufort for Sunday, officiating morning and night, confirming at night four persons. I stayed with Mr. Skinner in the comfortable,almost new rectory, found with much satisfaction that he already endeared himself to the people of his parish and of Beaufort, and that he has the prospect of a happy useful pastorate in this old town.

I took tea in the dormitory of St. Paul's School with Mrs. Geffroy and her fine body of teachers. The school is in fine condition this year, and Mrs. Geffroy tells me is doing satisfactory work.

Monday night, March 29th made my regular visitation to tS. John's Parish, and confirmed nine persons.

The church is steadily going forward uder Mr. Cox's tactful ad energetic leadership. The ladies Guild have undertaken to build a choir room in the North-east corner of the church; and this useful addition is well on its way.

On the following Saturday I went to Goldsboro for a Mission of ten days We had beautiful weather; good congregations gathered to worship with and to listen to me night after night; we spent a sweet, helpful Good Friday together and a glorious and uplifting Easter; we closed Easter night with a crowding congregation, a hearty service and with the confession and confirmation of eighteen persons.

Mr. Buskie has already taken firm hold of affairs, he is popular in the city, and is beloved by his parishioners; and I am looking forward confiently to the rapid and steady growth of the Rector an Parish of St. Stephen's in all good things.

Easter Monday night I confirmed nine persons in St. Jame's Church, presented by Rev. Thomas P. Noe, who has been practically taking charge of the parish in addition to his own work, while St. James' is without a Rector. The Vestry have called Rev. Henry C. Covington of Sumter, South Carolina; and they are expecting him to visit the parish next Sunday

Last Saturday night I went to Faison and preached there Sunday morning, Mr. Wooten reading the service. This was a sweet service to me as an exhibition of the spirit of Christian Unity. On account of my visitation, the Methodist ministeer cancelled his appointment for that day; and the Presbyterian minister, not having service himself that Sunday morning, offered the Presbyterian Church, thinking the Episcopal church would not be large enough to hold the people. I accepted the invitation; and the people justified our expectation, filling the church. Sunday night I made my annual visitation to the church of the God Shepherd, preaching and confirming a class of twelve persons. The congregation was large and the music hearty and good. The work that is going on here under the wise and energetic management of Mr. Noe and of his faithful and tactful co-laborer, Miss Susie Price is simply above praise; God will give them their true reward.

I have just received the report of the committee on Canons, revising the Constitution and Canons of the Diocese. I am much pleased with their report; I think the changes will work for good.

Since the commitee lays the responsibility for new Canon 14 on the Bishop, I think it well for me to say in a few words why I think thise new canon will be good for the church in this Diocese. The Chief idea of this canon is rotation among the members of the Vestry. This means orderly change and progress without feeling or friction as the forces of nature work about us. A constant, small, change in the personnel of the Vestry every year, allowing some men to retire for a time, without a hard feeling or show of want of confidence, permitting some new men to come in and serve for a time with fresh interest and enthusiasm, so giving by degrees all men of intelligence and character in a parish an opportunity for service—an opportunity to realize the difficulties of a Vestryman and to bear his honors and responsibilities. This will do much to bring the parish and the Vestry into close and harmonious touch and to utilize all the talents, energy and interest among the men of the parish in its progress and prosperity.

The only way to change now is by death or at the cost of hard and bitter feelings, from which it takes years to recover: this proposed change will obviate that. The only real obpection that I know of is that it will leave off a good man whom we can ill spare. This need only be for a year or two. Again; if a man is left off by law and not by a vote of his fellow members, he will be as much interested as ever in the working of the parish, and can do almost any work that a Vestryman can do.

Wherever this system of rotation has been honestly tried it has worked well: we must work by the experience of others

The second idea in this proposed canon is that the election of the Vestrymen and the election of the delegates to the Council should take place in an open meeting of all the qualified voters of the parish The progress of the Anglo Saxon people has been through public meeting of its people; whatever people discuss and resolve to do themselves they are interested in carrying out to success. Anything that will call together the men of a parish in discussion and work for the good of the Church will benefit that parish. If the men have something to do they will come to this meeting; therefore give them the election of some new members of the Vestry, the election of delegates to the Council, the hearing of the Treasurer's report and the discussion of the financial policy of the parish, and I believe that they will come; and if they do come, such meetings will mean much to the progress of the whole parish in the things of the Lord.

My deep purpose in suggesting and urging these simple but important changes is to get the people themselves to take more active interest in the work of the Church in their own parish and in the Diocese, so that they all shall be sharing more freely in the privileges and responsibilities of the Church. I believe in and I love the Church. I believe in and I love my people; and the more I can get my people to work for the Church the more

I believe they will believe in and love her ;and so become themselves deeper and truer Christians.

Nothing, my friends, in perfect. There is hardly anything that may be presented to us to which objections may not be offered. I do not ask that we make a change which will bind us forever; but I do ask that we give these good things a fair trial Let us try them; if they work, let us keep them; if they do not work, let us change them.

Faithfully,
ROBERT STRANGE.

Bishop's Visitations.

May 2nd—Snow Hill.
May 9th—Holy Innocents.
May 11th(a. m.)—Stonewall.
May 11th (p. m.—Oriental.
May 12th—Beaufort.
May 16th (a. m.)—Fremont.
May 16th (p. m.)—Warsaw.
May 22-26th—The Council.
May 27th—St. Mary's.
May 30th—Alabama Polytechnic Institute (Baccalaureate.)
June 3rd—Bishop Payne Divinity School.
June 6th—Atkinson.
June 7th—Maxton.
June 8th—Lumberton.

Japan.

Great plans are being made to move St. Paul's, Tokyo, to a new site, and there erect buildings, which shall be adequate to the increasing demand. Such is the penalty of success! Nothing that the Church is likely to do in 1909 will be more significant or make a greater contribution to the progress of the Kingdom. Japan has been often called the 203—Meter Hill of Asia, and China, Asia's Port Arthur. The 'hill' must be taken by the Christian forces before the 'port' surrenders and St. Paul's Tokyo is no small factor in this campaign.

WHAT ONE CHURCHWOMAN CAN DO.

(Reprinted by request, from the Mission Herald, issue for March, 1909.

Those who are engaged in active mission work in the newer fields have seen again what one woman of consecration and energy can do, without means, except such as God provides from hour to hour. More than one promising mission or thriving parish owes its existence to the dauntless devotion of some single earnest soul. An outward and visible sign of this truth is before us in the picture at the head of this article.

Not in the newest fields of the west but in the State of North Carolina is this instance found. Six years ago, when past seventy-five years of age, a Churchwoman of English descent and an ardent lover of the historic Church, moved into a town of some four hundred people. With her were three daughters, and a son-in-law not a Churchwoman; about was a community overwhelmingly Baptist, and a large Baptist school gave them prestige and strength. Not a very hopeful outlook, one must admit. A condition under which many would have sat down discouraged. But the accompanying picture shows a face in which there is no surender. With such a woman to urge on the cause, the building a church was a foregone conclusion. And it came to pass. With little or no means at her command, she interested the community, rallied the forces and concentrated the efforts of those who had been aroused, and on her eightieth birthday the little church was consecrated. On the day before, her oldest grandson was ordained priest, with her son, also a priest, preaching the ordination sermon, and both were in the chancel together at the consecration of what the community calls "her church."

So the material building stands as the fitting symbol and the crowning work of a life devoted to loving service. For not only will this woman be remembered as a builder of churches, but a builder of men and women as well. In the dark days that followed the war of the sixties, though a woman of family, with the Negroes free and her own housework to do, she studied Latin, algebra, geometry, and other higher branches under a private tutor, and established a well-equipped school near her home. For many years practically all the public school teachers in the county were trained by her. Six of her children became teachers, and many of her grand-children are teaching today. Though past eighty-one years of age, she is still in touch with the educational movements of the day, and is a leader in the Mothers' Club and other movements for better living and worthier service.

What can one woman do? Might we not better ask: What can she not do?—Spirit of Missions.

The subject of the above article, which appeared in the January number of the Spirit of Missions (New York)), was Mrs. Mary Smith, of Winterville, N. C. On Monday, February 18th, Mrs. Smith passed from earth to her heavenly rest. The following appreciative estimate of her is taken from the Daily (Greenville) Reflector of Tuesday, February 19th.

The death of Mrs. Mary Smith, of Winterville, Monday, removes from earth, a noble woman who had lived more than four score years and filled all these years with usefulness and blessings to mankind. No statesman ever accomplished more to benefit his generation than did this woman. Hers was a work whose value to mankind can never be computed. Through her efforts was laid the foundation stone of education in Pitt county and the influence of her work has grown and extended far and near. She was a splendid type of womanhood physically and mentally, possessing the highest traits of Christ-like character, her every aim in life being to serve Him and to uplift mankind. It might well be said of her "Others have done nobly, but thou hast excelled them all."

Mrs. Smith was a daughter of Edward Nelson, Jr., who was a descendant of the noble family of Nelsons of Kent, England. Her mother was Sarah Roach, a daughter of Charles Roach, Sr. She was born at the Nelson homestead in Craven county, Oct. 2nd, 1825.

On the 15th of March, 1846, she was married to William Henry Smith, of Pitt county. To them twelve children were born, ten of whom lived to be grown.

Though Mrs. Smith had no great advantage of education in her youth, she did good work as a teacher. She taught her first school in 1845, the year before her marriage, and taught near her home several years afterward. She had to study grammar as she taught it, having never studied it at school. She mastered it and taught it successfully, as she did all other branches she studied.

Increasing family duties compelled her to give up teaching. Mr. Smith employed a teacher and kept a good school near the home until 1869. Being made poor by the war he found he was no longer able to support a school. There were now seven children at home, three having married. Four of the others had never been to school.

In January, 1870, Mrs. Smith determined they should not be without a school any longer. She told her husband she woul do the best she could and that God woul help her. She had the furniture removed from the room in the second story of her house, school desks and benches were placed on one side of the room and her spinning wheel and cards on the oth-

THE "ONE CHURCHWOMAN."

er. Mr. Smith took the oldest boy to help him plow, promising that he should attend next session.

After preparing breakfast and doing the morning's work Mrs. Smith would go up and have a three hours' school, carding or spinning when not hearing recitations. Then she would go down to prepare the noon meal, do the chores, go back and have three hours' school in the afternoon.

She did not go on many weeks in this way before the neighbors found out she was teaching and asked permission to send their children to her. It was not long before the room was full and she had to put away her wheel and cards and give her whole attention to teaching. Others continuing to make aplication she had to move the school down to the school house to accommodate the neighbors. The first day there were over forty pupils and steady increase soon made it necessary to enlarge the house.

About this time she was visited by an old gentleman (the late John G. Elliott) who was a good Latin scholar and one of the best mathematicians in the country. He had been a prominent teacher for many years but was now too old to manage a school, though he would teach any one who wished to study. At her request he made her house his home.

Though she was now 45 years old, with him Mrs. Smith studied Latin, algebra, geometry and surveying during her vacations, having his assistance at all times. She taught Latin and algebra and prepred her children for college in these branches. It was not long before her grandchildren were pupils. She was liberally patronized by people of her own and surrounding counties. She taught eighteen years without stopping, and at the time her school closed six of her children and two of her grandchildren were teachers. One of her daughters taught 20 years.

Since then she taught at different places in the county, making over 25 years in all. She taught her last school in 1901 and would have continued longer had not her hearing failed. Several of her grandchildren are now teachers and considered among the best in the county. In her life work was truly verified the old proverb "God helps those who help themselves."

Another enduring monument to Mrs. Smith is the Episcopal church in Winterville. She set her heart on building a house of worship there and a handsome edifice shows the result of her energy and perseverance. On Sunday, Oct. 1st, 1905, it was her pride to see her eldest grandson ordained to the priesthood in the church at Greenville, her son, Rev. Claudius Smith, a minister in Washington, D. C., preaching the ordination sermon. The writer will never forget her speaking to him that day of her joy at seeing her son and grandson standing together in the ministry.

The next day the pretty church building which she and her daughters had caused to be erected at Winterville, was consecrated. It was her 80th anniversary, and after the ceremony, she with about forty of her family—children, grandchildren, and great grandchildren, accompanied by Bishop Strange and a number of friends, repaired to a grove nearby and enjoyed a bountiful re-union dinner. She never spent a happier day, and it was truly a day of joy to all present.

Mrs. Smith was a remarable woman and even in her old age was more active than the majority of not half her years. To her many descendants she leaves the priceless heritage of a noble life well spent. She was indeed "a mother in Israel."

To the end of her life she manifested a keen interest in educational matters, and those following in this great work in Pitt county could not perform a worthier deed than to rear a monument in her memory.—Greenville Reflector.

The Church Built by the "One Churchwoman."

THE MISSION HERALD.

OFFICIAL ORGAN OF THE DIOCESE OF EAST CAROLINA.

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EDITORIALS

This isue of The Mission Herald is the last before the regular meeting of the Council notice of which appears elsewhere, and attention is especially called to several matters to come before that Council. It is especially important that every delegate be informed on these points that he may the more effectively forward the work of the Council, and with this end in view we are printing elsewhere the full report of the Committee on Canons, and also a few "Notes" on the Council regarding other things to be then considered.

The matter which fills this issue is not as varied as have been the last few issues, but it is valuable matter nevertheless. At first glance the articles may look long and seem heavy, but they are worth careful perusal, even study and preservation. This is particularly true of the article headed "The Antiquity of The Church of England", by the Rev. T. Tracy Walsh, of South Carolina. We greatly need a more general and more accurate knowledge of the history of our church, and the desire of The Mission Herald is to make such information more widespread. It is for this purpose that we give so much space in this issue to Rev. Mr. Walsh's most excellent tract, and we venture the hope that every reader of This paper will study it carefully.

Another article of some length is that entitled "What One Churchwoman Can Do." This article was published in The Mission Herald for March 1909, soon after Mrs. Smith's death. Extra copies were called for at the time to such extent that the issue was completely exhausted, and like calls still come. In response to this demand we are reprinting the sketch of Mrs. Smiths life and work, feeling sure that it will be an inspiration to others, to follow her example. Not long ago we had a communication from another part of the Diocese recounting with a sort of hopelessness that bordered on despair the struggles and difficulties of a small mission station. The letter ended with a wail something like this: "But what can a handful of women do? And the echo answers "What can they do?' Indeed, what is it that they cannot do, if they have the consecration and the zeal of Mrs. Smith? For the encouragement of such as these we give this sketch again to our readers.

The Editor-in-Chief is at this writing far away from his editorial chair and the responsibility for this issue falls upon one of his assistants. In the absence of the editor, and all unknown to him, opportunity is afforded for tribute to his work which is more than justly merited. Any one who has read the last two or more issues of this paper must feel proud of the fact that we have such a Diocesan organ, and grateful to the editor who has made it such a splendid paper. It has been said that not even the Southern Churchman contains as much really stimulating and helpful reading matter as does The Mission Herald, which shows how highly our paper is rated. We sincerely hope that this feeling of appreciation will spread far and wide till every Churchman in this Diocese becomes a regular reader of it.

It is published for the people, and the more people read it so much the more the editor is encouraged to labor for its improvement.

COUNCIL NOTES.

According to the official notice sent out by the Secretary of the Diocese the next annual Council of the Diocese will meet in St. Peter's Church, Washiongton, Saturday, May 22, 1909, at 9 o'clock P. M. This is the formal opening for organization. The opening service with a celebration of the Holy Communion will be on Sunday morning at 11 o'clock, the quiet hour at 5.30 p. m., and evening prayer with the Bishop's address at 8.30 p. m.

At the last Council a resolution was adopted providing for a printed program of the sessions of this Council, the purpose of which is to arrange for the meetings of the men and those of the women so they will not conflict. Such program has not yet been printed and cannot be given here, but it doubtless will be arranged before the Council meets.

Perhaps the most important work the Council will have to do is to revise the constitution and Canons. The Committee on Canons has made public its report as required by the last Council, and a copy of the same is published in this issue. An examination of that report will show two things; First, that the committee has endeavored to retain all that is best in the old canons; and second, that where changes of any importance have been made the primary purpose of such changes is to make our Church more fully the Church of the people by giving the people a larger share in its administration. This is particularly true of the canon on the Vestry, the canon on the meeting of the congregation, and the canon on the election of a Bishop.

Another matter of importance to come before the Council is the Sunday School work of the Diocese. The Diocesan Sunday School Commission has done considerable work during the past year, and it not only has some well defined plans for the Sunday Schools of the Diocese but expects a special Sunday School conference at one session of the Council. It is hoped that the Sunday School Superintendent or some one connected with and active in the Sunday School work, will be sent from each Parish as a delegate to the Council, and request is here made that this be done.

Still another matter of importance to come before the Council is the recommendation made by the Treasurer of the Diocese in his report last year with reference to re-adjusting the assessments for the Episcopal and Contingent Fund. This was referred to a special committee who are to investigate the matter and report to the Council this year.

Without mentioning the work the Woman's Parochial and Missionary Society will have to do, it is evident that this will be a busy and an important meeting of our Council, and it behooves every delegate to post himself beforehand on the several matters to be acted on there.

REPORT OF THE COMMITTEE ON CANONS, DIOCESE OF EAST CARALINA, COUNCIL OF 1909.

In accordance with the resolutions of the Councils of 1907 and 1908 requiring the Committee on Canons to revise the Constitution and Canons of this Diocese, and to have its report printed for distribution thirty-days before the meeting of the Council of 1909 your Committee begs to report, that, after careful examination of the Constitution and Canons of the Diocese, we have made such revision as in our judgment seems expedient, and we herewith submit our report for your consideration. The Committee presents the proposed new Canon 14, without prejudice, for the consideration of the Council, as embodying the views of the Bishop on this subject.

NOTE.—The term "Present Canon" in this report refers to the Canon as it now stands, with such amendment or amendments as may have been made to it since the current edition of the Constitution and Canons was printed. The Constitution is likewise considered with amendments. A summary of such amendments may be had by applying to the Secretary of the Diocese.

CONSTITUTION.

Article III.

Section 1. In line four strike out the words "fourth Thursday" and substitute the words "third Saturday."

eSction 3, In line one stroke out the word "Vestries" and substitute the word "Parishes."

ARTICLE IV.

Section 3. In line three insert the word "duly' before the word "chosen," and strike out the words "by the Vestry.'

Beginning with the words "and in case of" in line four strike out to the word "provided" in line seven.

ARTICLE VIII.

Section 3. In line three strike out the words "be empowered" and substitute the words "have power."

ARTICLE X.

Section 1. In line one strike out the words "baptized adults" and substitute the words "adult communicants."

ARTICLE XIII. Strike out the whole of present Article XIII and substitute the following:

In the election of a Bishop or a Bishop of Coadjutor the Council shall vote by ballot and by Orders; and the concurrence of a majority of all the Clergy entitled to seats in the Council and a majority of the Lay Delegates voting by Parishes shall be necessary to an election; Provided, that the number of Parishes voting shall not be less than twenty.

CANONS

CANON 1.

Section 2. In line one change the word "Parish' to "Parishes" and in line two strike out the word "Vestries.' Renumber this section, making it Section 3, and insert as Section 2 the following: Section 2. Election of Delegates. Delegates to the annual Council shall be elected at the same time and in the same manner as the Vestry of the Parish.

The Canon will then read as follows:

Section 1. Clergy. It shall be the duty &c., as in present section 1.

Section 2 Election of Delegates. Delegates to the annual Council shall be elected at the same time and in the same manner as the Vestry of the Parish.

Section 3. Laity. The Clerks of the several Parishes and Clerks of Organized Missions electing Etc., as per present section 2.

CANON 7. CHANCELLOR.

In line four insert the word "legal" same line put a comma (,) after the word "Bishop', and immediately following the comma insert the words "of the Standing Committee." making the Canon read as follows:

The Chancellor, who shall be a member of the legal profession, and a Communicant of the Church in this Diocese, shall be elected upon nomination by the Bishop. He shall be the legal adviser of the Bishop, of the Standing Committee and of the Trustees of the Diocese, and Counsel in all suits at law that may arise in the administration of the affairs of the Diocese. He shall be admitted to a seat in the Council, and to participation in its deliberations, without the right of voting.

CANON 9.

Section 1, (2). In line nine strike out the word "second" and substitute the word "third.

Section 7. In line four strike out the word "second' and substitute the word "third."

CANON 12

Section 1. Beginning in line seven, between the sentence ending with the words "provided for' and the sentence beginning with the words "In the absence of", insert the following sentence:

"They shall keep the Bishop's House in repair and the grounds in good order."

CANON 14.

FOR THE VESTRY.

Section 1. tSrike out the last sentence, beginning with the word "Provided' and ending with the word 'Advent." In line seven strike out the word "chosen" and substitute the words "elected and have qualified."

Renumber Sections 2-8, making them eSction 9-16 respectively and insert new Sections numbered 2-8, making the Canon read as follows:

Section 1. In every Parish there shall be an Annual election upon the Monday after the first Sunday in Advent, or on such day in the Advent season as the Parish may appoint, of a Vestry, consisting of not less than three and not more than twelve members, who shall be male communicants of lawful age and in good standing, and who shall continue in office until their successors are elected and have qualified.

Section 2. (a). In all Parishes where there are fifteen or more persons qualified to serve as Vestrymen there shall be rotation in the membership of the Vestry. At each annual Parish Election, in Parishes where the Vestry consists of six or a less number of Vestrymen, at least one of them shall be disqualified for re-election until the expiration of one year after being so disqualified; and where the Vestry consists of seven or more Vestrymen at least two shall be so disqualified Provided, that not more than one-third of an Vestry shall be so disqualified at one election.

(b) At or just prior to the Annual Parish election in the Advent season of the year 1909 each Vestry shall designate by lot which of its members shall be disqualified for re-election; and annually thereafter the member or members disqualified shall be taken in the order of seniority by continuous service. Should the number of those of equal seniority exceed the number to be disqualified, the ones to be disqualified shall be etermined by lot.

Section 3 (a) The Vestry shall be elected by ballot, at a public meeting of the qualified voters of the Parish, called for the purpose of electing the Vestry and the Lay Delegates to the Council.

(b) After the election the Treasurer shall make a report of the finances of the Parish for the past year, and opportunity shall then be given for the discussion of the financial condition and the finacial policy of the Parish.

Sectio 4. The Secretary of the meeting shall send to the Rector a certified list of those elected Vestrymen; and within ten days thereafter the Rector shall call a meeting of the newly elected Vestrymen for the purpose of organization.

Section 5. (a) At this meeting for organization the Rector shall call them to order after prayers, read the Certificate of Election, appoint a secretary pro tem, and require the several Vestrymen to qualify in accordance with section six of this Canon· Then the Vestry shall proceed to the election of ite regular officers.

(b) When there is no Rector ,the eSnior or the Junior Warden shall do the work assigned by this Canon to the Rector.

Section 6. Every person chosen a Vestryman, shall, in order to qualify as such, subscribe the following declaration and promise. "I do yield my hearty assent to the doctrines, worship and discipline of the Jrotestant Episcopal church in these United States, and to the Standard of Christian living as set forth in the Canons of this Church; and I promise that I will faithfully execute the office of Vestryman to the best of my knowledge and ability" No person shall act or vote as Vestryman until he shall have subscribed this declaration and promise.

Section 7. If at any time, in any Parish, the Vestry thereof may so desire, it shall be lawful for the Bishop to suspend temporarily the foregoing provisions of this Canon in said Parish, and make such modifications thereof as the facts of the case may seem to require until the next meeting succeeding annual Council of this Diocese, at which time the Bishop shall make a full report of the case, and the Council shall then determine what further suspension of the Canon, or other action, shall be proper in the case of said Parish

Section 8. All Canons and all parts of Canons in conflict with the foregoing provisions of this Canon are hereby repealed.

eSction 9-15· Same as present sections 2-8 re-numbered.

Insert as New Canons, numbered 18, 19, 20 and 21, the following.

CANON 18. ARCHDEACONS.

Section 1. The Bishop shall have power to appoint one or more Archdeacons, who shall be Presbyters canonically resident in the Diocese, and who shall, if practicable, be detached from any Parochial cure·

Section 2. The authority and the duties of an Archdeacon shall be such as are committed to him in writing by the Bishop. He shall be amendable to the Bishop in all his acts and appointments, and shall make such reports as the Bishop may require.

CANON 19 THE ELECTION OF A BISHOP.

Section 1. The vote shall be taken by ballot and by Orders, in accordance with Article XIII of the Constitution·

Section 2. Nominations shall be made in open Council, in joint session of Clerical and Lay Delegates, and may be made by any person entitled to a seat in the Council.

Section 3. When the nominations have been closed the Secretary shall call the roll of the Clergy, and as each Clergyman's name is called he shall deposit his vote with the Tellers. The Tellers shall count the votes and report the result to the President, who shall announce it. The roll of the Parishes shall then be called by the Secretary, and as each Parish is called it shall deposit its vote with the Tellers, and the vote shall be counted and announced as ordered for the Clergy. If the same person shall receive the concurrent vote of both Orders he shall be daclared duly elected. If no person receives a majority of the votes in both Orers, they shall continue to vote as above ordered until an election is made.

Section 4. By consent of the Council, Clergy and Laity may separate for deliberation, to re-assemble in joint session at a specified time; and by like consent may proceed jointly to further nominations; after which balloting shall be resumed in accordance with the provisions of Section 3.

CANON 20· MEETING OF THE CONGREGATION.

The Rector or Minister-in charge, or in his absence the Warden shall call a meeting of the congregation within ten days after the adjournment of the Council, or as soon thereafter as prac- the Supt. of the Sunday School at which meeting reports shall be made by the Rector, the Treasurer, one or more of the Delegates to the Council, the Suprrintndnt of the Sunday School a representative of the Woman's Auxiliary, of the Junior Auxiliary, and of any other active Parish organization. After these reports the meeting may be opened for the discussion of matters of interest to the congregation.

CANON 21. OF THE DUTIES OF MEMMERS OF THE CHURCH

The members of this church shall conform to its teachings and to the Creed upon which it is founded, and shall, as far as in them lies, live in the exercise of those Christian principles and duties prescribed in the Holy Scriptures and illustrated in the Book of Common prayer, and shall further instruct their families and those dependent on them in the like duties and principles, both by example and precept. They shall use all sober and godly conversation, shall daily exercise family worship, be charitable in act and warden shall celebrate and keep holy the Lord's day, giving all due attention to the Services of the church and to public worship·

Renumber present Canon 18, making it Canon 22.

Section 5. In the form for PAROCHIAL REPORT make the following changes:

After the item "Church Edifices, including Chapels used as Missions.... ...." insert the item "Rectories ...."

Under "Diocesan" contributions strike out the items "Clergy Relief" and "University of the South."

Under "Etra Diocesan" Contributions strike out the items "Missions, Indian....', "Missions, Colored......", and "Infirm Clergy, Widows and Orphans...."; and insert the items "General Clergy Relief Fund...."; "University of the South...."; and "The Thompson Orphanage....", making that section of the Parochial Report read as follows.

EXTRA DIOCESAN.

Missions, General.. .. ..
Missions, Foreign .. ..
Missions, Domestic ....
General Clergy Relief Fund .. ..
Education of the Ministry ....
University of the South.... ....
The Thompson Orphanage .. ..
Other Objects.. .. ..

Renumber present Canon 19, making it CANON 23·

Section 2. In lines two and three strike out the words "whose salaries shall be less than one thousand dollars.' In line fourteen strike out the words "first day of its" before the word "session" and substitute the word "opening."

Section 3. In line five strike out "$35" and substitute "$50."

Renumber present Canon 20, making it CANON 24·

Renumber present Canon 21, making it CANON 25.

Renumber present Canon 22, making it CANON 26.

Section 2. Beginning with line ten strike out the second Proviso, beginning with the words 'Provided, that if the funds belonging to" and ending with the words "al receipts for that fund".

Renumber Section 3, making it Section 4, and insert a new section numbered Section 3, so as to read as follows:

Section 3. The Treasurer shall transmit to the Treasurer of the General Clergy Relief Fund all contributions received by him for that Fund.

Section 4. Any surplus remaining &c as in present Section 3.

Renumber present Canon 23, making it CANON 27.

In line two, after the word "fund" insert the words "or from the General Missionary Funds."

Renumber present Canon 24, making it CANON 28.

RULES OF ORDER

I. In line two strike out "10 A. M." and substitute "8-30 P. M."

II. In line one insert a comma (,) after the words "Standing Committee", and strike out the word "regular". In line six strike out the word "second" and substitute the word "third".

V. In the order of business, immediately after "Other Special Committees" insert "Other Reports."

Respectfully submitted
WM. E. COX, Chairman,
ISAAC WAYNE HUGHES,
ALEXANDER W. SEABREASE,
HENRY R. BRYAN,
B. R. HUSKE.

Woman's Parochial and Missionary Society Annual Meeting.

The annual meeting of the Woman's Parochial and Missionary Society of the Diocese of East Carolina will be held in St. Peter's Parish, Washington, N .C., Tuesday, May 25, 1909.

There will be an early celebration of the Holy Communion at 7 a. m.; at this service a collection for Diocesan Missions will be taken, to be used as the Bishop suggests. All contributions should be marked with the name of Guild, Auxiliary or Society, and Parish to which they belong. All organizations are entitled to one representative, if numbering more than twenty to two representatives.

The names of all delegates, unless otherwise instructed, shall be sent to Mrs. Nathaniel Harding, St. Pater's Rectory, Washington, N. C.

MISS SUE E. COLLIER.
Goldsboro, N. C., April 1909.

Bible "Keeps."

These "keep texts" are all in the Bible. Find them and learn them, and so make them yours: "Keep thy heart with all diligence, for out of it are the issues of life."

"Keep thy tongue from evil, and thy lips from speaking guile."

"Keep thee far from a false matter."

—Selected.

NOTICE OF MEETING OF COUNCIL, DIOCESE OF EAST CAROLINA.

The Twenty-Sixth Annual Council of the Diocese of East Carolina will meet (D. V.) in S. Peter's Church, Washington, Saturday, May 22nd, 1909, at 9 o'clock p. m

Canon 18 requires that Parochial Reports shall be sent to the Secretary by or before May 12, that they be tabulated for the Committee on the State of the Church

Canon 18. Section 3. "Each Clergyman shall report to the Bishop through the Secretary at least ten (10) days before the meeting of each Annual Council etc."

Section 5. "In making the above reports all communicants shall be included ,except those who have been repelled by the proper authority, and those who have not received the Holy Communion for three (3) years last past, etc"

FREDERICK N. SKINNER,
Secretary of the Council
Beaufort, N. C., April 12th, 1909.

Brotherhood Conference

Washington, N. C.,
April 15, 1909.

To the Laymen of East Carolina:

Failing in our purpose to hold this spring a State Convention of the Bortherhood of St. Andrew, it is hoped to arrange at some time during the Council in St. Peter's Parish, an informal conference of Brotherhood men in East Carolina, and others who, not now members, may be interested in the work.

Through twenty-five years of faithful service the Brotherhood has won its place in the American Church, and nowhere are men found more loyal to that institution than the members of this order. Properly conducted a Chapter will make itself very useful to any Parish or Mission, and it means much to our Diocese to see the Brotherhood prosper therein.

Not enough attention has been given by us to the training of boys through the Junior Department of the Brotherhood, and I believe that this subject should have more careful consideration. No Parish in the Diocese, perhaps, is without its "Boy Problem", and I believe that the truest approach to a solution of some phase of that problem lies through the Junior Department of the Brotherhood of St. Andrew.

Details of this meeting will be given later, and I earnestly trust that you will deem it of sufficient importance to be attended by all who come to the Council.

Faithfully yours,
JOHN G. BRAGAW, Jr.
Council Member for N. C. and S. C.

CALENDAR FOR MAY

1- S S. Philip and James (Red)
2- 3rd Sunday After Easter. (White)
9- 4th Sunday After Easter (White)
16- 5th Sunday (Rogatia) After Easter (White)
17- Rogatia Day (Violet)
18- Rogatia Day (Violet)
19- Rogatia Day (Violet)
20- Ascension Day (White)
23- Sunday After Ascension (White)
20- Whit Sunday (Red.]
31- Whit Monday [Red]

Girl's Friendly Society—New Bern

Among the many beautiful and impressive services of Lent and Easter tide, in Christ Church Parish, New Bern, no one will be more thankfully remembered, than the Admission Services of the Girl's Friendly Society, Easter Monday night. It opened with hymn 450, followed by the short solemn admission service Hymn 586 was then sung After the address the F F. S. hymn was sung, "True Friends Help Each Other." The Rector gave an earnest talk on the duties and privileges of the Girls Friendly Society. He showed a G. F. S. marriage card, which was to be presented to one of the members, who was to be married the following Thursday. It is only given when a girl is married with a religious ceremony and when she applies, through her associate for a card, so the Girls Friendly Society emphasizes the principle of the sacredness of marriage The Society stands for a pure girlhood, public marriage, and faithful wifehood. Through the year we have admitted two Associates, and eight members. One married branch helper and two members have become associates. When a member marries she can stay in the Society, by becoming a married branch helper. A round badge is given to her, instead of the G. F. S. badge.

The meetings have been held every Monday night, and have been well attended The girls have often given up social engagements, to keep their appointments. Every week flowers are sent to the Hospital, or taken by one of the associates. There is a Russian patient, who knew no English when she was taken there. She is so grateful for flowers and pictures.

WANTED AT ONCE—Five Hundred New Subscribers for the Mission Herald—The cost is only nominal—simply Fifty Cents.

NEWS OF THE DIOCESE.

ST PETER'S, WASHINGTON

Daily services were held by the Rector throughout the Lenten season, with Litany every Wednesday and Friday morning. In addition to this, the Rector made his regular visitation to Zion Parish, Beaufort County, and to Trinity, Chocowinity.

On one Fourth Sunday in March he was accompanied to Zion by Mr. J G. Bragaw, Jr., who spoke to the congregation upon the subject of the Brotherhood of St. Andrew.

The Easter services were churchly and inspiring as always. Morning Prayer was said at eleven o'clock, with sermon by the Rector, and Holy communion, in which he was assisted by Rev. Chas. D. Malone. An unusually large number received. The Sunday School Festival in the afternoon was well attended and heartily enjoyed by the children. The service was intoned by Mr. Wm. B. Harding, while Mr Edmund H Harding presided at the organ. The children's offering for General Missions was $140.33, which is slightly more than they gave last year for the same object.

The senior and junior chapters, Brotherhood of St. Andrew, will hold a joint meeting on the 28th of April. This plan of meeting was tried some months ago and met with much success that it will doubtless become a regular part of the Brotherhood program.

ST PAUL'S CHURCH, BEAUFORT

Rev. F. N. Skinner, Rector

The lenten season just passed was one of great comfort and benefit in St. Paul's parish. There were daily services which were well attended. Ash Wednesday was observed with the full services of the Prayer Book, sermon and Holy Communion. The order of services throughout the Lenten season, until Holy Week, was daily, except Wednesday, at 4.30 p. m. Wednesdays, the service was at 7.30 p m., with a sermon by the Rector on the "Conditions of Salvation", based on the "Excepts" of our Lord. These sermons claimed the most attentive interest for their clearness and convincing strength. On Monday's, a reading from Bishop Potter's "addresses to women engaged in Church Work"; on Thursdays, a Bible Study of the earliest days of the Christian Church, (that on the Annunciation being on the Bible references to the Blessed Virgin Mary). On Fridays, immediately after the service, the Rector met his Confirmation Class, lecturing on the preparation for that Holy Rite.

During Holy Week, services were held daily, every morning at 8.20, and every afternoon at 4.30 o'clock. On Good Friday, there was an additional service at 10.30 a. m., when the Rector preached from the text, "Behold your King". The sermon was a description and following of our Lord through all His suffering and humiliation to and through the great tragedy on the Cross.

The Easter services were joyous and beautiful. The sermon was from the text, Acts 4: 33. The Choir had made special preparation for the celebration of this great Festival, and the music was particularly fine. The congregations were good at the morning and evening services. In the afternoon the children's service was held and the Church was full to overflowing. One extremely lovely and impressive feature of this occasion was the filling of a large cross with the floral offerings of the children. This on the chancel floor, already covered with green foliage. Each class, as called by the Rector, came forward, every child presenting his offering of lovely white blossoms. Several of the larger boys receiver the flowers and deftly decorated the cross, so that when all were received and placed, the cross was a mass of white blossoms, aglow with life. The Rector was so impressed with its beauty, with its fullness of new life—the flowers, sprung to life again after the death of winter, that he took this thought for his address to the children, "Life from Death". And he made it so clear and brought this beautiful thought so perfectly within the grasp of even the smallest child that his hearers were delighted. The children's offering for General Missions amounted to about $40.

Immediately after the Children's service, when the S. S. had gone out, singing the Recessional carol, an infant was brought to the Church to receive the Sacrament of Holy Baptism. A good part of the congregation remained to witness the Baptism.

The Bishop of the Diocese made his visitation to St. Paul's Church the last Sunday in March, preaching eloquent sermons to large congregations morning and night, and confirming a class of four young girls.

The other Churches served by Mr. Skinner are Holy Innocents, near Seven Springs, and Grace, Trenton, where services are held two Sunday's each month. In these the only Lenton services were those given three Sundays in Lent.

IN MEMORIAM.

Edward Stoughton Laughinghouse, Sr.

The subject of this short sketch was a son of William J., and Ann Laughinghuose, was born near Washington, N. C., February 14, 1846, entered into rest December 26th 1909.

At an early age he was confirmed by Bishop Atkinson in Trinity Chapel, and since that time has been actively associated with church work in different places in which he resided; often serving as Vestryman, Lay Reader and Sunday School Superintendent In this capacity he has done a vast amount of good; and we wish to emulate his good example of faithful service, and his sincere devotion to the church and her welfare.

We, as Vestrymen and fellow church men, extend to the bereaved family our deepest sympathy, and commend them to the care of our Heavenly Father who doth not willingly afflict his children.

WM. COBB WHITFIELD,
WALTER F. HARDING,
Memorial Committee

The above was unanimously adopted by the Vestry of St. John's Church, Pitt County.

St. PAUL'S—GREENVILLE.

St. Paul's Parish, Greenville, has had a most pleasant and profitable Lenten season. Commencing with appropriate services and sermon on Ash Wednesday, services were held in the Church every evening during Lent except on Saturdays with two or three exceptions when the Rector was absent on Mission work at Farmville, Winterville and Ayden. These services were very well attended and resulted in the spiritual uplift and benefit to the congregation. The Rev. Messrs. Noe, Gordon and Griffith each paid us a visit during the Lenten season, and the Rev. Messrs. Gordon and Griffith each, on his visitation administered the Holy Communion. So that we had during Lent, two celebrations of the Holy Eucharist. We also organized during the Lenten season a Chapter of the St. Andrew's Brotherhood, composed principally of yopng men who give promise of much good service to the Order and to the Church. We are highly gratified to note a decided improvement in Sunday School, both as to an increased attendance and the manifested interest of parents, pupils and teachers. Our Bible class, under the tutelage of a competent and efficient teacher and lecturer, is eliciting much interest among the young men and ladies of the congregation.

Our Easter services were elaborate

and attractive, as well as solemn and impressive. The church was beautifully decorated with flowers and ferns. The music was appropriate and well rendered. The Church was filled to its upmost seating capacity, quite a number of members of other denominations being present to enjoy with us our delightful Easter services, and many expresed themselves instructed by, and highly gratified with, the beautiful and edifying sermon preached by the Rev. Mr. Huske.

Taking it altogether, we have had a helpful Lenten season and a delightful Easter. I am writing this communication because if left to our faithful young Rector to do, his extreme modesty will not permit him to mention the most potent factor in the general spiritual uplift of the congregation and the greatly improved financial condition of the Parish. It affords us (both the vestry and the congregation) much pleasure to be able to announce that through the indefatigable energy and untiring efforts of the Rev. Mr. Huske, the financial status of the Parish is so much improved that we are beginning to feel disenthralled from the bondage of debt and are assuming a higher stand among the Parishes of the Diocese. Our Rector's salary is secured and all our assessments are paid or will be paid before the meeting of the Council, and with a strong, impressive and aceptable spiritual leader, we are felicitating ourselves, that we are growing wiser and better as the days go by.

HENRY HARDING,
Sen. Warden St. Paul's Church.

CHRIST CHURCH, NEW BERN, REV. JNO. H. BROWN, RECTOR

The Lenten season of 1909 in Christ Church has been a notable one in many ways Inspired by the example of our faithful and devoted Rector, the congregation have felt the significance of this holy season and have responded in an unusual way, to his urgent and prayerful request to show their appreciation of the blessings offered in the daily services of the church, by a full attendance. The congregations continued large through the forty days, and during Holy Week the two services daily were well attended. Holy Communion was administered each day during this week, except Friday.

On Maundy Thursday at 8 o'clock p. m. the services were particularly impressive. The church was crowded and Mr. Brown was assisted by the Rev. Mr. Buskie, from Goldsboro. It has long been a custom in this parish to commemorate the Last Supper on this the night before The Sacrifice on the Cross. On this occasion, at the close of the service, The Crucifixion with music by Sir John Slainer, was delightfully rendered by the choir, assisted by friends from other denominations, comprising the best musical talent of the town. This was a very beautiful conclusion to a most solemn and impressive service.

On Good Friday, morning service was held at nine o'clock, followed by the three-hour service. These hours, when our Savior hung on the cross, were spent in prayer, meditation, singing hymns and short talks by the minister. At three o'clock the tolling of the church bell said plainly to all who would stop to listen "it is finished."

This brings us to the glorious Feast of Easter, and such an Easter Day! Bright and beautiful and cool, with singing birds and budding trees, and all Nature seemingly alive to the knowledge that "Christ the Lord is risen today." Three services were held in the church, beginning with the early celebration. The full service at eleven o'clock with a splendid sermon on the text: "There is a natural body, and there is a spiritual body. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual," followed by a second celebration, and the children's service in the afternoon at five o'clock, when Prayer Books and Hymnals were awarded the little ones, who had recited the whole of the Church Catechism without a single mistake. The offerings for the day amounted to nearly three hundred dollars.

The various organizations of the parish are doing good work, and hoping to do better. We have every reason to be thankful for the blessings vouchsafed us, in the past year. May we show our gratitude in our lives!

IN MEMORIAM

On the night of March 11, 1909 God's messenger, Death, entered the home of Mrs. Alice Williams, at Willeytown, N. C., and took away the soul of her little grandchild, Loyd Stanley, age 9 months, an 11 days. God lent him to us just long enough to entwine himself strongly around our hearts, and then gave him back to his mother, who was waiting for him in Paradise. We loved him very dearly, and would have given him every pleasure we could, but what would they have been, compered with Paradise, his mother's arms and the Savior who said "Suffer Little Children to Come Unto Me". We do not understand why God did not let us keep him, but we know it must be best, because God would never let us suffer if it were not for our good. So, tho we miss our darling sadly, we can trust him to God's keeping, knowing that if only we can be faithful unto the end, he will give him back to us in Heaven.

"The gentle Shepherd said to me,
Give me thy little lamb to hold,
I gave it, and He took it up
To feed forever in His fold,
And as He vanished out of sight,
I heard him in an undertone,
Say softly, Mourner, trust in Me,
In Heaven I'll give thee back thine own'.

"He shall gather the lambs with His arms, and carry them in His bosom."

AUNT SUSIE.

St. David's Church, Scuppernong.

At 11 a. m., Easter morning there was a joyful celebration of the Queen of festivals in the antique sanctuary where in years past many saints of the Lord united in holy worship who now in Paradise are enjoying the happy anticipation of their final reward.

The church was decorated appropriately with sweet flowers ,the selected music was well rendered by the trained choir, and the services engaged in with hearty devotion.

At four p. m., the Sunday School Festival was held in Christ Church Creswell, a large and interested congregation attending. The church was tastefully dressed with beautiful flowers. The services pointing wholly to the Resurrection and Missions, were entered into with deep interest, the vested choir inspiring true devotion by the rendering of appropriate and excellent music.

Offerings were made for missions.

ST. MARTIN'S, HAMILTON

Death of Mrs. John H. Martin.

Margaret Elizabeth Hilton, wife of Mr. John H. Martin died in Hamilton on April 6th, after an illness of only one week. Her sickness began with severe chills and ended with paralysis. Her age was 57 years.

She was the daughter of Rev. Horace G. Hilton and Elizabeth J. Hilton, and was ever a most loyal and devoted follower of the example of her parents in their love and service for the church Mrs. Martin, together with Mrs. T. E. Darden and Miss Pitt Jones, were the landmarks of the church in Hamilton; now within two years they have all three passed to their glorious reward. Mrs. Jones and Mrs. Martin within the last two months.

Mrs. Martin was a conspicuous exam

ple of the loyal and devoted church woman. Few have been her equal in regularity in attendance in church service and to church duties, in spite of all sorts of difficulties. Her life was full of those "little nameless womanhood acts of kindness and of love."

"Asleep in Jesus, blessed sleep!

St. John's, Winton.

On Easter day, at three o'clock in the after, there was a joint meeting of the Junior Auxiliary and the Little Helpers, at St. John's Church, Winton, N. C., at which the mite boxes were opened. There was a short and simple program consisting of Easter recitations, and hymns from the Church Hymnal. The offering of the Sunday School was $12.20. After the offering hymn 125 was sung and the meeting closed with the creed and prayer.

LULA NORTHCOTT,
Secretary.

THE ANTIQUITY OF THE CHURCH OF ENGLAND.

By The Rev. T. Tracy Walsh, General Missionary Diocese of South Carolina.

"Which was the first Church?" is a recurrent question. The answer sufficient for us is found in the Apostles' Creed—"The Holy Catholic Church." The first Church was that founded by Jesus Christ and established by His Apostles in various cities and countries, such as Jerusalem, Antioch, Philippi, Corinth, Galatia, etc. When an Apostle wrote of the "Church of the Thessalonians" or "the churches in Galatia," he did not mean rival and independent organizations, because these were but local branches of the self same Church, continuing in the Apostles' doctrine and fellowship, having the same faith and system of government. Upon these principles were developed racial or national churches, such as those of Spain, France, (or Gaul), Italy, Britain, and Ireland, different in local customs, traditions and ceremonies, but one in all essential features. During the early century, certain bishoprics, for various reasons, received special deference, such as Jerusalem, Antioch, Ephesus, Alexandria, Rome, Carthage, Lyons and Constantinople. It cannot be said that the Greek and Latin ideas of the Church originated or the Eastern or Western branches of Christendom begin their existence only when the bishops of Constantinople and Rome excommunicated one another.

It is self-evident that some national Churches should be older than others, and the amalgamation of several national Churches under one central government never destroyed certain local characteristics or the fact of original independence. Thus anybody of Christians retaining and showing the marks of the original Catholic and Apostolic Church is entitled to be called a true branch of that Church, regardless of the time of its introduction into any country. Therefore the age of the Church in Britain, or the Church of England, or the Episcopal Church, is not of chief importance.

Each National church has its traditions, but those traditions are incapable of absolute verification. For instance, it cannot be proved that Christianity was brought to Britain or to Italy by any of the Apostles, but there are interesting legends which give rise to such claims. With reference to Britain they are given for what they are worth. It may surprise many to learn that the quaint legends of the Holy Grail embodied in the story of King Arthur and the Knights of the Round Table, so beautifully set forth by Sir Thomas Mallory, Tennyson and Wagner, are all based upon the tradition that Joseph of Arimathea came to Glastonbury in Britain about A. D. 63, bringing the chalice or grail used at the institution of the Lord's Supper.

It is worthy of remark that at the Council of Basle in the year 1431 the British bishops were given precedence "because Joseph of Arimathea founded their Church."

We may next deal with the traditions of St. Paul's relations with Britain. In the year 66, before St. Paul's death, there were in Rome certain British hostages, viz.: Linus and Claudia. Martial, the contemporary Roman historian, says that Claudia married Pudens, a Roman and here are some remarkable coincidences. In ii. Timothy 8: 21, these three, Linus, Claudia and Pudens, are mentioned by St. Paul as being with him in Rome. According to tradition the first Roman bishop was named Linus. In the Epistle to the Philippians a Clement is mentioned, and one bearing that name, who was bishop of Rome twenty years after the Apostle's death, writes that "St. Paul . . . travelled to the utmost bounds of the west." Classical and contemporaneous writers used this expression to signify Britain. St. Jerome uses similar language, and Theodoret, the ancient historian, says that "Paul, liberated from his first captivity at Rome, preached to the Britons."

Irenaeus, A. D. 180, says: "Christianity was propogated especially in the Celtic nations, Germans and Britons."

Tertullian, A. D. 200, says: "Some countries of the Britons are subject to Christ."

Origen, A. D. 208, says: "The power of the Savior's Kingdom reached as far as Britain;" and Eusebius, the historian, A. D. 325, says that one of the apostles 'visited the British Isles."

We now enter the bounds of more authentic history, and let it be noted before any other dates are given that the first misssionary sent to Britain by the bishop of Rome arrived there late in the sixth century. The first Christians in Britain whose names are known were Aaron and Julius, who were martyred at Caerleon in Wales, and Alban, beheaded at Verulamin the year 305. At the Council of Arles, A. D. 314, there were present Eborius bishop of York Restitutus of London and Adelphius of Civitate Coloniae, besides a priest and a deacon. At subsequent councils, such as Sardica, A. D. 360, there were British bishops. These references are sufficient to establish the fact that the Church was in Britain of a very early date.

All that can be said of these traditions is that at a very early date they were in circulation and are not unreasonable. It might also be said that there is as good proof of St. Paul's visit to Britain as there is that St. Peter was the first bishop of Rome, and no absolute proof of either claim has ever been established

But what became of it; and why were missionaries sent to Britain from Rome in the year 597? Because when the Roman army evacuated Britain the country was overwhelmed by heathen invaders. The Picts, Angles, Saxons and Danes wellnigh eradicated Christianity from the Island. The remaining British Christians fled to the wilds of Cornwall, Wales and Devonshire, where they kept up the organization of the Church. The bishrics of Bangor Llandaff, St. David's and St. Asaph's were all established before the year 560.

Their doctrines and customs were practically identical with those of Scotch and Irish Christians.

The assertion that the early British church conceded appellate jurisdiction to the Bishop of Rome has never been proved.

In the year 597 Augustine with his twelve companions arrived in Britian, having been sent by Gregory, bishop of Rome, to convert the Angles and Saxons. Augustine soon had a conference with the British bishops. His avowed object at this meeting was to secure some unity of action with the

Britons in the conversion of the heathen But there were several matters in which they differed. One was the time of observing Easter. Their liturgies were different. The British Christians would not accept Augustine as their chief, and as to Gregory they said: "We indeed owe fraternal love to the Church of God and the bishop of Rome, but we owe no obedience to him whom you call pope."

They claimed to be already subject to the bishop of Caerleon in Wales.

This period marks the beginning of a long continued series of protests against the usurpations of the bishop of Rome. It may be noted here that with the exception of three kingdoms all of Britain was evangelized by Celtic missionaries, either British, Scotch, or Irish, and not by the missionaries from Rome. The coming of Archbishop Theodore in the year 668 prepared the way for the organization of a national Church. There could be no Church of England at that time because there was no England. Instead there was a number of petty and often hostile kingdoms It was a century later when the country was called England (Angle land). One of the first acts of Theodore was to reconcile and amalgamate the British, Irish and Scotch Christianity with that established by Augustine. Thus the succession of the ministry was re-inforced and the British Christians recognized the primacy of the archbishop (presiding bishop) of Canterbury. It is true that at that time special deference was being paid to the bishop of Rome, the chief city of the world, but his appellate jurisdiction was not then fully admitted by the Church in England.

This was demonstrated by the following incident: Wilfrid, a British bishop, appealed to the pope against Theodore, Archbishop of Canterbury. Ere long he appeared before the Witan or Council of the Church in Britain with a decree from the pope, but the claims of the pope were repudiated, his decree burned, and Wilfrid imprisoned.

These facts clearly show that at this early date there were continual protests against the increasing papal aggressions.

The coming of the Normans, A. D. 1066, tainted the church with many corruptions in doctrines and customs. Yet when Pope Gregory VII demanded homage from William the Conqueror, he very emphatically refused, saying: "Homage to thee I have not chosen nor do I chose to do. I never made a promise to that effect, neither do I find that it was ever performed by my predecessors (in England) to thine."

It should be remembered that in those days Church and State were practically one and homage yielded by one included the other. Without William's consent no pope could be acknowledged in his dominions. Till he had approved them no papal bulls were to be of force.

Early in the twelfth century, Warelast, Bishop of Exeter, was sent to Rome with the protest "that the Church and realm of England occupied a different position from the continental kingdoms and churches, and had always been independent of papal jurisdiction.'

It is evident that a Church of England was then in existence.

The Magna Charta, A. D. 1215, was the fruit of a bitter struggle of the Church and people of England against the king and the pope. Be it ever remembered that the first clause of that famous document reads thus: "The Church of England shall be free and hold her rights entire and her liberties inviolate."

While Henry II. was king the "Constitutions of Clarendon, ordained that appeal lay, on failure of justice from the archbishop, to the king, and no further appeal was to be made without the king's consent.

In the year 1302, Gainsborough, Bishop of Worcester, was fined for accepting a papal bull; and a layman, procuring a papal decision, was adjudged guilty of treason.

In the 25th Statute of Edward II. the "Holy Church of England' is named as a sufferer from papal usurpations.

The Statutes of Provisors passed during the reign of Edward III. take the seigniory of bishops and benefices from the pope and confer them on the king. According to 27 Ed. III., S. 4, appeals to Rome from the king's courts were forbidden The first "Statute of Premunire' A. D. 1353, declared that any one suing for redress in the papal courts would lose the protection of England's laws. By 13 Richard II. it was highly penal to introduce any papal bull or sentence.

The preface to the first Prayer Book in English, 1549, says: "The service in this Church of England, these many years, hath been read in Latin."

Cardinal Manning, in his earlier writings, said: "If any man will look down along the line of early English history he will see a standing contest between the rulers of this land and the bishops of Rome. The crown and Church of England with a steady opposition resisted the entrance and encroachment of the secularized ecclesiastical power of the bishop of Rome."

It would be possible to make numerous other references and quotations, but enough have been adduced to establish the following facts:

First. That a true and lawful branch of the Holy Catholic Church was established in Britain at a very early date and that the bishop of Rome was not recognized as having any rightful supremacy over it.

Second. That when the country really became England (in the eighth century) this British Church element, became the Church of England.

Third. That while the bishop of Rome, the chief city of the world, received due deference, he was not at that or any other time accepted as supreme ruler of the Church of England.

Fourth. That from the time the country became England, nearly eight hundred years before the Reformation, there was a national Church known in law and in literature as the Church of England.

Fifth. That while this Church naturally became tainted by the general coruption of the age, it was continually protesting against the increasing encroachments of the bishop of Rome.

After all this array of facts it would seem marvelous that any fair-minded person of ordinary intelligence should assert that the Church of Engand was founded by King Henry VIII. But for the fact that the papal power was eventually cast off during the reign of this sovereign it would be superfluous to say anything about King Henry

But a few words will dispose of his part in the reformation of the Church of England. Like Jehu of old he was not a good man, yet God used both of them as instruments for the promotion of good. Henry was not much in sympathy with the movement for reform which had been growing for centuries, but it afforded him an opportunity to gain his own selfish ends. We need not here consider the motives of the king, the clergy or parliament. It is sufficient to say that most of the reforms were begun and carried out by the Convocation of the Church. It was this Convocation that in 1531 voted: "Of the English Church and clergy we recognize his majesty as the singular protector and only supreme governor, and, so far as the law of Christ permits, the only supreme head."

Meanwhile Henry had been negotiating with the Pope Clement VII. for a divorce from Queen Catherine. That he took advantage of the reforming tendencies of both the people and Church of England there can be no doubt. It is possible that but for Henry's desire of divorce the casting off of papal jurisdiction would have been delayed for a year or more, but it was certain to come shortly.

Says Green, the secular historian, "The time ha come when England was to claim for herself the fullness of power, ecclesiastical as well as temporal, within her bounds, and in the concentration of all authority within the hands of the sovereign which was the political characteristic of the time. To claim this power for the nation was to claim it for the king."

With refereence to the actions of the king, the clergy and the parliament in this case, Hallam, in his "Constitutional History of England," chapter 2, says: "By these means was the Church of England altogether emancipated from the superiority of that of Rome. For as to the Pope's merely spiritual primacy and authority in matters of faith . . .they seem to have attracted little peculiar attention at the time and to have dropped off as a dead branch when the axe had lopped the fibres that gave it nourishment."

Freeman, the historian, says: "We must assume, because the facts of history compel us to assume, the absolute identity of the Church of England after the Reformation with the Church of England before the Reformation.'

As to royal supremacy over the Church, Henry merely "re-assumed the authority and perogative of the crown, from which the kings of England had never formally departed."

Was this the beginning, creation or founding of the Church of England? A foreign monarch might overcome and retain control of these United States, and after centuries some strong though wicked man might lead the people to victory and throw off the foreign yoke, but would that mark the beginning of this nation?

There is quite a distinction between founding and "establishing" a church by law. If by some marvelous train of circumstances the Baptist denomination should become the "Established Church of the United States" would that mean the founding or creation of the Baptist Church?

The Church of England does not stand or fall by the character or actions of Henry VIII., and we may sum up his part in this episode as follows (quoted by permission from Rev. W. F. Faber):

(Continued)

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VOL. XXIII NO. 6

The Mission Herald

Mrs Elizabeth Martin

"Let·him·that·heareth·say·come" Rev. 22:17

1817

1584

1587

1883

"When to Thy beloved on Patmos,
  Through the open door in heaven,
Visions of the perfect worship,
  Saviour, by Thy love, were given.
Lord, bring home the glorious lesson
  To their hearts who strangely deem
That an unmajestic worship
  Doth Thy Majesty beseem.
O, our own true God Incarnate
  What should Christian ritual be
But a voice to utter somewhat
  Of their joy and pride to Thee?"

C. E. L.

JUNE, 1909

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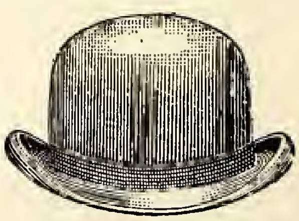

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MISSION HERALD

Vol. XXIII. WILMINGTON, NORTH CAROLINA, JUNE, 1909. No. 6

THE ANNUAL ADDRESS OF THE BISHOP

Delivered at the Recent Diocesan Council Held at Washington, N. C.

Once more, my friends, we gather together in our annual council to thank God for His goodness to us and to ask Him for wisdom and strength; once more we come together to take counsel how best to spread the Kingdom of our Lord in our diocese, our country and throughout the world.

I wish to thank once and publicly all my people for their loving and kindly hospitality to their Bishop. To send thanks by letter to each is beyond his power. I wish to ask my people, clergy and laity, to answer at once any letter I write them on any subject, except it be an answer to a letter they have written. I feel that I can count on them to do whatever I ask, or to be prepared to meet any appointment I make; but I must know and at once, whether they have received my letter, making one link in my plans, one stopping place in my many journeys. It is not considerate to me or to the Diocese to add to my multitudinous correspondence another letter of inquiry as to whether or not they have received the first.

My first important work this concilliar year was the Council in Elizabeth City. The delegates from Christ Church had asked for the council that it might do them good. After the adjournment, the rector wrote me, "God bless the council; it has made over my parish." Those words should be a constant source of gratitude, inspiration and encouragement to the members of our council. This meeting in Elizabeth City was grave—it might have done much harm to the church; it was earnest—much good work was accomplished; it was enthusiastic. We all went home feeling that we ought to and that we could do greater things for God and His chuhch. The pilgrimage to Roanoke Island was a fitting ending to such a council. The day was beautiful; the sail to Roanoke and back was delightful; Fort Raleigh and the services and addresses there were interesting and instructive; the spirits of our people were high and the social fellowship refreshing. We have the permission of the North Carolina Society of Antiquities, who own the ground, to build a monument at Fort Raleigh. I have myself rather restrained the ardor of the committee in charge of selecting a monument and raising funds for its erection. Now I would turn the whole matter over to the council and to the committee and ask them to push the matter to a speedy and satisfactory completion. My hope is that two years from today we shall meet in Edenton, and that after that council we shall make a second pilgrimage to Roanoke Island, the object of which shall be the unveiling of the monument, which we shall have erected to mark the spot were the first Sacrament of the Church was administered in our own tongue in this Western land.

The commencements of St. Augustine and St. Mary's schools, Raleigh, next claimed my attention. The following week I was in Petersburg in attendance on the meeting of the Board of Trustees of the Bishop Payne Divinity school, where I also ordained Deacon Jno. W. Herritage. Visitations to Whiteville, Snow Hill, Farmville, Vanceboro, Stonewall, Oriental, Pollocksville, Trenton, Burgaw, Lake Waccacaw, Fayetteville, Southport and Atkinson brought me to the retreat of the clergy at Beaufort, beginning the 6th day of July. At Fayetteville I ordained Deacon Bartholomew Fuller Huske in St. John's church, where his grand-father of sainted memory had served for so many years. It is a matter of congratulation to all of us who have been interested in the church in North Carolina for more than ten years that the name of Huske once more appears on the list of our clergy. It gives me much joy to tell you that that name bids fair to gain in honor and affection through the character and work of him who bears it. He has already won the love and respect of his own and all other Christian people in the broad field in which he has been laboring for the past year.

A matter worthy of note in my visit to Trenton last June was the fact that the Bishop of the Diocese immersed in the Trent river, a young woman of Baptist parentage, who preferred that mode of baptism. I wish my clergy, my church people, all Christian people, to know that baptism is the thing of importance, not how we baptize, that we are just as ready to immerse into water as to pour on water in baptizing, and that the mind of Christ and the mind of His church are too broad and sympathetic to insist on the amount of water and the exact details of its application in so weighty a matter which concerns all the people of the earth.

The Retreat at Beaufort—I give it that familiar name for sake of a better, although it is not a complete definition of the fact—began on the first Monday in July. Seventeen of us gathered together in the dormitory of St. Paul's school that night. For ten days we prayed together, we studied together and we played together· We learned to know one another, to allow for one another, to love one anther, to help one another. We all agreed that the Retreat was worth while. On the Sunday of Retreat we held a most impressive service at which Walter Raleigh Noe was ordained Deacon. I have put Mr. Noe in a field as purely missionary as that of our Western Missionary District, with only one small parish and with no other organized mission. He is breaking new ground for the church and I am glad to tell you that he is breaking it well. He is approving our church and her ways to many, to whom before she was either a stranger or an enemy.

I began the Fall work October 1st, at Winterville, where I preached and confirmed. Thence I went to Ayden and to St. John's, Pitt county. October 9th I ordained to the Priesthood Rev. William Jones Gordon in the church of the Advent, Williamston. Loving parishioners from his two other parishes, Hamilton and Plymouth, joined with the parish and community of Williamston to crowd the church. A lunch and sociable gathering of the church people at the hotel was a good and noticeable feature of that happy day. Thence I went on for more than two weeks to Mr. Gibble in his large and interesting field, one week being taken up with a mission in St. John's, Winton. It was a hard but a happy two weeks, for L found the work growing and strengthening everywhere. I spent All Saints Day in St. James, Wilmington, conducting the service and preaching in the absence of a rector, Mr. Hogue having accepted the call to Chapel Hill. Thence I took the far journey to Jackson, Miss., to be present at the Missionary Conference of the Fourth Department, to which, after our organization, we gave the name of Sewanee. I spent the third week in November in Beaufort county and was especially interested in Mr. Malone's new work in the neighborhood of the Charitable Brotherhood Hall in which I preached and confirmed twelve persons. The last ten days of November was spent in Hyde county with Mr· Alex Noe. The people in this county have been suffering severely from storms and excessive rains for the past three years. They are bravely working against these hard conditions, and they are talking seriously of draining Lake Mattamuskeet and of dyking parts of the county, so that they can largely control these untoward natural conditions. Large congregations showed their interest in the Episcopal church The change that I made last year in Belhaven has worked well and the church is growing with more frequent services and a larger pastoral care. Mr. Alech Noe has won the hearts and the confidence of his own and other people in Ballhaven and Hyde county. An interesting week in December with good Mr. Eborn, then visitations to Hertford, Edenton, Plymouth, Farmville, Chocowinity. I had a specially interesting service at Chocowinity where I confirmed eight persons. I was sorry to feel that this was my last service in the old church with Mr. Collin Hughes in charge. He has closed Trinity school and has accepted a call to be Arch Deacon in the Diocese of North Carolina. I regret that he should leave this Diocese, where he has spent his whole life laboring earnestly for the Master. Trinity School has been a blessing in many ways to the church in East Carolina; for many years a very school of the prophets; and for such good work we shall be forever grateful. A fine congregation and impressive service in Zion Church, right out in the country, and a full and cheering Sunday in Washington, where in the afternoon I ordained at St. Paul's Church the Rev. William Thurber Wood, Presbyter, brought me to Christmas.

The first Sunday in January I instituted Rev. J. Gilmer Buskie, Rector of St. Stephens Church , Goldsboro. Mr. Buskie has taken vigorous hold on the church at Goldsboro and has made a most favorable impression on the whole community. The Parish of St. Stephens has been waiting long but they feel that their present rector is worth waiting for.

The 19th of January I ordained Rev Henry Wilmer Ticknor, Priest, and began an interesting and encouraging mission in Aurora. Mr. Ticknor came last May to take temporary charge of his father's work, and has been earnestly faithful. He has gone with my affectionate good will, to the Diocese of Pittsburg. Thence I went to Elizabeth City and the churches near. The general interest an denthusiasm of the people and a large class for confirmation showed the good results of Arch Deacon Webber's work in that city. Arch Deacon Webber has held three missions in our Diocese this year; in St. John's, Wilmington; Christ Church, Elizabeth City and Christ Church, New Bern. He has done good work and we are grateful to him for it. I hope to have him in several of our parishes this coming year. Interesting and encouraging visitations to Kinston and New Bern showed the Master's work going forward in all good ways under the zealous leadership of Mr. Griffith and Mr. Brown. February 10th and 11th I was in New York in attendance on a meeting of the House of Bishops called to elect two missionary Bishops· We elected for Wyoming Rev. N. S. Thomas, and for Western Colorado. Rev. Benjamin Brewster. A week later I made a special trip to Jacksonville, Fla., and to Savannah, Ga., and spoke in the churches in those cities in behalf of that most important work lately undertaken by the whole church, that is the raising of five million dollars as a pension fund for the aged clergy. I shall have more to say of this in another place.

The third Sunday in March I made my annual visitation to the University, preaching, as usual, in the morning in the Chapel of the Cross and at night in the University Chapel.This year I was the regularly appointed University preacher for the month of March. You know that Rev. R. W. Hogue, the beloved rector of St. James, Wilmington, went last Fall to Chapel Hill to become the rector of the Chapel of the Cross and to be the representative of the Episcopal Church in North Carolina at the University. You know that the two Dioceses have united with the parish there in calling Mr. Hogue and in giving him his support. I am glad to tell you that Ifound on my visit that Mr. Hogue was doing all that we expected, and that I am convinced that this movement of the church in North Carolina is the best one thing that we have done in past half century. I asked the council that the committee which I have appointed to take charge of raising funds for the part that East Carolina is to pay be continued, and that the council set aside a Sunday early in the Fall—I would suggest the last Sunday in October—when a collection shall be taken in every parish and mission in the diocese and a special effort shall be made to pay the assessment on each parish for this most important work. A mission in Goldsboro during Holy Week, visitations to Beaufort, the churches in Wilmington, and in and around Fayetteville brought me to the end of the conciliar year. The last visitation was at Red Springs, for our first service and confirmation in the beautiful new church, which has been built unde rthe wise management and untiring efforts of Rev. Isaac W. Hughes, loyally supported by Capt. W. H. Williams and our other few but faithful sons and daughters of the church I have held three missions of eight days each during this concilliar year: One in Winton in October, another in Aurora in January, and the third in Goldsboro in April. I repeat from a larger experience what I said a year ago to the council. These missions were a help and a joy to me, uplifting me by the preaching of the great things of God to my fellowmen and bringing me in close touch with my own people. I think they have done good to these several parishes and have added to the respect and affection in which our church is held by fellow Christians outside our own Communion.

Negro Work

Under the wise and energetic leadership of our worthy Arch Deacon, Rev. W. G· Avant, the negro work of the Diocese is steadily going forward; we are at work in some way in every important town in East Carolina. Rev. W. B. Suthern is pressing his church and school work in Fayetteville; Rev. E. R. Bennett has presented two large classes for confirmation and has opened a parish school which has bright prospects of usefulness; Rev. J. L. Taylor has a strong hold on the colored people of New Bern and is leading his parish in united effort to build a new and handsome church; Rev. W. T. Wood is building up his mission in Washington and opening a new one in Greenville; Rev. W. J. Herritage is working in Kinston and Goldsboro; Arch Deacon Avant is taking personal charge in Aurora and is building a church in Belhaven. We are expecting Rev. Herritage to come back to his old work in Edenton and Elizabeth City. I have preached to large congregations and more than 1-4 of the persons confirmed this year in the Diocese are negroes. We have reason to hope that the simple truth of the Apostolic church, with its dignified worship and its setting forth of the Christian religion as the power of God to help men towards righteous living is attracting the attention of the best and wisest of our colored brethren.

Statistics.

To sum up the work of the year:

Visitations	101
Sermons and addresses, (not including confirmation addresses	208
Clergy received	2
Clergy gone away	3
Clergy, present number	32

Ordinations—Deacons, 3; Priests, 3.

Confirmations, presented by; Rev. J. L. Taylor, 34; Rev. J. H. Griffith, 19; Rev. C. F. Smith, 27; Rev. J H King, 8; Rev. Thos. P. Noe, 24; Rev. W. B. Southern, 9; Rev W G Avant, 21; Rev W J Gordon, 8; Rev. J. B. Gibble, 8; Rev. B. F. Huske, 1; Rev. Edward Wooten, 2; Rev. H. W. Ticknor, 26; Rev C. D. Malone, 22; Rev. A. C. D. Noe, 10; Rev Luther Eborn, 12; Rev. B. S. Lassiter, 4; Rev. R. B. Drane, 1; Rev. N. C. Hughes, 8; Rev. W. T. Wood, 7; Rev. Nathaniel Harding, 25; Rev. W. R. Noe, 1; Rev. J. B. Buskie, 10; Rev. J. W. Herritage, 3; Rev. W. E. Cox, 11; Rev. F. R. Bennett, 27; Rev. I. W. Hughes, 27; Rev. J. H. Brown, 19; Rev. F. N. Skinner, 4; Mr. N. C. Duncan, 11; The Bishop, 2. Total, 391.

The New Constitution and Canons:

The committee on revising and changing the Constitution and Canons of the Diocese have sent out as requested copies of their proposed changes. They will make their formal report tomorrow. I am much pleased with their work as a whole, and commend it to your careful consideration. They will present new canons embodying the changes I suggested last year and they meet my hearty approval. One canon makes it the law in the Diocese that there shall be some rotation in the Vestry and that there shall be at least one new man elected every year. A constant small orderly change in the personnel of the vestry every year, allowing the older men to retire for a time without any hard feeling or show of want of confidence, permitting new men to come in and serve for a time with fresh interest and enthusiasm, so giving by degrees all the men of character and intelligence in the parish an opportunity to realize the difficulties of a vestryman and to grace his honors and responsibilities: all this will do much to bring the parish and the vestry into close and harmonious touch, and to utilize all the talents, energy and interest among the men of the parish in its progress and prosperity. The second canon makes the election of the delegates to the council take place at the same annual meeting of the qualified voters which elect the vestry, instead of the present practice of the vestry electing the delegates at any of their own meetings; and also provides that the vestrymen shall be elected in an open annual meeting of all the qualified voters of the parish. Three small but decidedly good results would flow from this change: first, the delegates themselves, would feel more highly honored and under a deeper obligation to attend the council when elected by all the voters of the parish; secondly, the people themselves would take more interest in the delegates and in the Council; if they have a hand in their election; thirdly, if all the qualified voters had something really to do at these annual meetings, knew that they would have to elect one or two vestrymen and the delegates to the council, they would take the trouble to go to these meetings. These public meetings of qualified voters have been the condition and method of much of the progress of our Anglo-Saxon people in self-government and in the working out for all mankind of the splendid principles of civil and religious liberty. These changes, my friends, are approved by me after five years' close study of the conditions of every parish in the Deocese and after some experience in other parishes and in other Dioceses. I do believe they will work out much good to the church in this Diocese. Of course there are some objections to them, but the good far outweights the harm. If they do not work you can change them. They are all you see for the object of getting the people themselves to take more active interest in the work of the church in their own parishes and in the council of the Diocese, so that there shall be a sharing more freely in the privileges and responsibilities in the church.

I note with satisfaction the work of the Sunday School Commssion, their suggestions of some more uniform and practical methods of teaching, and the growing interest among our people in the importance and work of the Sunday School. I believe in the good that can come from the Sunday Schools, and I want this dear church of ours to do more of that good. The Commission will make a report to this council and outline a plan of action. They know they have my interest and approval; they can feel sure that they can count on my hearty support.

I am much encouraged by the work and growth of the Woman's Parochial and Missionary Society of the Diocese. I suggested the changes in the concerted woman's work in the Diocese after much thought and some hesitation. I am glad to say that these changes have worked well. All the women of the Diocese are more interested in the work of the Diocese, feel more clearly that each one is a part of the whole, and they are rightly coming to think that the council, specially Woman's Day, is the center of interest in the year's work and the place for delegates from each one of their organizations. I am expecting great things from the organized interest effort and enthusiasm of the women of the Diocese.

In looking outside the Diocese, my friends, I would call your attention to two things. The first is the movement for the raising of a fund of $5,000,000 for the pensioning of the aged clergy. Led by the Diocese of Los Angeles, urged on by the zeal of Dr. J. J. Wilkins, the General Convention in Richmond appointed a Commission for that good purpose. I am one of its members and am deeply interested in its good work. How can it be otherwise with any Bishop? It is not one of the distresses of his life to see the suffering, the great struggle, the patient endurance of his clergy, after they have passed the age of effective work? Is it not one of his problems, if not his hardest problem to relieve a Parish from the burden of an aged inefficient Rector, who has done good work in his prime, and yet take care of this faithful servant of his church and her Lord? And should not this great matter interest every layman, every earnest son and daughter of the church? It should interest you as a matter of importance to your Parish; for you do not know when you in the Parish will have to face the perplexing problem to which I have just referred. It should interest you as a matter of loyalty for the efficiency of the church in her great work; for like all the great organizations today, the Church can do her work today so much better if she can pension off her aged servants and put in their places young and vigorous men. It should interest you as a matter of sympathy for men in need; for men who have been associated withe the dearest and sweetest incidents in your life. The young Clergymen is the sympathetic comrade of the boys and girls in their games and amusements, unconsciously toning them up to higher levels. Later, as they stand before him man and woman grown, he makes them man and wife, and bestows the Priest's blessing and the friend's hearty congratulation. He holds their crowing babe in his arms, pours on the cleansing water of Holy Baptism and makes it a mem-

(Continued on Page 11).

THE MISSION HERALD.

OFFICIAL ORGAN OF THE DIOCESE OF EAST CAROLINA.

PUBLISHED MONTHLY

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Rev. Wm. E. Cox, Wilmington,
Business Manager.
Rev. J. H. Brown, New Bern,
Rev. J. B. Gibble, Windsor.
Associate Editors.

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EDITORIALS

ENDORSED BY COUNCIL.

After a year of faithful and really hard work on The Mission Herald it was gratifying to find such warm and enthusiastic appreciation on the part of the Council, showing that the paper had made a place in the affections of the Diocese. A resolution was offered by the Council heartily endorsing The Mission Herald and thanking its Editors and Business Manager for the good work that had been accomplished during the year.

The report of the Business Manager is given on another page and shows the material progress of the paper during the year; and we are very glad to note that instead of a debt we have a small cash balance to begin our new year with.

New Subscriptions Pledged.

The interest and appreciation of the women in the work of The Mission Herald was shown by pledges from the various Parochial branches of the Auxiliary and other Societies to raise new subscriptions for The Mission Herald. These pledges amounted in all, to about two hundred and will materially aid the paper in enlarging its sphere of usefulness, while it will add substantially to its revenue.

DELAY OF PUBLICATION.

The Mission Herald is purposely late this month, having waited for the meeting of Council, so that the news of its proceedings might be read while still fresh.

The next issue will probably be late also, on account of the Retreat which meets this year on the 21st of June.

But after these necessary delays we hope to settle down to regular business an dmake not only regular but prompt appearance on the first of each month.

$4,000 FOR MISSIONS.

One of the very notable, we might say the most notable, works of the Council was the formal resolution to raise $4,000 for Diocesan Missions this year.

This amount equals two and one-half times the amount raised in our former years, and surely it is an earnest of better things for the Diocese. And it is a layman's movement: the motion was made by a layman; the commitee of nine is composed exclusively of laymen,. This we regard as of great promise in every way. The men—the laymen—of East Carolina are waking up to the great opportunities lying all about them and we commend in strongest terms this resolve to go forward.

Elsewhere in this issue is printed an interesting letter from Rev. Claudius F. Smith relative to this matter that will be read with profit.

MISSIONARY RESOLUTION.

Hardly less significant, in some respects still more significant, was the missionary resolution offered by Rev. Thomas P. Noe—that in every Parish having frequent ministrations one service in each month be given for missionary service at some point outside the Parish, after consultation by the Bishop and Rector, subject to the consent of the Vestry.

After very stimulating discussion that resulted in the $4,000 resolution already noted, this motion, slightly modified, was passed with practical unanimity. It is significant not simply, nor chiefly, because it will multiply missionary activity, but because of the recognition that there is a real obligation resting upon the Parish to be a source of life to the minister, rather than be simply recipient.

When this new spirit more generally pervades all the Parishes, a great step forward will be accomplished in the solution of our missions—by the fuller realization of our Mission.

Very significant, again, was the interest shown in the Sunday School work of the Diocese, and this interest has been given definite form in the adoption of the New York Sunday School Commission Course for the whole Diocese, with a Diocesan Secretary to install it in the various Sunday Schools. This means greater harmony in our Sunday School work, much greater effectiveness in our instruction and closer union of all the Schools of the Diocese and ultimately, we hope, of the State.

ROTATION IN VESTRY.

Not everything succeeded in passing. Important among the things that failed was the canon on Rotation in the Vestry.

The reasons for this canon were both strong and obvious and the result that would have followed seem equally obvious—but it failed.

There was a feeling among the older men, especially the laymen, that they were being excluded from the active work of the Church. And in face of this feeling, in spite of the obvious gains from the canon, there was a willingness to rest the case, certainly for the present, in order that the fine spirit of harmony and good will so valued in our Diocese might not be marred for a seemingly great gain.

We feel that in time the value of this canon will become evident to a larger number of our people; and whether it ever is enacted into law or suffered to lie dormant, it will permeate our Church life more and more and thus accomplish, if indirectly, the results sought.

This was a progressive Council and permanent good has come from this goodly gathering of fellow-laborers in the Master's Vineyard.

MEETING OF COUNCIL.

Another interesting and important Council has been held—interesting because of the varied life represented and important, by reason of the spirit of progress so much in evidence, no less in the enactment of canons than in the advance in missionary endeavors, and Sunday School work.

The practice of opening Council on Saturday night and making Sunday the big day of the Council, thereby setting a high note for the deliberations to follow, has now become a custom, enacted into law, after having commended itself to the judgment of all. It was a wise step forward.

Quite a large numbere were present Saturday night for the roll call and Sunday morning found the Church filled to its capacity for the Morning Service. The preacher, Rev. Claudius F. Smith of Christ Church, Elizabeth City, took for his text Rom. 8:1, and preached a very strong sermon, closing with a fine appeal to mission endeavor, as the work of the Church. The Bishop of the Diocese was the celebrant, assisted by Rev. R. B. Drane, D. D.

In the afternoon at 5:30 the Bishop conducted a quiet hour which was specially helpful to the large congregation present. This service has become a valuable feature of Council and adds no little to the spiritual tone of the Sunday services.

At night the Bishop read his address, giving a very encouraging summary of the year's work, including the largest number of confirmations ever reported in this Diocese.

There was a sustained note of encouragement throughout the address. The work among the colored people shows marked progress, confirmations reported for them being about one-fourth of the number reported for the entire Diocese. Special emphasis was laid upon the important work at Chapel Hill and the Bishop earnestly commended the Laymen's Forward Movement and the Five Million Dollar Pension Fund, for the support of the aged and infirm clergy.

An important feature of the business session was the revision of Constitution and Canons, which occupied much of the time of this Council.

The proposed amendments were printed in The Mission Herald last month and in the main they were adopted, but the chief canon of objection, viz: that requiring rotation in the vestry, failed to get the support of the laity, especially and so was not passed by the supporters.

Two important resolutions were adopted: one providing that in each Parish having regular and frequent services an effort be made to give one Sunday service a month for mission work at some point outside the Parish; and the laymen to raise four thousand dollars for mission work in the Diocese during the year. A strong missionary spirit was manifest and the Bishop has appointed a committee of nine—three from each Convocattion—to raise this missionary fund.

On Monday night Rev. R. W. Hogue made a short address in behalf of his work at the University and the rest of the evening was devoted to the discussion of the report of the Sunday School Commission.

At the close of the discussion the recommendations were adopted: (1) To make the Course of Study set forth by the New York Sunday School Commission the official course of this Diocese; (2) To appoint a Sunday School Secretary to visit the Parishes and install the system; (3) To send this Secretary to New York at the expense of the Diocese, to study the system under the Secretary of the Commission.

This, we believe, means much for the Sunday School work of the Diocese, not merely by giving it a uniform course, but a course of acknowledged value in the religious education of the child.

Tuesday morning was devoted to the corporate communion of the Woman's Auxiliary and Parochial Societies of the Diocese, and while the men were completing the work on Canons a very enthusiastic meeting of the women was being held in the large auditorium of the Elks Building, which was crowded with several hundred women from all parts of the Diocese. A report of this meeting is given on another page. A delightful luncheon was served to all delegates and visitors at two o'clock in the Red Men's Hall. This social feature of the last two Councils is of no small value and we hope it may become a regular part of each gathering of our Church.

At night there was a very large congregation at the missionary service, when Rev. R. W. Patton preached the sermon, taking as his subject "The Laymen's Forward Movement." Mention may well be made of the large and interested audiences present at every service, and the hearty rendering of the service, especially in its musical feature, led by the vested choir of the Parish.

The Rector, Rev. N. Harding, has been privileged to minister to this one congregation for thirty-six years; and everywhere in the Parish and community are the wholesome marks of his useful ministry. The hospitality of the Parish and community was according to its fine traditions and every one left with the feeling that it was good to be there and share in this important part of the Master's business.

WOMAN'S AUXILIARY AND PAROCHIAL SOCIETY

The second annual meeting of the Woman's Parochial and Missionary Society of the Diocese of East Carolina, including also the 22nd annual meeting of the Woman's Auxiliary of this Diocese, met in St. Peter's Parish, Washington, N. C., on May 25, 1909.

Corporate Communion was had at 7.30 a. m., the Bishop celebrating, assisted by the Rev. Messrs. Gibble and Huske, when the annual United Offering for Diocesan Missions was placed on the altar.

The meeting was called to order by the President, Mrs. Nathaniel Harding, at the Elks Hall at 10 a. m. After the singing of hymn 252, the Chaplain, Rev. B. F. Huske, of Greenville, made the address of welcome, ending in a powerful appeal to every woman present to give of her time and effort to carry out the Master's work. Mrs. N. S. Falford, President of the Rector's Society of St. Peter's Parish, made an address of welcome in her usual, charming manner, and Mrs. Isaac Hughes responded for the visitors with a cordial invitation to those present to visit Fayetteville next year, should that city be fortunate enough to secure the council for its guest.

The president then called the meeting to order for business, and roll-call by the Secretary showed 90 delegates and visitors present, representing 81 societies; this not including the Juniors. Mrs. J. G. Staton, Vice-President of the Convocation of Edenton, then read her report, showing an increase both in number of organizations and contributions. Mrs. C. B. Woodley, Vice-President of the Convocation of New Bern, reported having visited seven out of the twelve parishes in her convocation and made a good showing of work done. Mrs Calder, Vice-President of Wilmington Convocation, being absent, her report was read to the meeting, and here again was recorded work well done and enthusiasm aroused. Miss Sue Collier, Secretary, next read her report, summing up the work done by the whole organization.

Report was then heard from the Diocesan Secretary of the Juniors, and great interest was aroused by the splendid showing made by the Juniors, they having an increase of

$340.48 over last year's work, with a total of $910.84.

The babies' branch report sent in by the Secretary, Mrs. Anderson, was read, the babies sharing in the advance of the older ones. The Treasurer of the United Offering submitted a report, read by Mrs. Jane DeRosette, showing amount on hand,, including St. James' Fund placed at interest, to be $————. A report was called for from the Church Periodical Club, but none was presented. The President then read her address, including a letter from Miss Emery and a letter from the Church Missions House from the workers there.

On motion, all reports as read were adopted, and will, as far as possible, be printed in full in the report of the Society and in "The Mission Herald."

On motion, the annual Council Offering, made at the Corporate Communion by all women societies in the Diocese, was given the specific name of the "Bishop's Fund" and shall be so named on the blank reports.

Pause was made here for noonday prayer and to listen to the Bishop, who requested that after all work was done asked for by the General Church, the women should give him $500.00 for work around Warsaw. The President asked permission to interrupt him to say to the Bishop that the Council Offering amounted to $188.00, and with the $50.000 in the hands of the Treasurer for Diocesan Missions the total amount ready to be placed in his hands for the work mentioned is $238.00, leaving only $262.00 to be raised to complete the amount asked for.

After thanking the ladies, the Bishop presented Rev. W. R. Noe, who talked of his work in the field extending from Warsaw to Fremont.

The Bishop then introduced to the meeting the Rev. Robt. W. Patton, Secretary of the Fourth Missionary Department, who prefaced his talk by saying that our meeting was the largest of its kind, in proportion to the size of the Diocese, of any that he had seen in the 28 Dioceses through which he has traveled in the past three years. He then made a missionary talk so powerful and convincing and interesting as to rouse those present to the highest pitch of enthusiasm, urging ever and again the idea that lack of interest in missions means, always, lack of knowledge, and pleading for the dissemination of knowledge on this all-important subject.

After Mr. Patton's talk, business was again taken up and unfinished business received the attention of the meeting. It was reported to the meeting that the Board of Managers, in executive session, had decided upon five years as the length of term of the officers appointed, and it was further reported that the Board of Managers had changed the name of the organization to read as follows: "The Woman's Auxiliary and Parochial Societies of the Diocese of East Carolina."

On motion of Mrs. Wm. Parsley, of St. John's, Wilmington, a committee was appointed to draft resolutions on the death of our Treasurer, Mr. Geo. C. Thomas. Mrs. Wm. Parsley, Mrs. Jno. B. Gibble and Miss Mary C. Roberts were named for this committee.

Rev. T. P. Noe was recognized and made a warm appeal for a more thorough co-operation between the people of the Diocese and "The Mission Herald," and suggested that the different delegates present pledge themselves for their societies to secure ten subscriptions, each, for the coming year. Prompt response was made to this appeal—195 subscriptions being pledged by those present.

Parish reports were then read by the delegates, and at 2 o'clock the meeting was adjourned for the lunch served the Council, delegates and visitors by the ladies of St. Peter's Parish.

At 3 o'clock the afternoon session was called to order by the President, and after the singing of hymn 249 and prayer by the Rev. Mr. Gibble, an address was made to the Juniors by the Rev. Mr. Gordon, of Williamston. The subject chosen was that of the Boys' Mission School at Hang Kow, China, for which the Juniors have worked this year.

Rev. Mr. Patton then talked of the great success of missions in China, following the small and discouraging beginning made many years ago. Mrs. Gibble called the roll of branches and a goodly number responded. She then talked to the little folks in an encouraging and interesting fashion, and after singing a hymn the Juniors' hour was closed. At this point the President called for pledges for the Bishop's Fund for Warsaw and $76.00 was pledged by delegates.

On motion of Miss Norcom, a vote of thanks was offered to the people of Washington, and upon suggestion of Mrs. McMillan to that effect, the vote was made a rising vote for the hospitality extended.

Rev. Isaac Hughes spoke to the meeting for a few minutes on the subject of the work of the Daughters of the King, recommending the forming of a local Council. At the closing of his remarks the meeting was declared adjourned.

Respectfully submitted,
MARCIA R. MYERS,
A. T. B. MELICK,
Secretaries.

REPORT OF THE EAST CAROLINA SUNDAY SCHOOL COMMISSION—COUNCIL OF 1909.

The Diocesan Sunday School Commission begs to report greater activity during the past year than in any other year of its history. One formal meeting has been held, with many informal conferences among its members and with others interested in Sunday School work.

Since this Commission was first appointed its work has been two-fold: first, investigation as to the conditions of Sunday School work now being done in the Diocese; and second, a study of more approved methods that might be adopted.

As to present conditions, we find that the adult members of the Church as a whole do not attend Sunday School or take any appreciable interest in it; that what work is done is done almost entirely by the women, the men often refusing to act even as superintendent; and that there is little evidence of real enthusiasm anywhere. In the way of subject matter for instruction there is no sort of system, and as a rule little that is clear cut and definite is taught. Some use the Joint Dioceasn lessons; some the Bishop Doane series; some the New York Sunday School Commission series; some the Gwynn system; some the Shinn system; some the Beckwith system; some the Calvary catechism; some the Young Churchman lessons; and some use various combinations of these. The impression one gets is that there is more or less groping about in the dark, seizing the first thing that comes handy, without plan or definite purpose as to making the Sunday School work a well defined part of the Church's life.

In our effort to find something better than we now have, and desiring to unify and systematize the Sunday School work of the Diocese and bring to it the most approved books and methods, we have, at our own expense, bought and tested a variety of books and materials, the most of which are unsatisfactory to us. The catechisms—such as the Bishop Doane series—good though they are in their way, are either too heavy for the average child to grasp and appreciate, or are not sufficiently comprehensive and instructive to make them of real value. It is also very difficult to get a succession of these catechisms that will make a continuous graded course.

The Joint Diocesan lessons endeavor to combine in one a study of the Bible, a course on the Church Year, and the Church Catechism. This imposes upon the child three lessons in one, and as a result two of them are neglected, or else the three are hurried over in a way that does justice to neither. Then again the Bible lessons in the Joint Diocesan series, like the poet's brook, "run on forever." They are a continuous series of selections from the Bible that run on and on without clear cut divisions or any of the definiteness of a full rounded course. Still a third objection to them is that they tend to diminish the use of the Bible itself. The Scripture lesson is printed on the leaflet and the child reads it from the leaflet, without having to refer to the Bible. As a result there gradually comes the feeling that the Bible is not necessary, that a substitute is better, and the child grows up to rely on the substitute while the Bible lies unused on the shelf. The late Mr. George C. Thomas, superintendent of one of the greatest Sunday Schools of our Church, and in the very circle of men who prepare the Inter-Diocesan Lessons, recently made public the same statement, and to offset it offered to give away Bibles to Sunday Schools unable to buy them. So from actual experience as well as observation we adjudge both the Inter-Diocesan Lessons and the mass of variegated catechisms for the most part unsatisfactory and unserviceable in solving the Sunday School problem now before us.

The best system we have yet found is that of the New York Sunday School Commission. Three parishes in the Diocese have been giving it a thorough test, and all find it not only satisfactory but admirable in many respects. In the first place it covers the whole field of instruction through which the children of the Church should be carried. For the youngest children there are simple Bible stories in child language, with pictures, music, and other kindergarten requisites. Then, in orderly succession, follow courses in the Church Catechism, The Prayer Book, the Church Year, the Old Testament, the Life of Christ, Stories of the Early Christian Leaders as told in the Book of Acts, History of the Old Testament Times, the Ethical Teachings of Christ the Messiah, St. Paul and the First Missionaries, Doctrines and Teachings of the Church, and the History of the Christian Cuhrch, with a course for adult Bible classes on the Epistles of the New Testament. A second and very important advantage of this system is that each course is a complete whole, and when a course is finished the class has a full rounded conception and grasp of the subject in hand, elementary though their knowledge be. For example, the chairman of this commission started his school before Christmas in the Junior Course on the Life of Christ, which presents the simple facts of Christ's life on earth. Two Sundays before Easter, and without warning, he gave the School an oral examination of 65 or more questions on the Life of Christ from Bethlehem to Calvary, and they scarcely missed a question. At the children's exercises on Easter Day, catechising them publicly in the church, he gave them 33 questions covering the same ground, and the only question they even hesitated over was the naming of the Twelve Apostles—and they named them. A course that will make the children grasp and retain instruction like this is of sterling worth, and means much to those who use it. In the third place, with each course a complete whole in itself, and with these courses simply and logically arranged, as they are, the grading of the School is simple, natural and efficient. In all day schools the grading is carefully done, and a uniform course of study is used throughout each State, thereby making it possible for children moving from one part of the State to another to be put in their proper grade and take up work just about where they left off. The adoption of the New York Sunday School Commission course makes this very desirable feature possible in the Sunday School. Still a fourth and important advantage of this system is that it stimulates the use of the Bible itself. A simple reference is given to book and chapter from which a lesson is taken, only the Golden Text being printed in the lesson. Then the questions are to be looked up in the Bible, and room is left under each question to write the answer found. The lesson book is, therefore, simply a guide to the study of the Bible—or the Prayer Book, as the case may be—and the interest in and appreciation of these grow day by day.

In view of the facts above set forth, we recommend the adoption of the New York Sunday School Commission courses of study for Sunday School instruction in this Diocese; and we further recommend the immediate appointment of a competent official whose duty it shall be to visit in person the several Sunday Schools of the Diocese with a view to introducing in each School the New York Commission methods and courses of study. We therefore recommend the adoption of the following resolutions:

Resolved: 1st. That this Council adopt, as the approved curriculum of Sunday School instruction for this Diocese, the graded system of the New York Sunday School Commission.

2nd. That the Bishop be hereby requested to appoint a Diocesan Sunday School Secretary, whose duty shall be to visit, at an early day, the several Sunday Schools of the Diocese for the purpose of explaining to them the advantages of the N. Y. S. S. Commission series of studies, and of installing that system in all the Schools.

3rd. That the Secretary appointed be instructed to go to New York and there acquaint himself thoroughly with all the workings of the N. Y. S. S. Commission course under the direction of the secretary of that Commission.

4th. That the Treasurer of the Diocese be instructed to pay the necessary expenses of the appointed Secretary to New York and in the work of installing the Course in the Diocese.

Respectfully submitted,

WM. E. COX,

Chairman for the Commission.

Rev. William H. Milton, D. D., Rector of St. John's Church, Roanoke, Va., Diocese of Southern Virginia, has been called to St. James' Parish, Wilmington, in succession to Rev. R. W. Hogue.

Rev. W. R. Noe, of Clinton, expects to be advanced to the Priesthood early in July. There will probably be several others advanced to the Priesthood during the Summer and Fall.

Rev. A. W. Seabrease, of St. Paul's, Wilmington, will spend several months in the North, leaving his Parish on the first of June for his vacation.

Rev. Thomas P. Noe, of the Good Shepherd, Wilmington, expects to spend the early part of June in Northampton and Boston, returning in time for the Bishop's Retreat.

Rev. John B. Gibble, of Windsor, is considering a call to the Church of the Holy Innocents, Henderson, Diocese of North Carolina. The Mission Herald would regret Mr. Gibble's going very much: he is doing very effective work in his present field, and we trust his sense of duty may not take him from us.

THE MISSION HERALD
REPORT OF THE BUSINESS MANAGER:

During the year ending May 15th, 1909, there have been twelve issues of The Mission Herald, averaging 1,250 copies to the issue with one special issue of 2,000 copies, making approximately 16,000 copies of the paper that have been printed and sent out since the last Council.

We have on our regular subscription list 636 names. Of these 334 are paid to date, 247 are in arrears, and to the remaining 55 the paper is sent without charge. In addition to these we have a list of 250 names in the city of Wilmington to whom the paper is sent with a view to getting them on the paid subscription list, and also as a basis for securing local advertising. Our full Wilmington list contains 350 names, but nearly 100 of these have already paid for the paper and have been put on the list of paid subscribers. These, with the advertisers and exchange, make a total list of about 1,000 to whom the paper is sent regularly. The remaining copies of each issue are kept to fill special orders, some sent as ,sample copies", and some kept on file.

We also have on our books live advertising to the amount of $216·50, of which $56 is paid and $160.50 due within the coming year. In addition to this we have a contract with the Norfolk and Southern Railroad for advertising to the amount of $50.00 which is to be taken in transportation.

During the past year The Mission Herald has been much improved and enlarged. The size of the pages has been enlarged to the size of The Southern Churchman; the number of pages increased from 12 to 16; and a cut for front cover made from special design by J. & R. Lamb, of New York. These changes have considerably increased the cost of the paper, but we believe, as we have always believed, that the better we make the paper the more heartily will people support it, so we push ahead on faith and trust the future for adequate returns. The Bishop has rendered us material assistance that has enabled us to make these improvements, but we believe that the day is near at hand when the paper, with even more improvemnts, will take care of itself. That we are justified in this belief the following financial statement will show:

Receipts, May 15, 1908 to May 15, 1909:

Subscriptions	$244·05	
Advertisements	123.52	
Donation—Bishop Strange	100.00	
Other items	15.00	
Total receipts		$482.57

Disbursements, May 15, 1908 to May 15, 1909:

Defeit from last year	$ 3.40	
Printing, 12 issues	366.63	
Express, New Bern to Wilm'ton	15.45	
Postage	10·46	
Delivery in Wilmington	13.80	
Cut for front cover	5.10	
Incidentals	33.85	
Total disbursements		$448.69
Cash on hand	$ 33·88	

Respectfully submitted,

W. E. COX,
Business Manager.

Is your subscription paid to date?

REV. A. F. LYDE.

An Item of Interest to All North Carolinians.

St. James Branch of the Woman's Auxiliary took for its reading this Spring Miss Richmond's "History of Chinese Missions." In the opening chapter she refers to Rev. A. F. Lyde, of North Carolina, as the pioneer of mission work in China.

It was a fact unknown to all the women present, with one exception, a member, over three score and ten, recalled having heard it in her youth, and later having seen reference to it in a sketch of St. James Parish, written by Rev. R. B. Drane, rector of said parish from 1835 to 1862, in which he mentioned the fact that he was a member of this parish, and a Wilmingtonian by birth. Of course this added to the interest, and a letter was written to the Mission House asking for information, Miss Richmond having mentioned the volume and page of The Spirit of Missions in which it could be found. The result is the following extract from a letter, which the Auxiliary feel, should be long to the whole State.

Extract, from Bishop Stevens' Sermon on Bishop Boone.

"In the churchyard of St. Peter's Philadelphia, is a plain marble slab, with this inscription:

> "'Sacred to the memory of the Rev. Augustus Foster Lyde, a Deacon of the P. E. C. in the U. S., who was born in Wilmington, N. C., Feb. 4th, 1813, and died in the city of Philadelphia, Nov. 19, 1834. It was in his heart to preach the gospel to the Chinese, and for this service he had offered himself to God and the Church; but it pleased his Heavenly Father to call him early home, and he died aged 21. Patient, cheerful, victorious through the faith of the Lord Jesus Christ.'

"Under that marble slab lies the real founder of the Chinese Mission!

"This young man, whose early life and precocious powers were baptized with the dew of the Holy Ghost, became a student in the General Theological Seminary in New York, in 1831. In that Institution a Missionary Society had been organized, and with it he became intimately connected. In his last seminary year, 1833, the wants of the heathen pressed deeply upon his mind; amidst struggles between sense and faith, and with wrestlings in prayer for strength and light, he believed he saw the index finger of God pointing to China; and he pledged himself, if God gave him health, to convey those glad tidings to China which the Savior brought to earth. In the Spring of 1834, while traveling to Philadelphia, he met the Rev. Dr. Milnor and the Hon. A. E. Newton, then on their way to attend a meeting of "The Domestic and Foreign Missionary Society" of our Church; and so earnestly did this young, but even then, almost death-struck man present to the minds of these gentlemen his views as to the importance of establishing a mission to China, that at the meeting of the Society, on the thirteenth of May, the subject was formally brought before it by the Hon. Mr. Newton; and as a missionary station of the Board.

The enthusiastic Lyde was not, however, permitted to enter upon the field for which he had willingly offered himself. He had the high honor of inaugurating the movement, and setting in motion the machinery, and then was called to die, just after he had received his commission as a minister of Christ; and, by his death, he made sacred to the Church the object so near his dying heart, the evangelizing of China.

As a scholar, he was far in advance of his years and his companions. As a poet, he had been well termed the Henry Kirk White of America. As a Christian, he was deeply spiritual and fervent. In the touching lines which Mrs. Sigourney, who knew and loved him, wrote in honor of his memory, we can say:

"Thy wakened lyre,
Sweet son of song! won thee warm brotherhood
With many a loving heart.
Yet not the realm
Of ancient learning, thronged with classic shapes,
Nor rose-wreathed Poesy's delightful bowers,
Contented thee. Thy soul had holier aims.
And from Castalian waters meekly turned
To the pure brook that kissed thy Savior's feet,
What time to dark-browed Olivet he went
For lowly prayer. And ever o'er thine hour
Of deep devotion China's millions stole,
Blind, wandering, lost! And then thou didst dismiss
The host of pleasant fancies that so long
Had made thy pilgrimage a music strain,
And for the outcast heathen pledged thy life,
A diamond to the treasury of thy Lord.
Heaven took the pledge; yet not for weary years
Of toil, and pain, and age; there was a flush
On thy young cheek, a fire within thy eye,
A wasting of the half-ethereal clay;
Heaven took the pledge, and thou art all its own!"

This tribute, from a northern Bishop, should inspire all people, Churchmen and Churchwomen particularly of Rev. Mr. Lyde's State and city, to make amends—as far in us lay—for a neglected and forgotten fact, a fact of which they should well be proud. It is not too late now, his own parish, his native town, and the whole State and Church should honor such a son. Will not our State's three Bishops—each a loyal son—stir up the interest in each Diocese to unite in some needed work in the heathen-land which he longed to bring to the knowledge of the Master he served, and so perpetuate the name of Augustus Foster Ldye?

THE MARION SEASIDE HOME.

The Board of Managers of the Marion Seaside Home, Wrightsville Beach, N. C., announces that through the generosity of one of Wilmington's most public spirited citizens, the Home will be opened for the reception of patients June 1st. Preparations are being made to have the Home thoroughly equipped by that date, and a most successful season is looked forward to.

The Home was opened in 1907, and that year 28 babies were treated, a total number of 258 days, and 14 mothers were furnished board, a total number of 130 days.

During 1908 (last season) 61 babies were treated, a total number of 643 days, and 29 mothers were furnished board, atotal number of 330 days. Now that it has been demonstrated that the Home is a necessity, the management hopes to have the continued support and good will of the general public.

Both pay and charity patients are received at the Home, and the board wishes to emphasize the fact that those unable to pay will be treated with as much kindness and considration as those more fortunate, the prime object of the Home being for such cases.

The institution is open to the medical profession, and private patients can select their own physician if they so desire it.

The Board of Managers consist of Mr. Marcus W. Jacobi, president; Mr. Swift M. Boatwright, secretary; Dr. Charles P. Bolles, Jr., treasurer; Dr. E. J. Wood and Dr. Joseph Akerman.

Mrs. Helen G. Lane is matron, and Miss Julia E. Saunders, head nurse. A thoroughly competent assistant nurse to do night duty will shortly be appointed. Other nurses will be employed as occasion demands it.

The Home has the hearty support of the medical profession, and the New Hanover County Medical Society at a recent meeting appointed the following visiting staff for this season:

Dr. C. T. Nesbit, Dr. R. H. Bellamy, Dr. J. C. Wessell, Dr. M. M. Caldwell and Dr. Chas. T. Harper.

The consulting staff is composed of Dr. E. J. Wood, Dr. Joseph Ackerman, Dr. C. P. Bolles, Jr., Dr. S. E. Koonce, Dr. J. G. Murphy and Dr. T. M. Green.

(Continued from page Five).

ber of Christ a child of God. He drops into their home from time to time to share their joys and confidences. When affliction falls, when the perplexities of life confuse, this hopeful friend is at hand to soften the blow, this wise counselor is near to clear the vision of sorrows comes, when the husband or wife goes forth into the other world, it is the loving pastor who sits beside the stricken one, soothing comforting, turning the mind and heart toward that other happier life where they two shall be one again. And when our own summons comes, when our own strength fails and eyes grow dim, it is the faithful friend and Priest, whose hands clasp our own, whose consoling cheering words light us through the valley of the shadows. Who can measure the debt we owe to such men? Brethren, we must do some thing, something more than the pitiful things we have been doing for this Clergy Relief. It is to my mind the work of the American Church today. I would love to see this Council put forward Christmas Day as the day for an offering for this great work, to have every Rector brush all other offerings aside and unite loyally in making this the work of the Church in the Diocese for that great day. I would love to see some society in every parish working all the year in this concern.

The other matter is one of interest to our own church and to all Christian people. It is the Missionary enthusiasm and the missionary determination as best expressed by the Laymen's Missionary Movement. Intimately connected with it, pervading it all through, is the spirit of unity; for it means Christian men comng together in an attitude of love and forbearance, eager to sink personal, party and sectraian differences in furthering the great and fundamental work of the Gospel. The great meeting last year in Philadelphia and this year in Canada, with meetings all over the country between times, the magnificent campaign mapped out for the coming year, fill all Christian men with inspiration and hope. Men, busy men, leaders in every line of successful business enterprise, coming ing their own in the King's business, considering mission- of God on earth as a great practical enterprise for stron men to engage in and push to a speedy conclusion:—these things lift the cause of missions above the pitiable plight of dependence on the pennies of women and children and the half contemptuous doles of unwilling and half doubting men this work as worthy of their deepest thought and best men; these things lift up to earnest, wise and practical effort and make them look on it as the vision of the King, the living God, leading His human hosts to victory over sin and ignorance and death. Ah! men of East Carolina, we must join in that movement, we must look on that great cause in its true light; we must share in the battle and claim our part in the glory of the victory.

NEWS OF THE DIOCESE.

ST. MARK'S—ROXOBEL.

A large congregation filled the Church in the afternoon of Easter Day, to enjoy the service by the children. Opening with a carol, the regular form of Prayer Book service was gone through with, including Easter Anthems, Te Deum, Lessons from Old and New Testaments, and Psalter which was led by one of the boys—then came a few appropriate recitations and a short address, also read by a boy, touching upon some of the ancient customs and practices observed at Easter-tide. Carols and hymns completed the program, with the final presentation of Keystones. These were brought by each child and placed within a beautiful floral pyramid which was designed and executed by one of the young lady teachers.

It has so happened that there has never been a service in this Church on Easter—to make up, in part, for this lack, the Sunday School teachers have endeavored for the past two years on this great festival, to let the boys and girls show to the public what their training from week to week has been. We have aimed especially, and we hope successfully, to have the boys feel that they are an important part of our congregation. This Mission of St. Mark's is unique because although established for about thirty years, it has until recently, been composed entirely of women—no male communicants. In spite of this and other drawbacks, it has stood the test of time, has flourished, and under the guidance of its present Rector, is growing in numbers and spiritual well-being. With only about a dozen communicants, we have had for thirteen years, a branch of the Woman's Auxiliary—now, with twenty communicants, we have also a Guild, a Junior Auxiliary and Guild and a Babies' Branch.

A year ago, after a new tin roof had been put on the Church, a number of the members, with the help of some friends, had it newly painted, and this improvement with the two large lamps for the aisle and hymn-board, all special gifts, have added much to the comfort and appearance of both exterior and interior.

The Sunday School is regularly taught, and the Junior organizations, stimulated by their able leaders and with the very substantial and material aid of their Seniors, are showing a most gratifying progress and development.

Looking back through a period of seven years, we can truly thank God and take courage.

RESOLUTIONS

At the regular meeting of the Woman's Auxiliary of St. Martin's Church, the following resolutions were adopted:

Whereas; it has pleased Almighty God to take, very suddenly, from our midst, our devoted and faithful member, Mrs. John H. Martin, of Hamilton, N. C., was always at her post of duty, ever ready to do the master's bidding.

Resolved. That in the death of Mrs. Martin, the Auxiliary has lost a loyal member.

Resolved. That a copy of these resolutions be sent to the family and The Mission Herald and be recorded in the minutes of this meeting.

MRS. J. P. BOYLE, President.
MRS. W. T. GRIMES, Secretary.
MRS. B. L. LONG, Treasurer.

Send your friend the Mission Herald.

LETTER TO THE EDITOR.

Elizabeth City, N. C., May 29, 1909.

My Dear Brother Noe:

Next to the general interest and enthusiasm of the Council just held in Washington, comes the step forward by the laymen. The means for a larger missionary effort is decidedly the greatest, the supreme need of our Diocese. It is important then for our people to know that the Bishop appointed nine (9) men to raise $4,000.00 for missions in this Diocese this year. Referring to Page 25 of the last journal, we find that our 66 Parishes and Missions have pledged only $1,652.00 for this purpose and our Treasurer reported that $1,641.65 was raised. In order that these same people may raise the $4,000.00 asked of them this year, it is necessary to begin at once.

The three laymen in Edenton Convocation are to have their first meeting in Plymouth the second week in June. This is for the purpose of starting the work among the men of Plymouth and to lay plans for reaching, at an early date, all congregations in this Convocation. I am venturing this communication on the subject that The Mission Herald may send out the word to the whole Diocese.

As three men were appointed from each Convocation, would it not be a good idea to work along Convocational lines? For instance, Edenton Convocation meets next October at Windsor. The committee in this region is planning to raise an amount equal to 25 cents per communicant to be sent in to the Treasurer of our Convocation at the meeting at Windsor. A meeting of the Edenton Convocational committee has already been held and the movement is already on foot.

By raising a like amount every quarter to be forwarded to Mr. Meares at the time of Convocation we will easily reach this high mark set before us.

If you think it advisable, publish a part at least of this letter in your next issue. I earnestly trust that the whole Diocese may move forward along some such practical lines as indicated herein. How cheering it will be to our Bishop and how comforting to all those who labor among us as missionaries, whose very living depends upon the success of this plan.

Sincerely,
CLAUDIUS F. SMITH.

The new Saint Agnes Hospital on the grounds of Saint Augustine's School was dedicated to its use for the care of the sick and the training of nurses, by the Right Reverend Joseph Blount Cheshire, D. D., on Tuesday, May twenty-fifth, nineteen hundred and nine, ten o'clock, a. m.

OPENING OF ATLANTIC HOTEL, MOREHEAD CITY, N. C., SEASON, OF 1909.

The Atlantic Hotel, Morehead City, N. C., will open for the season, June 1st, 1909, under the management of Frank P. Morton, who has been in charge of this famous hotel for the past three years.

Many improvements for the comfort and convenience of its guests have been made since last season.

The equal of this well known resort is not to be found on the Atlantic Coast, for health and pleasure. The Sailing, Fishing and Bathing cannot be surpassed.

For booklets and descriptive matter, address Frank P. Morton, Manager, Atlantic Hotel, Morehead City, N. C.

Parlor car service will be inaugurated between Goldsboro and Beaufort, N. C., commencing Tuesday June 1st, cars to be operated on trains Number two and five, week days, and trains number six and nine Sundays.

GEORGE C. THOMAS.

The whole Church sustained a great loss when Mr. George C. Thomas, the Treasurer of the Board of Missions, passed away on April 21st.

While Mr. Thomas was generally known as the Treasurer of the Board of Missions, and as a generous supporter of all enterprises for carrying the gospel to people in need of its power, he was always ready to give time, ability and money to further any good enterprise in the Church, and every member of the Church who wishes to honor the memory of a great layman will do his best to further the work for which Mr. Thomas lived and died.

FROM ALASKA TO MONTANA.

At a recent evening service at Townsend, the clergyman noticed three strangers in the congregation who were joining heartily in the service. "My usual custom," he said in a letter "is to go to the door after the service and greet those in attendance. When three strangers came down the aisle I saw that the woman was plainly an Indian, and the girl very much the same cast of features while the man was undoubtedly white. I learned that they were from Alaska, and very devoted to the Church and the Bishop. In the course of the conversation the mothed asked 'When the Bishop would be here?' I knew she meant Bishop Rowe. So I said: 'We have Bishop Brewer in Montana, and he will be here in June next.' I noticed a disappointed look come over her face as she said: 'Doesnt Bishop Rowe come here at all? I though he went to every place.'"

BETWEEN THE PACIFIC AND THE CASCADES.

In the May number of the Spirit of Missions Bishop Scadding of Oregon, writes a very interesting account of a recent trip through the Coos country. Among other duties which fell to his lot was the laying of the foundation stone of a Church at Gardiner, where a fine site has been given. He says: "The public schools were closed for an hour, and all the children and many of the towns-people joined the procession to a corner of the lot, where I laid the corner-stone of the new building. The service was very hearty and the people all seemed happy in the thought of having a Church. By hard work and much self-sacrifice our members at Gardiner, only fourteen in number, have raised $800 for this building. Mr. Robert Gardiner of Maine, president of the Brotherhood of St. Andrew, gave a check for $50, a gift which pleased the people on account of its sentiment as well as for its financial aid. This was the only help received from outside. Here harmony, love, loyalty and enthusiasm prevail, so God's blessing rests upon them."

The Coos country has a splendid future before it—all well may Bishop Scadding say "It is for us clergy and laity, who are praying and working for the extension of Christ's Kingdom to see to it that by our prayers, our sympathy, our liberal contributions the Church keeps pace with the growth of population and the material interests of the country.

FROM THE BORDERS OF SZCHUAN.

The Rev. D. T. Huntington of China, now on his vacation in this country recently received a letter from two evangelists whom Bishop Roots had sent into Szchuan, where there has been no mission since the Church of England had to abandon hers during a serious riot. The letter is quoted in part: "Honorable Pastors Huntington and Tseng, Peace of the way be with you. We humbly report as follows:.. .. .. We have abundantly received the blessing of the Holy Spirit, and the friends who received us joyfully were not few, so that each time we preached there were those who received benefit. Some perceived the uselessness of idols, and others were awakened from serious superstitions. On the fifth day of this month we met Tsou Tou Kwang, the leader of the former work. He gladly told us about the former work and about the house which the people had bought for a chapel. He was most anxious to have us come and meet the former enquirers. We would also mention that Hwang Chin Tang accompanied us and was of the greatest use because he knows all the former enquirers. We ask that you will, on our behalf, render thanks to God for His grace. The last ones, Pen Tsang Yuin and Yang Sao Fu bow their heads. Their companion Hwang Chin Tang sends inquiries. May your Excellencies enjoy peace."

Such simple appeals will surely move some more of our Churchmen to go to the great land which is so ready for the Gospel.

AN ALASKAN RECORD.

During January 1909, there were twenty-one days when the thermometer went to 40 degrees below zero or lower, eleven days when it went to 50 degrees blow zero or lower, and eight days when it went below 60 degrees below or lower. The lowest was 65 degrees below, and the highest 10 degrees below zero.

This would drive everything alive indoors, at least one would think so. Yet Archdeacon Stuck covered about 480 miles, traveling 18 days during the month. Of one day he writes: "So far as weather goes it was the worst Sunday I ever spent; the worst day in weather that I have ever seen in Alaska. Forty below and a gale blowing! Tell that to the toughest old 'rough-neck' of the Yukon pioneers, and he will look grave. But it had its compensations—and I shall not soon forget that service at the military post and the earnest interest on those hundred or so young men's faces."

CONVENTION BROTHERHOOD OF ST. ANDREW

The Brotherhood of St. Andrew will hold its next annual convention at Providence, R. I., from October 14, to 17, 1909. Great preparations are being made by Brotherhood men all over Rhode Island, to make this one of the greatest Conventions the Brotherhood has ever held. One who has never attended a Brotherhood Convention has no conception of the spiritual benefit to be derived from it, and but very little idea of the intensely interesting meetings which are held. It is invariably the case that after a man or boy has attended one of these Conventions, he is always anxious to go again, many attending regularly every year. These Conventions have come to be looked up to as a great spiritual benefit to the whole Episcopal Church, and not only to our church, but to all churches.

October is an ideal time to visit Providence, and it is hoped that many men and boys all over the country will commence to make their arrangements now to attend this Convention.

The principal services of the Convention will be held in the four largest churches in the city; namely,

All Saints Memorial Church,
Grace Church.
St. John's Church
St. Stephen's Church

The business sessions and conferences will be held in the Mathewson St. Methodist Church, which has been engaged for this purpose, and is admirably adapted for meetings of large Conventions, being situated in the very center of the business district.

New York, April 26, 1909.

To The Editor:

Last month we wrote you that the increase in the receipts to March 1st from Parishes and Individuals toward the Apportionment was $15,519.75 as compared with the same period last year. To April first the contributions have not been quite so good; the increase to that date over a year ago from these sources being only $9,982.12. The receipts from other sources, however, are better, so that the gross receipts applying on the appropriations to April first show an increase over last year of $25,937.64, which increase is about $500 larger than on March 1st. Two thousand and eighty-eight (2,088) parishes had sent offerings to April 1st, as compared with nineteen hundred and thirty (1,930) for the same period in 1908. To April first this year sixty-two Dioceses and Districts have made apportionments to their parishes and missions, as against fifty-nine to the same date last year.

We hope this may induce larger contributions, which are greatly needed, not only to meet the deficiency of $48,000 reported on September 1st, 1908, but to provide for the additional appropriations in excess of last year to the extent of over $78,000 much of which was made necessary by the action of the last General Convention.

On May 11th the Board must make its appropriations, or pledges, or promises for the work for the next fiscal year. It is earnestly hoped that all possible offerings will be sent in before that time, since the amount of those appropriations must be largely governed by the way the Church is providing for this year's obligations.

We enclose as usual the detailed list of offerings from your diocese, and a summary, which will show you the progress made in this matter of meeting the Apportionment throughout the Church.

Yours very truly,
E. WALTER ROBERTS,
Assistant Treasurer.

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VOL. XXIII NO. 7

Mrs Elizabeth Martin

The Mission Herald

"Let·him·that·heareth·say·come" Rev. 22:17

JULY 1909

Published·by·the·Diocese·of·East·Carolina·at·Wilmington·N.C.

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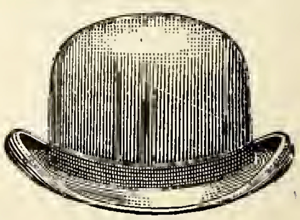

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MISSION HERALD

Vol. XXIII. WILMINGTON, NORTH CAROLINA, JULY, 1909. No. 7

THE SECOND ANNUAL RETREAT OF THE BISHOP AND CLERGY OF THE DIOCESE.

On invitation of Bishop Strange and as his guests, the clergy of East Carolina met for their second annual Retreat, on June 21, through June 28. Last year this meeting was held at Beaufort, this time at Wrightsville Beach. The purpose of the Retreat is the cultivation of the esprit de corps, which comes from such common study, common discussion and common recreation.

The central feature of the discussion during this Retreat was the Emmanuel Movement. Much interest was added by the presence of Rev. T. P. Noe, who had just returned from a three weeks' trip to Boston and Northhampton, Mass., where he studied the Movement. In addition to this, Mr. Batchelder, of the staff of the Emmanuel Movement, came from Boston and gave one entire day to lecturing and answering questions, and demonstrating the method of treatment. One case was treated with very gratifying results.

The consensus of opinion, judging from the individual expressions of those present, is very favorable to the Emmanuel Movement, working as it does only in connection with reputable physicians, and remaining clearly within the bounds of orthodox Christianity. The most practical conclusion was the realization that while only those clergymen especially trained and adapted should undertake definite thereapeutic treatment, there is nevertheless a truth in the influence of faith and prayer, on mind or body, which every clergyman should practice in his pastoral touch with his people.

The Retreat closed with resolutions of love and appreciation to the Bishop.

The following clergymen were present: Rev. Messrs. Slaudius F. Smith, R. B. Drane, D. D., B. S. Skinner, B. S. Lassiter, J. B. Gibble, B. F Huske, C. D. Malone, Wm. J. Gordon, A. C. D. Noe, W. R. Noe, Wm. E. Cox, T. P. Noe, J. H. Brown and Milton A. Barber

On Sunday evening at 8:30, service was held at the little chapel on the Beach, built jointly by the congregations of first Presbyterian Church and St. James' Episcopal Church, Wilmington. Rev. Claudius F. Smith, of Elizabeth City, preached the sermon.

MR. E. C. DUNCAN MADE DEACON.

The crowning service of the Bishop's "Retreat," this year as last year, was a solemn service of Ordination to the Sacred Ministry. Last year Sunday of the "Retreat" was marked by the ordination of Mr. W. R. Noe to the Deaconate, in St. Paul's Church, Beaufort; and this year, on the Sunday of the "Retreat" June 27th, Mr. N. C. Duncan was made Deacon, in St. John's Church, Wilmington.

The meetings of the "Retreat" were held in the Chapel on Wrightsville Beach, but on Sunday morning Bishop and Clergy went into Wilmington for the ordination of Mr. Duncan. Rev. Wm. E. Cox, Rector of the Parish, said Morning Prayer at 10 a. m., and after a short recess the service was resumed at 11 a. m. In the procession were the Bishop of the Diocese, the Rector of the Parish, the candidate for ordination, and Rev. Messrs. C. F. Smith, J. B. Gibble, B. S. Lassiter, A. C. D. Noe, W. R Noe, and W J. Gordon, other clergymen sitting in the congregation. Rev. Mr. Gibble preached the ordination sermon, which was thoughtful, vigorous and impressive. Rev. Wm. E. Cox presented the candidate, and Rev. C. F. Smith said the Litany. The Bishop celebrated at the Holy Communion assisted by the Rector of the Parish, Rev. B. S. Lassiter reading the Epistle.

An ordination service, always solemn and impressive, is made more so at these "Retreats" by the presence of so many of the Clergy. Something of interest has been added also by the candidates themselves. Mr. Noe was the third of a family of brothers to enter the ministry. Mr. Duncan comes to us from another denomination, full of zeal and enthusiasm. Two or more years ago he came to this Diocese from Lincolnton, N. C., and has done splendid work as a Lay Missionary while pursuing his studies in preparation for the ministry. With headffquarters at Winterville, he has served the churches at Grifton, Ayden, Farmville and Vanceboro, and has made a host of friends everywhere. The past few months he has spent in a preparatory school at Uniontown, Ky., completing there his preparation for the examinations requisite for Deacon's Orders.

Immediately after his ordination Rev. Mr. Duncan went to Fayetteville as assistant to the Rev. Isaac Wayne Hughes, Rector of the Parish in that city. The Rev. Mr. Hughes has developed a fine mission work in and around Fayetteville, and Mr. Duncan will make a valuable assistant in carrying on that work.

A WORD OF APPRECIATION.

Wrightsville Beach, N. C., June 28, 1909.

Dear Bishop and Brethren:

Before quitting these scenes where we have spent so happily our second season of study and communion together we are prompted to say a word of appreciation and farewell. It is fitting and appropriate for us just now to crystalize the sentiment that has come up from the undercurrent and now swells so in our hearts.

At the conclusion of our Retreat we find ourselves mostly improved and refreshed in body and mind; we have rested and have been happy. This communion has been blessed to us; this feast of reason and flow of soul has been to us like the wells of Baca to the weary and faint traveller, and we return to our various fields of labor with an unwonted zest and with a deeper faith in the eternal truths which we are ever holding before our various flocks. Our hearts are touched by the evidences of love in him whose guests we have been in this short sojourn at Wrightsville Beach. The sweet reasonableness of our beloved father in God has given tone and coloring to all our relations and actions that will make this Retreat memorable to all of us. To the untiring effort, the ceaseless endeavor of our Bishop we attribute the renewed life and growth now coming to our Diocese. It has been good for us under his lead and instructions, to be brought closer together and to experience the sympathetic touch.

Therefore, we take this method of conveying to you, dear Bishop Strange, the expression of our highest regard, in which we feel sure we represent the Clergy of the entire Diocese, and in bidding you good-bye we wish to assure you of our hearty, affectionate and sympathetic support in all things that may tend toward the building of our beloved Church.

May a loving heavenly Father long spare you to us as our spiritual head and leader. May the great Head of the

Church grant you special wisdom when crises come, patience for all trial and the grace of forbearance in dealing with us and our people over whom you preside as our chief shepherd.

CLAUDIUS F. SMITH,
THOMAS P. NOE,
WM. J. GORDON.

THE EMMANUEL MOVEMENT.

For many months newspapers and magazines have been telling the people about the Emmanuel. Movement; so that today it would be difficult to find a community not wholly cut off from contact with the great world in which there is not some knowledge of the wonderful work inaugurated about three years ago, at Emmanuel Church, in Boston, and later, so successfully done at St. John's Church, Northampton, Mass.

But while almost every one knows something, comparatively few know much that is definite, of the methods and aims of the Emmanuel workers. To many it is a panacea for the many ills that have come, too often, upon those who fail to square the physical and moral life with the deeply graven laws of God, and who would gladly avail themselves of so simple a method as faith, popularly understood, and the only attractive process of testing that they understand by suggestion. This class of people are well known in the world—they are looking for the short-road to knowledge, the quick-way to wealth, the something-for-nothing.

There are others who see in the Emmanuel movement only a novel application of the laws of psychology as expounded by men whose sanity they question.

There are very many, not always of philosophic mind, who have come to the various Emmanuel clinics, weighed down with more than heavy burdens of body, and mind and soul; and have gone away with a new courage, a fresh hope, a richer faith, a deeper trust, feeling a new sense of the goodness and love of God—and these blessings they have found through the Emmanuel movement.

To those who have studied this modern application of a world-old truth, the need of the heart to unburden its cares and the craving of man for the pardon and the peace of God, which can so often bring health to the mind and the body, there appears a promise of rich service by the pastor to his people.

We shall lay less and less stress upon the spectacular and miraculous in the Emmanuel work, though these remarkable cures seem well accredited; and we shall look more for the common message that it speaks to us all. It has resolutely limited its operations to co-operation with trained physicians, thus giving pledge of its sanity and wisdom.

It does not doubt that a broken arm, properly cared for by the skilled surgeon, is just as truly cured by the power of God as a nervous disorder that responds to suggestion, re-inforced by faith. And it believes in using every gift of God, to do His greater service.

There are many cases—the number would appall the layman—entirely beyond the power of drugs, where the doctor could be aided by the minister; and there are not a few cases that the minister alone has the means of treating adequately. In every case co-operation is sought.

Not every minister has the special gifts that fit him for the healing work of the Emmanuel clinic; but every minister may practice many of its principles to the great blessing of his ministry.

The Emmanuel movement seeks to apply to the life of the individual the best results of psychology, re-inforced by a living faith in God.

While it definitely undertakes the work of healing, within limits self-prescribed, and has accomplished real wonders; it has a gospel for the well too.

It seeks to put man into harmonious relation to self, to man and to God; to inculcate the cheerful outlook on life and the living according to the high laws of man's nature.

It makes more real and present man's sense of dependence upon God by showing the living power that comes from a closer fellowship with him.

It believes that the Church has a living message for the world and it would bring this message into the lives of men.

REV. LYMAN P. POWELL AND THE EMMANUEL MOVEMENT.

Psychotherapy is not an American discovery; but it has received a great impulse along new, and in some respects, better, lines by the spiritual direction given to it at Emmanuel Church, Boston. No individual worker has achieved more satisfactory and important results, perhaps, than Rev. Lyman P. Powell, of Northampton, Mass.

Mr. Powell gained some insight into the nature of medicine and its possibilities through connection with the work of Dr. Osler; and his investigations of the subject of Christian Science, which enabled him to write his very valuable book on that subject, gave him an insight into the nature and power of faith as a theropentic agency.

His work on "Christian Science: The Faith and Its Founder" has taken high rank and is generally considered the best book on the subject; on the one hand exposing the faults and on the other unhesitatingly acknowledging the undoubtedly good things that it has.

It is this spirit of fairness and open-mindedness that has given much of the value to his book. It was but natural, therefore, that Mr. Powell, with his special gifts, natural and acquired, should have been drawn to the Emmanuel movement very early.

His genial, wholesome nature; his wealth of sympathy; his knowledge of human nature and his great love of souls, make him peculiarly fit to do this work, which calls for most delicate touch; and yet demands firmness and precision in every movement.

"The Emmanuel Movement in a New England Town," Mr. Powell's exposition of the movement as he has seen it develop under most favorable conditions, is a faithful, honest record of successful work splendidly done; and one's confidence is increased by the straightforward account of failures, that stand out as a reassuring background for the really remarkable things that he has been privileged to do.

These two books and "The Cut of Natural Sleep," will prove indispensable to any one who wishes to get a full knowledge of this movement and its practical working.

It was the writer's privilege and very great pleasure to be Mr. Powell's guest recently; and he gladly makes public acknowledgement of the courteous consideration given him; and the untiring efforts of his host to make him fully acquainted with the practical work of his clinic, as well as the deeper insight into the richer possibilities of the pastor's relation to his people.

In his relations with the physicians in Northampton, Mr. Powell has been most happy; and there is a fine spirit of co-operation evident everywhere—a hearty and wholesome respect each for the other.

He has not hesitated to call in the aid of the skilled medical man; and the doctors have nobly responded by recognizing his power to aid them in important cases. This would seem the happy ideal—when the clergyman and physician can work together in a healthy co-operation;

each aiding the other to greater service than either could render alone.

THE $5,000,000.00 GENERAL CLERGY PENSION FUND COMMISSION

Appointed By The General Convention, Richmond, Virginia, 1909.

"For Our Brethren and Companions' Sakes."

This is the motto of the Commission appointed by the General Convention, October, 1907, in response to a memorial from the Diocese of Los Angeles, to raise five million dollars for the automatic pensioning by right of the Clergy of this American Church. It is a motto that SHOULD and WILL appeal to the best in Clergy and people alike. The movement gains all its force and meaning from its absolute Christlikeness and unselfishness, "For our Brethren and Companions' Sakes." By this the Commission appeals, and because of it they dare to hope for success.

Organization.

The Commission is composed of ten Bishops, fifteen Presbyters and twenty Laymen. The Rt. Rev. Cortlandt Whitehead, D. D., is President; The Rev. J. J. Wilkins, D. D., Dean emeritus of the Pro-Cathedral of Los Angeles, General Secretary and Financial Representative; Mr. Samuel Mather, Cleveland, Ohio, General Treasurer.

The whole country has been divided into groups, namely, the Eestern, Pittsburg, Southern, Chicago and the Western, over which preside respectively Bishops McVickar, Whitehead, Burton, Leonard, and Johnson of Los Angeles.

The Executive Committee consists of the general officers, the Rev. Drs. Brady, Israel, J. Lewis Parks, and Messrs. Rowland Evans, Col. Edwin A. Stevens, Thomas Nelson Page and Burton Mansfield.

Working Committees have been appointed by the Bishops of fifty-six Dioceses throughout the Church, and other like appointments are being made.

The campaign has been opened in many of the Dioceses, and will be vigorously carried on by the Diocesan Committees, under the leadership of the Financial Representative, who, by the generousity of Mr. Samuel Mather, is able to give his whole time to the work.

The Purpose.

The purpose of the Commission is to raise $5,000,000 for the automatic pensioning. BY RIGHT of service, of the Clergy of this Church, at the age of sixty-four (as provided in Canon 53), and prior thereto if incapacitated for service by accident or disease incurred in the discharge of duty. The General Clergy Relief Society is the administrator of this fund, to which Society, whenever $10,000 has been accumulated, that sum will be handed over for investment, it being distinctly understood that this work is not to supersede or interfere with the canonical offerings and methods of the General Clergy Relief Fund in providing for the numerous and constantly increasing beneficiaries upon its list.

Inauguration and Progress.

The Commission made its first appeal to the Clergy to those of the Chicago and Western Groups, and that appeal has been amply justified by their response. The Clergy of the Diocese of Los Angeles led the way; others of the Western Group followed quickly after; those of the Chicago Group fell immediately into line, and cash and pledged contributions are being daily received from the Clergy of the Dioceses constituting the Eastern Group.

The Clergy are, in short, recognizing that their loyal and generous support of this great movement for their welfare is essential to its success, and are recording their conviction that the Laity will respond only as they prove their desire of gifts and service to its furtherance.

The Laity, too, are responding with generosity and enthusiasm. The movement is already exciting an almost unprecedented interest and co-operation. They realize that the action of the General Convention in inaugurating this great undertaking is of obligation upon them, and that its success is not only essential to the welfare of the Clergy, but also to the best service of the various departments of the Churcsh's Missionary life and activity. No valid objection can be urged against it. Its purpose is to provide for those who have done good and faithful service, as the State provides for her officers, soldiers and sailors, and on identically the same principle and by the same methods. Thus, declining years are to be made comfortable, fears dispersed, anxieties removed, an old age of at least ordinary comfort, serenity and peace assured, and the Master's servants recognized as His, and honored, as all believe they ought to be honored, until He calls them home.

Appeal and Contributions.

And so the Commission appeals to the people of this American Church for a generous support of this noble and most merciful movement. It believes that every Churchman will say concerning the Commission and its work: "For my brethren and companions' sakes I will wish thee prosperity." The salary of the average clergyman is desperately meager. He is absolutely unable to lay by enough to be independent of a pension, and his treatment by the Church, when he is old, is a shameful tragedy and an excuseless blunder. That is the sad fact which the Commission emphasizes; and it is confident that the Laity will hasten to redeem the Church from this standing reproach. To this great and merciful end the contributions of the Clergy and Laity are fraternally solicited. They may be made in cash or pledge; such pledge being payable in one, two or three years. Blank pledge forms will be furnished by the General Secretary and Financial Representative, 2925 Geyer Avenue, St. Louis, Mo., on request therefor. Remittances should be made to the Secretary, but checks, drafts, postoffice money orders, express money orders, etc., should be made payable to Mr. Samuel Mather, General Treasurer.

Committee for the Diocese of East Carolina.

Rev. J. H. Griffith, Jr., Chairman, Rector St. Mary's Church, Kinston, N. C.; Rev. John H. Brown, Rector Christ Church, New Bern, N. C.; Mr. F. M. Wootten, Greenville, N. C.; Mr. G. V. Cowper, Kinston, N. C.; Mr. S. M. Boatwright, Wilmington, N. C.

PRAYER IN BEHALF OF THE COMMISSION

On The Five Million Dollar Clergy Relief and Pension Fund. —May we Not Hope that Multitudes of our People Will Make Use of It?

O Almighty God, from whom cometh every good and perfect gift, and in whose strength Thy little ones go forth as the mighty; Send Thy blessing, we humbly beseech Thee, upon this Commission, and prosper Thou their undertaking. Make them to perceive and know what things they ought to do, and give them grace faithfully to perform the same. Open the hearts of all those whom Thou hast made stewards of Thy bounty, that they may devise liberal things in behalf of Thy Ministering Servants in their years of age and infirmity. Raise up many friends for the work. Encourage our hearts and strengthen our hands, for the benefit of Thy Church, and the glory of Thy Holy Name. Throuh Jesus Christ our Lord. Amen.

THE MISSION HERALD.

OFFICIAL ORGAN OF THE DIOCESE OF EAST CAROLINA.

PUBLISHED MONTHLY

SUBSCRIPTION 50 CENTS A YEAR IN ADVANCE

Rev. Thomas P. Noe, Wilmington, Editor.
Rev. Wm. E. Cox, Wilmington, Business Manager.
Rev. J. H. Brown, New Bern,
Rev. J. B. Gibble, Windsor, Associate Editors.

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Entered as second-class matter February 7th, 1908, at the postoffice at Wilmington, N. C., under the act of Congress of March 3rd, 1879.

EDITORIALS

EDITOR'S VISIT.

The paper was late for June, because of the Council, and it will be late again this month, partly because of the Retreat and partly because the Editor was away for nearly all of June, in New York, Northampton and Boston, Mass., studying, at closer range and personally, the working of the Emmanuel movement, as its founders and most successful workers are carrying it on; and it's a great pleasure to say that the results are splendid and the promise very great for the future work of the pastor.

We thoroughly endorse the Emmanual movement when sanely worked in the spirit and with the methods of its founders and well known leaders—like every other good thing it may be brought into disrepute wrecked by the unwise and foolish.

THE RETREAT.

"The Bishop's Retreat" has become a most valuable part of the life of the Diocese. It has made a place for itself and meets in a wonderful manner the needs of the Clergy, from whom it is planned.

Our experience is limited; but we believe our Retreat is unique in all the Church; in the spirit that pervades it, in the absolute freedom of thought and expression that is encouraged, in the perfect fellowship that exists between Bishop and Clergy, not only in the more serious problems that are being faced, for solution, in a brave, manly spirit but also, and especially, in the play-periods that do so much to rejuvenate many of the younger men, already carelined with the troubles of their Parishes and to bind us all more strongly together in the bonds of a generous sympathy.

We bespeak for the Retreat a long life and we shall look forward each year to its coming.

EMMANUEL MOVEMENT.

Last year, under the inspiring leadership of Bishop Strange, who is trying to be a real leader for his Clergy and people, we studied, with much pleasure and profit the Bampton Lectures for 1907—The Reproach of the Gospel.

The endeavor was to find the real needs of the Church for the accomplishment of its great task of bringing men to the Master and of interpreting the Master to men in terms of the life of today. Our study was serious and most helpful.

This year a very live question is gaining the thoughtful attention of the Christian Church, especially in this country—the healing ministry of the Church—which has been so well championed in Boston and Northampton.

And so Bishop Strange has thought it wise and good to face the problem with his Clergy and study the facts and theories with open mind, searching earnestly and honestly for truth, with a view to a great usefulness in the ministry, especially in its pastoral relation.

Religion and Medicine was made the special subject of discussion; and much light was gathered from many sources, and after a week's thoughtful study of the problems and their solution, every one was deeply impressed with the possibilities for greater usefulness in the pastoral work of the priest, and in cases of special fitness, for a great work of healing the minds and bodies of men and women, whose ills are too often of the soul more than of the body.

Mr. C. C. Bachelder, of Boston, made very valuable contributions to the study by his clear statements of underlying principles.

GENERAL MISSIONS.

It is gratifying to know that East Carolina is one of four Dioceses to more than complete the apportionment for General Missions by June first, though the year does not close until September fist.

This is specially gratifying, when we remember that the Diocese, voluntarily requested that its apportionment be increased.

MISSIONS IN DIOCESE.

It is not an accident that the interest shown in General Missions shall go before a wave of enthusiasm for Diocesan Missions such as East Carolina has never seen before.

It will be recalled that a reolution was offered by Rev. Thomas P. Noe to give one service a month for Diocesan Missionary Service from every Parish having regular and frequent services. This was, at first, thought unwise; and Mr. Thos. W. Blount, in a splendid enthusiasm, proposed that $4,000—more than double any previous year's offerings—be raised for missions in the Diocese.

Finally it was voted to accept, practically, all that had been proposed by Mr. Blount and Mr. Noe; and committees were appointed from each Convocation to raise the amount.

With characteristic devotion two Convocations have already taken measures to raise their parts; and very interesting letters appear on another page. The Convocation of Wilmington cannot lag behind in this great forward movement. We must do our part nobly—and we will.

ORDINATION.

Once again we can chronicle growth in the life of the Diocese in the deeper things.

On the last Sunday of the Retreat Mr. Duncan was ordered Deacon, in St. John's Church, Wilmington.

On July 7th, Rev. W. R. Noe, of Clinton and probably Rev. A. C. D. Noe, of Belhaven, will be advanced to the priesthood; and several other ordinations are to take place in the next few months.

This shows real life—life that is reproducing more life; and thus the future of the Diocese seems very encouraging.

The Sunday School

A COMMUNICATION TO ALL PERSONS INTERESTED IN THE SUNDAY SCHOOL.

It is the intention of the Field Secretary of the Sunday School Work in the Diocese of East Carolina to publish in each issue of The Mission Herald something bearing upon the work and we welfare of the Sunday School.

And in this, his first communication, he wishes to say that he will gladly and immediately answer (unless providentially hindered) all inquiries concerning the work to the very best of his ability. He will also gladly receive and welcome any communications or suggestions from any one interested in the work.

He begs all the Clergy, and Sunday School officers and teachers to realize that his one effort is, and will be, to build up and make more efficient the Sunday Schools in this Diocese and not to overturn or lay aside anything now existing merely for the sake of introducing something new.

The same facts, the same truths are always to be taught by the Church in the Sunday School. The Catechism, the Bible, the Prayer Book and the Church Year must now and always be the Church's teaching.

But the Church must use the best possible methods to teach the greatest amount of these well, in the very limited time she has at her disposal, and she must use the methods which will hold the children in Sunday School for the greatest number of years. If old methods will do this better than new methods then let us by all means have the old; if some new method will do it better let us have the new, or if the best results can be obtained from a combination of old and new this is exactly what we are seeking.

Whatever we do we must all become intensely interested in the Sunday School work and you who are interested must co-operate with your Diocesan Sunday School Commission and your Field Secretary in all things pertaining to the work.

And in order that this may be brought about I am publishing a review of a book which I consider absolutely necessary to any one, clergyman, or layman or woman who really desires to accomplish something in and by the Sunday School.

The book is published by the Young Churchman Company, of Milwaukee, Wis., and costs delivered $2.20. And I assure you it will be money well spent when you purchase it and digest its contents.

Let us work together and make the Sunday Schools of East Carolina the greatest in the land.

Yours faithfully,
JOHN H. BROWN, Secretary,
New Bern, N. C.

Religious Education.

Religious Education: A Comprehensixe Text Book. By the Rev. William Walter Smith, M. D. Milwaukee: The Young Churchman Co. 1909.

A Review, by the Rev. Charles L. Slattery, D. D., Rector Christ Church, Springfield, Mass.

The dignity of this book is a sign of the increased interest of the Church in the Sunday School. It is practically an encyclopedia of Sunday School Work, ranging through every subject upon which a teacher or officer could ask for information and advice. There is a frank and admirable drawing upon the work of others, with full quotations, so that one feels the weight of varied experience confirming the counsels of the author.

Three full chapters give the latest thought upon the psychology of childhood, and the whole of part third (in which these chapters are set,) covering 160 pages, is a thorough psychological study applied in a practical and plain way to make the teacher understand who his pupil is. It is good to have a sound reason to give the modern mother who protests against having her child learn the Catechism. Psychology finds memory most retentive between the years of eight and ten, and declares no other period so good for learning the Catechism, the Creed, Chants, Psalms, Hymns, etc. Of course the modern method is the inductive method; but by it the Catechism can be learned exactly, and retained. There is the sound warning to spare the lad under eight some of the affection that is lavished upon him, and save it up for the period when he is fifteen or sixteen—the shy and awkward age—when, though he would not have you know it for worlds, he is longing for signs of approval and love. To let a boy know that it makes a vast difference to you if he does something dishonorable, may be the saving of his manhood. He often thinks nobody cares. He has a right to know.

There are wise words about the age of doubt. The teacher ought not to suggest doubts, but when a pupil asks a hard question, and the teacher does not know the answer, there is nothing to be ashamed of; provided the teacher will say that he will look up the hard question and tell the answer; and provided, secondly, that he does not forget, but actually does bring the very best answer he can find. I fancy many a boy has gone into a hard scepticism because a minister or a teacher has put off his question with what the boy calls "a bluff." There is criminal carelessness somewhere.

It is comforting to have the clear advice to make the Sunday School a school and not a substitute for church. The opening service, Dr. Smith thinks, should be limited to five minutes, the lesson period forty minutes, and fifteen minutes for the routine work of the school, including the rector's or superintendent's address or catechizing. "The forty minutes of the lesson hour should never be interrupted. It is not the time for the superintendent or the secretary to go from class to class and chat with the young ladies. It is the period sacred to the teachers and the pupils."

One suggestion might be ventured. The five minutes of the opening might be extended a minute or so, to include a Canticle. The Chants form an important part of our Church service and need drill from childhood, that they may become instinctive. If the Canticles could be sung in turn, Sunday by Sunday, to familiar chants, it would be part of religious education, and there would not be so many "performances" by choirs to silent congregations. I have tried to persuade Mr. John Wood to print the Psalm in our Epiphany Missionary leaflet with the signs for chanting, so that the children could sing it at this impressive service each January. But he will not do it, because he thinks it would not be useful; not enough Sunday Schools would sing it. That shows a defect in our education. With steady, brief training each Sunday, our children could sing any Psalm, properly pointed, to a familiar chant, as easily as they can now sing any hymn to a familiar tune. Though Sunday School is not Church, it ought to train children to take part in the Church services, and so make them eager to go to church.

Definite news of how to grade a Sunday School will be welcomed. The teacher with restless children will be anxious to read the chapter on "Order," with its concrete hints for securing attention and peace. The Rector who has a teacher in his Sunday Schol who teaches five minutes and reads and exciting tale for thirty, will like to lend

Dr. Smith's book to her, open at the chapter on "The Proper and Improper Uses of Interest." Very delightful reading for any one is the chapter on how to tell stories and how to use illustrations. Spurgeon's "John Ploughman's Talks" and Moody's Bible Stories are recommended as guides. Question-and-Answer Books are hotly condemned,—and every one who knows children must be glad to read the condemnation. The surprise is that such a method could survive so long, when the day schools have years ago abandoned it.

Dr. Smith does not forget that character is above intellectual training and has a capital chapter on the inculcation of habits, and another on the training of the will. Of course Professor William James speaks often through these pages. A highly interesting chapter follows on the scope of a Sunday Schol, wherein we find that a Sunday School is not the Children's Church, nor a Revival Service, nor a Social Club, nor a Free-Nursery, nor a Prize Lottery. The superintendent may wisely be a first-rate iness man, who finds in the organization of the Sunday School the chance to use all his skill to superb results. The "business-end" of a Sunday School cannot be neglected with impunity. The last portion of the book is devoted to a history of Religious Education from the earliest times, with final chapters on the Sunday School Movement in the Christian Church.

The Church may be grateful to Dr. Smith for this laborious volume. It attests vividly the need of our best energy in the religious training of the young. It may serve several distinct purposes. Any intelligent group of teachers might use it probably for a winter's course of study; it is a genuine text-book. Many would find it a vital sort of dictionary of Sunday School work: its arrangement is so plainly devised that one can instantly turn to the chapter which will answer one's question. But I rather think that most teachers into whose hands the book falls will wish to make a business of reading it through. It is thorough, comprehensive, practical, and vital.

LETTER FROM JULIA C. EMERY.

S. S. Claudine, off the Island of Maui, T. H.,
April 28, 1909.

Woman's Auxiliary of East Carolina:

My Dear Friends: A long list of names and addresses sent from the Missions House reminds me here in this distant Territory of Hawaii, that a year has nearly passed since I visited the Auxiliary Branches in Mississippi, Alabama, Atlanta, Georgia and South Carolina, and that in them and many other of the Dioceses annual meetings are again being held. Though so far away, I would like to have some share in these meetings and hope my "Aloha"—or message of good-will—may bring me to your minds.

In the "Spirit of Missions" since last September, I have tried to set before you a picture of the places I have visited, and perhaps you have realized that seeing what I have seen makes the opportunity for the expenditure of life and prayer and means more clear and more persuasive than ever. It is such a big opportunity that it should be treated in a big, whole-hearted way, and I do hope the Auxiliary may keep pace with the many enterprises being set to work to bring out great missionary possibilities before all who should know about them.

It will never do to think of ourselves as a select few. We must make a real study of conditions. Perhaps we have thought too exclusively of the people in Mission fields whom our prayers and gifts may help, not enough of those side by side with us, to whom something of our own lives must be given. To kneel by people who are in the early glow of Christian faith and practice, helps one to know that we, in places where Christ's name has long been known, are forgetting that one great work that lies before all Christians everywhere is that they ever strive to make their neighbors and friends, as well as themselves, more Christian.

So, in this coming year, could the members of the Auxiliary do a better thing than to become more intelligent, more earnest, more hard-working sharers in the varied activities of the Parish or Mission to which they belong? Every one of these activities gives points of contact with persons, and it is persons now we want to reach: The Sunday School teacher in infant or Bible Class, the choir mother, the mistress of the Altar Guild, the head of the Parish Association, the chairman of the Hospitality Committee, the associate of the G. F. S. or S. Barnabas' Guild, or leader in the Daughters of the King; not to speak of the woman who is wife, mother, sister of men and boys vowed to Christian service, each one of these can bring to bear the Auxiliary experience upon the persons with whom she is thus associated.

What we want is that every person should know the things that some of us know, should feel the yearnings which some of us feel, should do the things which some of us try to do. The fire that burns in the person who really knows and cares and tries her best to do, is a communicable flame. Out of the abundance of the heart the mouth WILL speak, if we lay aside the false shame that besets some, the inertness that enslaves others, the heedlessness that loses opportunity for us.

In two days more it will be eleven months since I sailed upon this journey. In its course I have seen many wonderful things of God's creation and of man's handiwork, but those sights that will remain longest with me are the fleeting glimpses of persons doing some special service for our Lord: the young Member of Parliament in Albert Hall, proclaiming his faith before six thousand listeners, the Sisters leading their flock of orphans from the heat of the Egyptian sun into the cool shade of the church; the Missionary in his poor hired room sitting patiently through long hours with his Chinese children in the Faith; the Greek catechist instructing the eager questioning pilgrims in the great cathedral at Tokyo, the Japanese woman telling to poor ignorant kurumayas how good is the Bread of Life; the Priest in the early mountain dawn of thePhilippines, breaking the Bread for the strengthening of the soul; the happy company gathered in the Cathedral-church of Honolulu, prefiguring the time when out of every tongue and kindred and race and tribe, a happy people shall walk before their God.

We want the realties which will make these blessed memories indefinitely increased. They can be so when person after person shall be brought in to that charmed society within the body of Christ's people everywhere, whose daily prayer is "Lord, what wilt Thou have me to do?" and who stand ready with unswerving love and loyalty, in obedience to God's Holy Will, to fulfill the prayer that they have made.

Dear friends, I wish you better things in the future than you have yet known in the past, and I am,

Yours sincerely,
JULIA C. EMERY.

REPORT OF THE JUNIOR AUXILIARY COMMITTEE

To The Woman's Auxiliary and Parochial Society of The Diocese of East Carolina—From May 1st. 1908 to May 1st. 1909.

Looking back a little our hearts rejoice at the splendid development of the Junior Auixiliary. It is not a far cry from 1905-'06 to 1908-'09, and yet, in this short period of three years, we find a remarkable growth of branches and wonderful increase in offerings and interest.

In 1905-'06 there were fourteen active branches with a total in money and boxes of $361.40. In 1908-'09 there are twenty-five active branches, with a total in money and boxes of $910.84, an increase of $340.48 over last year. Of this splendid total, Parish work has only had $248.45.

Last year the Juniors gave $32.81 to General Missions, and $48.00 to Foreign Missions. This year they have given $57.40 to General Missions and $78.85 to Foreign Missions. $74.60 of the latter amount being the "Juniors' United Gift to China." In addition to this they have given $19.50 to the United Offering.

Our contrast gives hope for wonderful things in the near future.

The Secretary Urges the study of China in each branch, this year, and recommends "The Overcoming of the Dragon" as an easy and very fascinating text-book.

We should study China on account of the vast possibilities in the awakening of that Nation, and because of a very personal reasonu, the fact that East Carolina is to give one of her young and beloved Priests to the very field, Hankow District, in which we are all interested through our gifts and prayers.

Some of the branches are already interested in this study class. To quote the Williamston branch: "We are earnestly thankful to note the great interest shown in the study of Missions by the members—China proving a most absorbing study." Branches in Windsor, Roxobel, Gatesville and St. James', Wilmington, have used "The Overcoming of the Dragon" with marked success.

Earnestly praying that each delegate may go home from this Council fired with the zeal that recognizes no defeat in well doing, and that some of the Juniors may hear and heed the urgent call for "more laborers in the vineyard."

Respectfully submitted,
AUGUSTA MOORE GIBBLE,
Secretary.

INCREASE IN CONTRIBUTIONS.

The following letter has been recently received by each Clergyman in the Diocese:

New York, June 29th. 1909.

Reverend and Dear Sir:

The increase in contributions from all sources to June 1st. after allowing for the later date on which Easter fell this year, makes a better showing than it has before this year. The total increase to June 1st. on this basis is $27,494.01. Only a small portion of this increase, however, is in Parish and Individual offerings applying upon the Apportionment, say $4,028.53. The number of Parishes sending offerings to the above date is larger by 285 than a year ago. Last year to June 1st. the number was 3,212. This year 3,497.

There is needed a very much greater increase from many parishes and mission and individuals, if the Apportionment is to be met in full, and all the appropriations provided for that have been made in the name of the whole Church, in faith that the necessary funds would be contributed.

After applying all available legacies that have been received this year, the Board, to meet all appropriations to September 1st, next, should receive from the Church during June, July and August $425,000.

Many letters have been received stating that Parishes are making a special effort to complete their apportionments this year in memory of our late Treasurer, Mr George C. Thomas. Will not ALL unite in this effort, and cannot many send more than the Apportionment, for as is always clearly stated on the printed summary that goes with this letter, the Apportionment is the "minimum amount" asked for.

Four Dioceses and nine districts have completed their Apportionment: They are, Arkansas, East Carolina, Montana and Virginia; Alaska, Eastern Oregon, Honolulu, Idaho, Kearney, North Dakota, Salina, South Dakota and Tokyo.

During the last fiscal year 4,008 parishes and missions, containing 670,000 communicants, contributed $477,322.58, while 2,500 containing 180,000 communicants, contributed nothing toward the Apportionment.

Under this Apportionment Plan it is confidently expected that all will make offerings of a proportion of the cost of the general missionary work; indeed, that they will claim it as a privilege, in order that the work may be fully supported, and the burden not fall unduly upon a part of the people.

Will not everyone make a special effort to this end in the remaining months before September 1st, the close of the fiscal year, in order that the annual report of offerings may show a still further improvement and all the appropriations of the year be met? If any Sunday School Lenten Offerings have not yet been remitted, please send them in at once, as our detailed list soon to be published is to include items received to July 1st.

I enclose a copy of an apportionment letter we have recently received which will be of interest, because it states this matter in such a clear and convincing way. Perhaps you can make some use of it.

Yours very truly,
E. WALTER ROBERTS,
Assistant Treasurer.

Diocese of East Carolina.

(To June 1st. 1909.)

Amount received by Treasurer of Domestic and Foreign Missionary Society Protestant Episcopal Church from Parish and Individual offerings September 1st, 1908 to June 1st, 1909, $1,008.62 towards the amount apportioned to the Diocese for year ending September 1st, 1909 of $1,000.00. Last year we received to the same date $937.94.

NOTE—Contributions from the Sunday Schools and the Woman's Auxiliary are not entered below because they do not apply upon the apportionment and are relied upon to produce at least $240,000 additional towards the pledges or appropriations of the Society for the year. If they had been included the apportionment would have been that much larger.

"Specials" are not entered below because they neither apply upon the apportionment nor aid the Board in meeting its appropriations.

PARISH OR MISSION:	Appor't. By Com.	Amount Received
Atkinson, St. Thomas	$	$ 1.40
Aurora, Chapel of the Cross	10.00	10.00
Avoca, Holy Innocents' M.	5.00	5.00
Ayden, St. James' M.	5.00	
Bath, St. Thomas'	5.00	7.55
Beaufort, St. Paul's	15.00	6.59
Beaufort Co. (Belhaven) St. James	10.00	5.00
Beaufort Co., St. John's (Durham Creek)	6.00	5.00
Beaufort Co., Trinity (Chocowinity	10.00	20.40
Beaufort Co., Zion (Bunyan)	15.00	1.67
Clinton, St. Paul's	15.00	15.00
Craven Co., St. Thomas'	5.00	5.00
Cumberland Co., St. Thomas	5.00	
Edenton, St. John Evangelist	5.00	5.00

Edenton, St. Paul's	50.00	45.89
Edward, Redeemer M.	5.00	
Elizabeth City, Christ Church	50.00	35.00
Faison, St. Gabriel's M.	5.00	
Fayetteville, St. John's	90.00	94.00
Fayetteville, St. Joseph's	10.00	10.00
Gatesville, St. Mary s	10.00	10.00
Goldsboro, St. Stephen's	25.00	26.00
Greenville, St. Paul's	20.00	32.25
Grifton, St. John's		4.23
Hamilton, St. Martin's	5.00	10.00
Hertford, Holy Trinity	25.00	25.00
Hope Mills, Christ Church	5.00	
Hyde Co., St. George s	10.00	
Kinston, St. Mary's	20.00	21.00
Lake Waccamaw, Mission	5.00	
Lenoir Co., Holy Innocents'	5.00	5.51
Maxton, St. Matthew's M.	2.50	2.50
Murfreesboro, St. Barnabas'	5.00	5.00
New Berne, Christ Church	100.00	5.00
New Bern, St. Cyprian's	15.00	
Pitt County, St. John's	10.00	
Plymouth, Grace	10.00	10.00
Red Springs, St. Stephen's		4.80
Roxobel, St. Mark's M.	5.00	5.00
Scuppernong, St. David's	10.00	1.17
Snow Hill, St. Barnabas's M.	10.00	7.50
Stonewall, Bay River Mission	2.00	4.00
Trenton, Grace Mission	5.00	5.75
Vanceboro, St. Paul's	5.00	5.00
Washington, St. Peter's	90.00	90.00
Washington Co., St. Luke's	10.00	2.31
Weeksville, St. John's	5.00	
Williamston, Advent	10.00	10.00
Wilmington, Good Shepherd's M.	5.00	5.70
Wilmington, St. James'	300.00	250.00
Wilmington, St. John's	50.00	37.50
Wilmington, St. Mark's	20.00	20.00
Wilmington, St. Paul's	25.00	15.00
Windsor, St. Thomas'	10.00	10.00
Winton, St. John's M.	5.00	5.00
Woodville, Grace	5.00	
Winterville, St. Luke's	5.00	5.00
Miscellaneous		95.00
Total		$1,008.62

E. WALTER ROBERTS,
Asst. Treas.
E. & O. E., Church Missions House,
281 4th Ave., New York, N. Y.

A MEMORIAL TO MR. THOMAS.

The Rector and Vestry of Grace Church, San Francisco, have made this very practical suggestion with regard to commemorating the life and work of Mr. George C. Thomas. Are there not many other congregations whose leaders will take the same stand?

"Many ways no doubt will be suggested of perpetuating the memory of Mr. George C. Thomas, and of testifying to the high regard in which he was held. What would he suggest himself if he could be consulted? This without a doubt: 'If you want to do something for me, dear brethren of the Church,' he would say, 'raise this year the whole of the Apportionment for General Missions." For God's sake and for His dear servant's sake let us do it as a practical tribute over and above mere glowing resolutions to the great treasurer's memory. Our Apportionment in Grace Church is $416, and the Rector and Vestry of this Parish hereby undertake to raise the whole amount, because they feel that Mr. Thomas, being dead, yet asks this thing of them and deserves it. If this feeling could become general, the impetus to the vital cause of missions, so near to Mr. Thomas' noble heart, would be simply incalculable."

ORGANIZING A NATIONAL CHURCH FOR CHINA.

One of the most certain tests of the success of the Church's work in a non-Christian land is its ability to develop a self-supporting, self-governing and self-propogating Church composed of native Christians. The most notable step in that direction ever taken by the leaders of the work of the American Episcopal Church and the Church of England in China was taken a few weeks ago when eight American and English Bishops, fifteen American and English Clergymen, thirteen Chinese Clergymen and fifteen Chinese laymen met for the first conference of the Angelican Communion in China.

They took the preliminary steps towards the organization of a Chinese branch of the Holy Catholic Church, choosing for their name "Chong Hua Seng Kung Hwei," which may be freely translated as the Church in China.

The Chinese delegates to this conference adopted a message to the Church in the United States and in England, expressing thanks for all that had been done in the past and urging that, "in view of the political and social changes which are going on in our country, and of the fact that the minds of the people are more enlightened and more ready to accept the true religion," additional missionaries should be sent to aid the native workers.

TWENTY YEARS IN NEW MEXICON AND ARIZONA.

Bishop Kendrick recently completed twenty years faithful and effective work in New Mexico and Arizona. This interesting anniversary was celebrated by special meetings in connection with the Convocation of the District of Arizona, at which many citizens of Phoenix, including the head of the Roman Church, showed their good will for the Bishop. Bishop Kendrick is a man ready for any emergency as is evidenced by this story told of one of his early visits to Phoenix: "There was no bridge across the Gila River, and as the mail carrier was fording the stream with his horse he told the Bishop he had better jump. The carrier seized the mail bags, the horse was left to his fate, while the Bishop with two heavy grips in each hand jumped into the rushing, turbulent water as high as his neck. Fortunately the heavy grips enabled him to keep his balance while he walked to the further bank. He laid the Episcopal robes out on a rock to dry in the hot sun and after a little walk discovered a ranchman who drove him to Phoenix in time to hold service."

EASTER IN HONOLULU.

Easter is always a great day for the Sunday Schools in Hawaii. There are eight or ten of them of various nationalities—American, Hawaiian, Chinese, Japanese and Korean. After presenting their Lenten Offering, which amounted this year to nearly $500, these children of many lands joined in an inspirinig procession around the Cathedral, carrying their Sunday School banners.

Twenty-five years ago the Japanese Government endeavored to limit the influence of foreign missionaries by practically confining their work to the port cities in which they lived. No foreigner was allowed to travel into the interior for the purpose of giving religious teaching, but a great change has come about. Bishop McKim recently visited the missions in Formosa, maintained by the Japanese Church. The Government arranged that he should travel to and from Formosa without cost to himself or to the Japanese Clergymen accompannyigg him on a government vessel.

A GOLD BRICK FOR ALASKA.

A few days ago there came to the Church Missions House in New York a gold brick valued at $256.24. It was sent by the Sunday School children of Fairbanks and three or four of the small missions in the neighboring mining camps as their aEster Offering for the extension of the Church throughout the world. On it were engraved the words of the Benedicite, "O ye Frost and Cold, bless ye the Lord; praise Him and magnify Him forever."

DR. LLOYD'S RESIGNATION.

The special committee of the Board of Missions, appointed at its June meeting to arrange with the General Secretary as to the date when his resignation should take effect, has adopted the following resolutions:

Resolved: That inasmuch as the formal and final resignation by the General Secretary of his office cannot come before the Board until the September meeting, Dr. Lloyd be requested to fixe the date of its acceptance on the day before his consecration.

Resolved: That in communicating its request to Dr. Lloyd, the committee, expressing what they know to be the unanimous feeling of the Board, acknowledge with gratitude to God the wise and devoted service which, with untiring and reserved fidelity, he has given for nearly ten years to the executive and administrative work of the Board, not only in the office but by his personal presence, and his presentation of its claims, in our own country and in the foreign fields.

Resolved: That the committee are constrained and content to recommend the acceptance of his resignation when it shall be formally presented, only because they recognize in the call to the Episcopate, the change from one to another place of similar service.

WILLIAM C. DANONE,
DAVID H. GREER,
WILLIAM R. HUNTINGTON,
ALEXANDER MANN,
BURTON MANSFIELD,
GEORGE WHARTON PEPPER.

BISHOP STRANGE IN RICHMOND.

Bishop Strange of East Carolina who occupied the pulpit in St. Paul's church, Richmond, on July 11, was a visitor at the Richmond Clericus, meeting next day. He was warmly welcomed there and to the city, as he ever is to Richmond, where, as rector of St. Paul's, some years ago, he made friends throughout the city and the Diocese. The Bishop gave an interesting account of the summer retreat for his clergy, at Wrightsville Beach, North Carolina, where delightful accommodations were afforded them, and where they were privileged to secure spiritual refreshment in the way of brief services with instruction daily. Th retreat began on June 21, and continued about ten days. Some very helpful remarks were made at the Clericus by Bishop Strange, on the "Emmanuel Movement," from which much benefit is being derived, he having encouraged its introduction in his Diocese.—Exchange.

MISS EMERY IN THE PHILIPPINES.

No one should fail to read the interesting account in the June number of The Spirit of Missions of Miss Emery's visit to the Philippines. The pictures taken on the trail showing the traveller riding in a chair borne by four Igorots are particularly attractive.

PAPER ADOPTED BY LEADERS OF THE SOUTHERN STUDENT CONFERENCE.

Montreat, N. C., June 21, 1909.

At a meeting of the leaders of the Conference of Southern Students held at Montreat, N. C., June 11-20, 1909, a committee was appointed to prepare the following paper, which was adopted by the leaders and ordered sent to all the church papers.

Appreciating the difficulties of the pastors and churches in college communities in their work among the students and desiring to render them every assistance within our power, we, as leaders of the Young Men's Christian Association, issue this appeal to parents and to churches from which the students come.

We cordially urge you to write to the pastor of your church at the college concerning the students who go from your congregation, giving any information that will assist the college church and the Association in dealing with them. We trust you will also have a talk with each young man as he leaves his home and the church influence, clearly warning him of the danger of neglecting the worship of God in the public sanctuary, Bible study and prayer, and reminding him of the boundless field of opportunity for Christian service into which he is just entering.

May we suggest that inasmuch as the College is to be his home for four years you insist that each student takes him church letter to the college church during the years of his study. From careful investigation we can affirm that this has proven of great value. His recognized obligation to the churc hthere throws more restraint about the man in the most critical period of his life, more clearly identifies him with the life and activities of the church, and keeps him, in the midst of a mixed, and sometimes indifferent, community, more loyal to his own church. The whole church will gain by this, for the college church will have the benefit of his interest and help while a student; the student will be strengthened in character and confirmed in his habits; and the home church or the church at his future residence will have the co-operation of a well trained and devoted man.

As Association workers we are deeply interested in the prosperity of the Church and feel that our very existence is justified only the fact that we are helping the churches, in a united way, to do what could scarcely be undertaken by each church alone. Our great aim in the work at the colleges is to help in leading the men to Christ, to develop their Christian character, and to deepen their devotion to the Church of God.

W. D. WEATHERFORD,
International Student Sec. Y. M. C. A.
H. H. SWEETS,
Ministerial Relief Southern Presbyterian Church.
O. E. BROWN,
Prof. of Church History, Vanderbilt University.
R. W. HOGUE,
Rector Episcopal Church, Chapel Hill, N. C.
J. E. JOHNSON,
Student Secretary of the Carolina Young Men's Christian Associations.

SUNDAY SCHOOL SECRETARY.

The recently appointed Secretary of the Sunday School Work in the Diocese, will soon begin his active work of introducing the newer methods into the Sunday Schools, wherever he may be needed.

NEWS OF THE DIOCESE.

ST. JAMES'—WILMINGTON.

The members of this Parish are looking forward with pleasure to the coming of their new Rector, Rev. W. H. Milton, D. D., of Roanoke, Va. The Rev. Dr. Milton has recently accepted the call to Wilmington, and is expected to take charge of St. James' about the first of October. In the interim visiting clergymen serve the Parish as locum tenens. For the month of June the Rev. Charles Noyes Tyndell, of Marietta, Ga., had charge, and for the month of July the Rev. Francis M. Osborne, of Charlotte, N. C., is in charge.

ST. JOHN'S—WILMINGTON.

One of the most helpful meetings we have had in a long while was the Annual Meeting of the Congregation held soon after the meeting of the Council, in accordance with the Canon providing for such a meeting. For various reasons the attendance was much smaller than last year, but the reports were splendid and were an inspiration to those present. It is good for all to know how much good work is done by the various organizations of a Parish, and the best way to learn this is in one great meeting of the congregation for this purpose. The provision for such meetings is an excellent one, and will prove itself of value as the years go by.

The choir room recently built to the Church is now complete and furnished. The room is fifteen feet wide and thirty-two and a half feet long, inside measure, and is equipped with lockers for choir vestments, cabinet for altar cloths, lavatory, and other arrangements. A new fence has also been built, and the yard otherwise improved and beautified. The Parish is thoroughly alive, and is already planning for the coming of the Council next year.

FOUR THOUSAND DOLLARS FOR DIOCESAN MISSIONS.

Roper, N. C., July 1st. 1909.

To The Editor:

The Council at Washington resolved that it would approve of the effort of the laymen to raise the sum of four thousand dollars for Diocesan Missions this Conciliar year. The Bishop appointed a committee of three laymen in each Convocation to carry into effect the purpose of this resolution.

The committee for the Convocation of Edenton met in Grace Church, Plymouth, and having organized, assigned to each member the territory most convenient for him to work in and adopted a plan of campaign.

Each minister in charge of a Parish is to be requested to appoint at least ten of the most active members of the congregation's captains of ten, whose duty it is to enlist at least ten persons in his or her band for one year, taking from each a pledge to pay not less than ten cents per month, or one dollar per year in advance for Diocesan Missions. Payments to be made monthly to the captains of ten who turn over their collections to the Treasurer of the Parish. Over the whole band of captains of ten, we appoint a captain of bands, to whom, each month the other captains report the names of the persons enlisted in each band, and the amount pledged by each and the sums paid, and by whom. From the chief captains the Committeeman in charge of that territory expects a monthly report, giving the names of the captains of bands, and the amounts each has collected, together with a general statement of the condition of the work, not omitting the number of persons enlisted. I think it absolutely necessary for the success of this movement that the captains and as many others as can be gotten to do so, should assemble in the Church some evening of the week and hold a short prayer service, such as the minister would outline, not forgetting the prayers for Christian unity and the extension of Christ's Kingdom. In many congregations this will be the most difficult work to do, but it is for that very reason the most important. If we would have this movement to succeed, we must charge it with the true missionary zeal which only a true Christian can know.

We must impress upon each Captain of a band that it is his or her imperative duty to attend the services of the Church regularly and to induce all persons joining his or her band to do so when possible. To be true missionaries, doing cheerfully whatsoever their hands find to do. I am impressed with the difficulty and the great importance of stirring up the spiritual life of the members of the missionary bands. Only by the patient exercise of tact, courage, and a zeal that knows no flagging can this be accomplished. But the Church has enlisted in her service many noble men and women who have long since learned these important truths, and they will be a splendid nucleus around which to group these organizations. To such we appeal with confidence.

Men and Brethren, let us for just one year put forward a greater effort to support the pious ministry which is doing such faithful service under most discouraging conditions. Let us for just one year give more liberally of our time and our means to the upbuilding of the Church, and the support of the Bishop in his heroic effort to maintain and extend its services in this Diocese.

THE CALL IS NOW!

THOS. W. BLOUNT.

DIOCESAN MISSIONS—CONVOCATION OF NEW BERN.

To the Editor of The Mission Herald:

It is a real source of gratification that the splendid Missionary spirit for a forward movement in this Diocese which was so dominant in the Council at Washington has already begun to bear fruit. The Convocation at New Bern cannot claim that it has led the way, but we are already at work in earnest to do our part.

The Committee apointed from this Convocation consisting of Messrs. R. R. Cotton of Pitt county, William Dunn, Jr., of New Bern, and the writer, (who was appointed by the Bishop as chairman), was called to meet in Kinston on the 30th of June. At this meeting Mr. William Dunn, Jr., was selected as Secretary of the Committee, and after a full and free discussion the line of action to be pursued was formulated. Our proportion of the $4,000.00 to be raised by the Diocese for advancing the Church in East Carolina was apportioned among the laymen of the various Churchs, and the Secretary was ordered to give notice to that effect without delay. It was further determined to have a layman's meeting in every Parish in the Convocation during the early Fall of this year. At this meeting there will be lay addresses in behalf of the movement and the organization of each parish for the work will be perfected. It is the desire of the Committee that at a meeting of the Convocation to be held some months before the next Council each body of laymen shall send a delegate whose duty it will be to make a report of theresult of the efforts in his parish. The idea is to have a day of the Convocation set apart and given up entirely to this layman's movement.

It is our sincere hope that the plan of action which we have adopted may have a two-fold result (1) That our portion of the amount may be raised in a direct businesslike manner and (2) that at the same time the men of the Church in the Convocation may be stirred to deeper realization to their duty, responsibility and high privilege as members of the Church in East Carolina.

This communication should not be closed without a grateful acknowledgement of the valuable assistance and encouragement given by the Rev. John H. Griffith and the Rev. B. F. Huske who were present at the conference of the Committee at Kinston.

G. V. COWPER,
Chairman of the Committee.

Kinston, July 1st, 1909.

GEORGE C. THOMAS
Born 1839—Died April 21, 1909.

Impelled by our feeling of bereavement and realization of the great loss the whole church has sustained in the death of Mr. George C. Thomas, Treasurer of the General Board of Missions, we, the Woman's Auxiliary of East Carolina, assembled in Council in St. Peter's Parish, Washington, North Carolina, do

Resolve: That we express at this time our deep regret at the loss to our Church and to the world of one whose broad charity and unselfish devotion of himself and his all to the loyal service of his Master proved how much a busy man can do in carrying forward the work with which his heart and will are filled.

We personally feel bereft of a guide and incentive which has been a great help to us and the Church.

Resolved: That we tender our deepest sympathy to the Board of Missions and also to the family of Mr. Thomas, and that this preamble and resolution be spread upon the minutes and a copy be sent to his family—also published in the "Mission Herald."

MRS. WILLIAM M. PURCLAY,
MRS. JOHN B. GIBBLE,
MISS MARY ROBERTS,
Committee.

TWENTY-FOURTH ANNUAL CONVENTION.

Brotherhood of St. Andrew—Providence, Rhode Island, October 13-17th.

Dear Sir:

The news has no doubt already reached you that the next Annual Convention of the Brotherhood of St. Andrew will be held in ehe City of Providence, October 13th to 17th. We take it for granted that you will be only to glad to do what you can to make it a success.

We would ask you to read this letter to your chapter, and urge every man to make an effort to attend, ask him to invite other men in the Parish and do so yourself.

Impress upon him the spiritual blessings which result from uniting with a thousand or two of men, business men, professional men, and hardworking men of every occupation, all imbued by the Grace of God with one earnest desire, all praying for Heavenly Aid in bringing about the thing desired, viz: The Spread of Christ's Kingdom upon earth.

It has been in the past clearly manifest that the Holy Spirit decends upon these gatherings. It would seem more evident at each succeeding convention that the gift of the Holy Ghost is pourned upon those assembled "with one accord in one place" as in the days of the Apostles who had tarried in Jerusalem "until power came from on high."

Do not lose any opportunity to talk about it, pray for God's blessing upon the convention, ask your brother members to do so, study the programme. Note the fact that we are doing all we can to obtain rates for boarding and transportation to meet the circumstances of every man be he rich or poor. Accommodations will be furnished at from 50 cents per day upwards.

Later every man in your chapter will receive an individual letter regarding all arrangements for the convention. Write us for all the information you wish. We have a thoroughly equipped office and are prepared to render you any assistance and answer any questions you may desire to ask.

We will also send you credential blanks and such matter as necessary. Above all pray for us and for the convention that it may be more soul-inspiring and more effective by God's Grace than any convention ever held. Try and get your men to arrange their vacations so as to spend them in Providence. They will surely enjoy a visit to our city.

We would suggest that every member keep in close touch with the Cross as complete information can be obtained through its columns.

The Publicity Committee:
HENRY H. FEILD,
FREDERICK BOWMAN,
T. J. GRIFFIN, JR.,
CHARLES R. HASLEN,
CHARLES R. THURSTON,
CLEMENT MAUDE,
CHARLES P. WILLARD.

CONVENTION PRAYER.

(Authorized by William N. McVickar, Bishop of Rhode Island.)

Almighty and Everlasting God, who by Thy Holy Spirit didst preside in the Council of the blessed Apostles, and has promised through Thy Son, Jesus Christ, to be with Thy children, whenever assembled in Thy Name, to the end of the world; we beseech Thee to vouchsafe Thy special presence to the Convention of Thy servants, the Brotherhood of Saint Andrew, soon to be assembled in Thy name. Open and prepare the way for their assembling by kindling in the hearts of Thy people throughout the land a readiness and desire for an outpouring of Try power. Renew in them again the singleness of purpose and consecration of heart with which they at the first obeyed the call of Thy early Apostle and Saint. Inspire them with Thy Holy Spirit. In all their consultations save them from error, ignorance, pride, and prejudice; and of Thy great mercy vouchsafe so to direct, sanctify, and govern them in their life and work, that Thy Church may be enlarged, Thy Kingdom spread, and the end hastened when man shall no longer bid them know the Lord, for all shall know Him, from the least unto the greatest.

And all this we beg through Jesus Christ our Lord. Amen.

PROGRESS IN CUBA.

With the beginning of the present fiscal year the Republic of Cuba established a Bureau of Information, President Gomez appointing Leon J. Canova, an American newspaper man, who has resided in Cuba eleven years and has a wide acquaintance with the Island, as its director.

Parties wishing information of any nature concerning Cuba can obtain same, free of charge, by writing to Leon J. Canova, U. and I. Bureau, (Utility and Information Bureau,) Department of Agriculture, Commerce and Labor, Havana, Cuba.

WASHINGTON AS A CHURCHMAN.

(By the Reverend Charles A. Jessup, D. D.)

Who was George Washington? Ans. Our first President.

When was he born? Ans. February 22, 1732.

Where was he born? Ans. In Westmoreland County, Virginia.

Was he baptized? Ans. Yes, as an infant by the rector of the parish.

Was he confirmed? Ans. No. There were no bishops in America in those days.

Was he admitted to Holy Communion? Ans. Yes.

Was he a sponsor? Ans. Yes, when 16 years old.

Was he a church goer? Ans. Yes, he was a regular and devout worshipper.

Was he a vestryman?. Ans. Yes, in Truro Parish, Virginia.

Did he ever act as chaplain to his troops? Ans. Yes, very often.

Where did he attend church services in New York? Ans. At St. Paul's Chapel, Trinity Parish.

Where in Philadelphia? Ans. In Old Christ Church.

How was he once pointed out to a visitor in Congress? Ans. "Washington is the gentleman who always kneels during prayer."

What did his rector once say of him? Ans. "I have never seen so constant an attendant at church as Washington."

Where is the Washington Memorial Chapel? Ans. At Valley Forge, Pennsylvania.

THE DECLARATION OF INDEPENDENCE.

(By the Reverend W. Herbert Burk, B. D.)

What are the two great charters of the Liberty of the English speaking nations? Ans. The Great Charter and the Declaration of Independence.

When was the Great Charter signed? Ans. June 15, 1215.

Who secured the independence of the English people? Ans. Stephen Langton, the Archbishop of Canterbury and members of our mother Church of England.

When and where was the Declaration of Independence signed? Ans. In Philadelphia, July 4, 1776.

Who offered the resolution "That these United Colonies are and of right ought to be, free and independent States; that they are absolved from all allegiance to the British Crown; and that all political connection between them and the Satte of Great Britain is, and ought to be, totally dissolved?" Ans. Richard Henry Lee, a Churchman.

Of the Committee of Five appointed to draw up the Declaration of Independence, how many were Churchmen? Ans. Three, Thomas Jefferson, Benjamin Franklin and Robert Livingston.

Who cast the deciding vote that placed Delaware on the side of Independence? Ans. Caesar Rodney, a Churchman.

Who cast the deciding vote that placed Pennsylvania on the side of Independence? Ans. John Morton, a Churchman.

Of the fifty-six Signers of the Declaration of Independence how many were Churchmen? Ans. Thirty-six.

What bells first responded to the Liberty Bell in its message of Independence? Ans. The bells of Christ Church, Philadelphia.

What corporate body first acknowledged the Independence? The Rector, Wardens and Vestrymen of Christ Church, who, on July 4th, altered the Prayer Book to make it harmonize with the Declaration of Independence.

Who first read publicly the Declaration of Independence? Ans. John Nixon, a Churchman.

Who first ordered the Declaration of Independence to be read to the Continental Army? Ans. General Washington, a Churchman.

What memorial is being built to commemorate these patriot Churchmen and their work in building the Nation? Ans. The Washington Memorial Chapel, Valley Forge.

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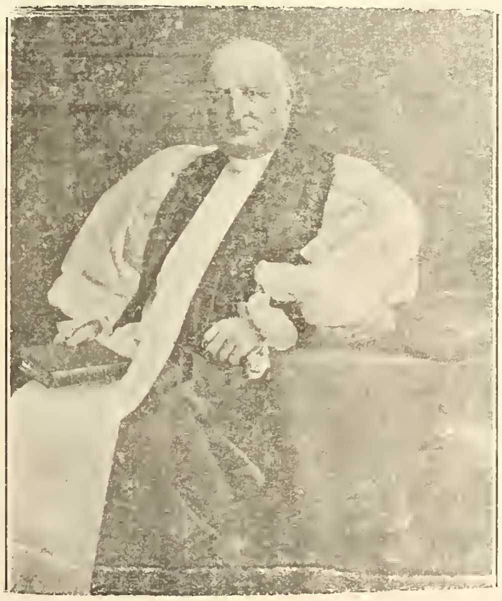
VOL. XXIII NO. 9

The Mission Herald

"Let him that heareth say come" Rev. 22:17



SEPTEMBER 1909

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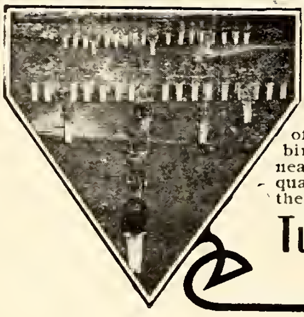

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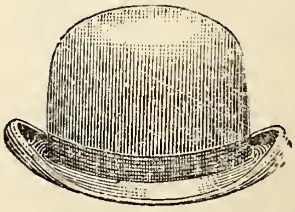

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MISSION HERALD

Vol. XXIII. WILMINGTON, NORTH CAROLINA, SEPTEMBER, 1909. No. 9

CALENDAR FOR SEPTEMBER.

5—13th Sunday after Trinity (Green).
12—14th Sunday after Trinity (Green).
15—Ember Day.
17—Ember Day.
18—Ember Day.
19—15th Sunday after Trinity (Green).
21—St. Matthew, Evangelist (Red).
26—16th Sunday after Trinity (Green).
29—St. Michael and All Angels (White).

THE BISHOP'S LETTER

ORDINATIONS THIS SUMMER.

Instead of my regular letter, I will tell you a little this month about the ordinations in the Diocese this summer. Including the ordination to the Priesthood of the Rev. Bartholomew F. Huske, for which I have arranged for the second Sunday in August in Greenville, six of our men will have been ordained within two months.

The first ordination was of the Diocese but not in the Diocese. June the 22nd in the Church of the Ascension, Washington City, the Rt. Rev. Alfred Harding ordained for me Joseph Egbert Williams, Deacon. Mr. Williams is a native of East Carolina and has been one of my Postulants and Candidates for Orders, finishing his training at the Theological Seminary of Virginia this year. Last summer he spent his vacation out in Wyoming under Bishop Funston. He was so efficient in his work and gave such promise of future success that Bishop Funston begged me to let him have him when he finished his preparation for the ministry. I refused him then on account of our own needs. When, however, Bishop Thomas was elected Missionary Bishop of Wyoming, he appealed so earnestly for men that I consented to let Mr. Williams go, feeling that Bishop Thomas' need was greater than mine, believing also that East Carolina's best gift to the missionary cause is the gift of a man. So I wish the people of our Diocese to be familiar with the name of Rev. Joseph E. Williams, and to know that they have contributed a man who has volunteered for the missionary work. For financial reasons it was more convenient for him to be ordained in Washington, and as it was not possible for me to go there myself, I asked Bishop Harding to ordain him for me. Through some exchange of plans of Bishop Thomas, Mr. Williams goes to the neighboring district of Idaho, instead of Wyoming, under Bishop Funston.

The second ordination was that of Mr. Norvin C. Duncan in St. John's, Wilmington, already described in The Mission Herald. He goes to be Mr. Hughes' assistant in and around Fayetteville.

Saturday morning, July 3rd, in St. Peter's, Washington, I ordained to the Diaconate Mr. Joseph W. Fulford. He finished his three years work at the Virginia Seminary in June. He will be under the direction of Rev. Nathaniel Harding and his chief work will be as the minister in charge of Zion Parish, Beaufort county.

On Wednesday, July 7th I ordained in St. Paul's Church, Clinton, Rev. Alex. C. D. Noe and Rev. Walter Noe to the Priesthood. Mr. Alex Noe went to Sewanee, and was ordained Deacon, February 1907, in the Church of the Good Shepherd, Wilmington. I sent him to Hyde County, and the following winter I added Belhaven to his work in Hyde. He has proved most acceptable to the people of our own and other Churches; and he now goes back to that work with added power and interest. Rev. Walter Raleigh Noe went to the University of North Carolina, taught school for a year or two and then went to the Seminary of Virginia. He was ordained Deacon last July in Beaufort. Since then he has been in charge of the parish in Clinton and of missionary work in Fremont, Warsaw, Wallace and Kenansville. He and I are deeply interested in that work and are much encouraged over the outlook. He will continue this work, for which he has already proved his fitness. Rev. Thomas P. Noe, Rector of the Good Shepherd, Wilmington, preached the ordination sermon and presented his two younger brothers to the Bishop. It was a rare sight and a beautiful one: the one brother charging and exhorting, and the two brothers standing together, listening so eagerly to the earnest words of their older brother, their brother indeed in Christ. This sweet and inspiring scene will remain long in my memory. May God give to their noble lives the fruitage they now so abundantly promise.

Sunday, August the 8th, I shall go, please God, to Greenville and ordain to the Priesthood Rev. Bartholomew Fuller Huske. He was trained for his life work at the University of North Carolina, by teaching for several years in Mr. Wetmore's Church School at Arden, in the District of Asheville, and at the University of the South. I ordained him Deacon June 1908 in Fayetteville, and sent him to work in Greenville and in the adjacent missionary field. He has done his work as Deacon so efficiently that his people are delighted to keep him with them as their Priest. ROBERT STRANGE.

BROTHERHOOD OF ST. ANDREW.

To the Editor of The Mission Herald:

The Brotherhood of St. Andre is anxious to get the full name, home address and full College or school address, of every Church man or boy who expects to enter any College or boarding school in the United States next Autumn. and to know as to each whether he is baptized, confirmed and a communicant. The information is to be given by us to the College Chapter of the Brotherhood, the College Church Society or the Rector of the nearest Parish, so as to diminish as far as possible the number of young men who are annually lost to the Church, and too often to any religious influences, in the transition from home or Church school to College or boarding school.

Parents and Rectors will confer a favor on us and, we hope, be of great service to their sons or parishioners, if they will give us full and prompt information. We especially desire, where possible, the exact address of the young man's future room in College, because in the larger Colleges it is some weeks after the term begins before a particular man can be found unless his room is known.

Sincerely yours,
GEORGE H. RANDALL,
Associate Secretary.

Address, Brotherhood of St. Andrew, 88 Broad Street, Boston, Mass.

BISHOP ATKINSON AND THE CHURCH IN THE CONFEDERACY.

An Address by Bishop Cheshire.

Brethren All:

I take my subject as it stands printed in the program sent to me, and I take it to mean: "Bishop Atkinson in his special relation to the Church in the Confederate States."

This third Bishop of North Carolina occupied a somewhat unique position among our Southern Bishops in his attitude towards the difficult problems presented to the Church, both at the beginning and at the close of the war between the States. His position was not always understood, nor did his course at the time command universal approval. But it was his power of seeing clearly, and of reasoning accurately, amid the clouds and clamor of those perilous times, which, more than any other single influence, brought the Church in peace and unity and unfeigned charity through trials which otherwise might have split it into discordant and hostile communions. Having truth with him, he dared to seem to stand alone; and all the more contentedly and patiently, because his love and confidence towards his brethren made him feel sure that the Truth would in the end bring all togther again in pursuit of their great and holy purpose.

It has long been my deliberate judgment that in his wonderful combination of spiritual elevation, moral earnestness, intellectual power, and sound judgment, Bishop Atkinson was the greatest man I have ever known. He was like a little child in purity of character, in perfect sincerity and unaffectedness. He did not condescend to the lowly, because his generous love and genuine sympathy saw all men on the level of a redeemed humanity. He was the brighest and most charming of companions, with a sweet and gentle humor, which insensibly reconciled and harmonized the possible discordances and incongruities of the most heterogenious gathering; and yet there was ever about him an atmosphere of unaffected and unconscious goodness and purity which seemed to make a base thought or an unlovely word unthinkable and unspeakable in his presence. As a preacher he perfectly illustrated that definition of eloquence which makes it consist in convincing the mind and moving the heart, rather than in pleasing the taste; which makes the hearer say to himself "How true, and how just!" rather than "How beautiful!" or "How eloquent!" Absorbed in the greatness of his message, and in the solemn responsibility of delivering it, he would have scorned the artificial graces of oratory, if he had thought at all about them. It never once entered his mind that he was preaching an eloquent sermon. I have never forgotten the impression made upon me when I was about fourteen years old, and had, with a familiarity, which his affectionate treatment of me allowed, repeated to him what a rather shallow clergyman had said about the neglect of the cultivation of oratory by our clergy as compared with some other ministers. Up to that time I had heard little preaching except that of my own father, and of the Bishop himself; and I had a rather high opinion of the quality of preaching in the Church. I confidently expected to hear the Bishop repel the suggestion that our clergy were in any respect behind those of our Christian brethren about us. He looked at me for a moment in silence, with his accustomed expression of serious benignity, and then said: "My son, oratory is the last thing I wish to see my clergy cultivate." I did not understand him then, but it seems to me now a speech most characteristic of the man, and of the preacher. To him the great things in preaching were so very great and absorbing that he never got down to the level of a cultivated and conscious oratory. And therein lay his excellence as a speaker, and that real eloquence where power of thought and earnestness of purpose are by the heart of unaffected love fused into a living word which goes straight to the heart and mind with the irresistible force of an electrical shock. To me he was the most impressive and convincing preacher I have ever listened to, and the most simple and unaffected in his method and in his manner.

I cannot refrain from giving here two interesting experiences, told me by Bishop Atkinson himself, which I have never seen in print, or heard from others. His first charge was in Norfolk; his second in Lynchburg. He had been born, baptized and brought up in the Church, as as had his ancestors before him. He was of an old Virginia Church family, though several of his brothers and sisters became Presbyterians early in their life. In his youth the Church in Virginia, as in most other parts of the country, was but beginning to learn the significance and the value of her own standards of doctrine and of worship. The clergy had been so few, and so overburdened with the care of widely scattered congregations and individuals, that they had not been able to put into use the devotional methods of the Church, and many of her holy and edifying services had been neglected and forgotten. But the spirit was moving upon the dry bones, and clergy and people were beginning to understand as well as to love, their spiritual mother, and more and more to recover their lost heritage lost to use, but preserved for them in the Prayer Book.

The young rector at Lynchburg, in his diligent study of the Prayer Book, observing with renewed attention its various contents, began to think for the first time about the Collects, Epistles and Gospels for the Saints' Days and other minor festivals. He had never seen them used, and he wondered why they were there, in the very midst of the Book, and closely associated with those in common use. And then he began to feel that they must be there because the Church intended them for use. This seemed a strange and startling thought, but he could see no other explanation. He did not lack courage to act alone, but he had modesty and humility which made him fear to set himself up as wiser or better than his brethren. He felt that he must seek counsel.

It was in those days a long journey from Lynchburg to Petersburg, in the heavy stage coach, or by private conveyance, along the ill-made and worse-kept roads of mountain and of low country. But this question had to be settled; and so he took that journey to confer with a kindred spirit, the Rev. Nicholas Cobbs, rector of St. Paul's Church, and afterwards the first Bishop of Alabama, a "Saint of the Southern Church," as he has justly been called. It came out in their conference that the same thoughts had been exercising the mind and conscience of good brother Cobbs, and he had come to the same conclusion. So, then and there, these two agreed that from that time on they would endeavor to observe the days and seasons of the Church's year, as they are set forth in the Prayer Book. And that, Bishop Atkinson said to me, was the beginning of the observance of these minor festivals in Virginia, so far as he knew and believed.

The second experience which he related to me brings us a little nearer to our subject. When the Diocese of Indiana in 1843 came to elect its first Diocesan Bishop, the choice fell on the Rev. Thomas Atkinson, rector of St. Peter's Church, Baltimore. At this time he had been only seven years in the ministry, and had come in from the bar, without, I believe, the advantage of a course in a theological seminary. He promptly declined: his Nolo Episcopari being the simple expression of his sense of his unpreparedness. The Diocese of Indiana then chose another for Bishop, who also declined. Thereupon, in 1846, Indiana again called him. This was quite an extraordinary experience. I remember no similar case, except that of the diocese of Washington and Bishop Brent. And even that was not quite the same, for Bishop Brent was already a tried man in the Episcopate, and a proved success.

This second election seemed to carry with it a strong presumption of a providential call to that work, and his mind was adjusting itself to what seemed an inevitable duty, when he received a letter from an old Lynchburg friend, who for some years had been living in Indiana. This friend had left Virginia because his intense dislike of slavery had made him unwilling any longer to live in contact with it. Bishop Atkinson himself had a strong sense of the disadvantages and evils of slavery, though he was also sensible of the difficulty of finding any just and practicable means of abolishing it in the South. He had freed all his own slaves who wished to be freed and to go to the free States, and had kept only those who voluntarily chose to remain in the South. His old friend wrote expressing the pleasure he anticipated in seeing him Bishop of Indiana, and begged him to bring his family to his house, and to make his house his home there until he should have leisure to make his permanent arrangements. He then added that the Bishop must be prepared to live and work in a community where the feeling against slavery and slave owners was becoming so inflamed and bitter, that the writer of the letter as a Southern man, though opposed to slavery, found himself in a painful and embarrassing position.

This letter caused him to decline for a second time the call to Indiana. Little as he was attached to the institution of slavery, and thankful as he could have been to see it justly and peacefully abolished, he felt quite sure that, if in Indiana his friend could not live in comfort on account of the state of public feeling, he could not hope to be happy and contented in his work, since he could probably, as time went on, find himself more and more out of sympathy with his people on the great and absorbing question of the day.

In the year 1853 the Diocese of South Carolina was to elect a Bishop. There was a strong feeling in favor of electing the Rev. Dr. Atkinson. But rumors had reached that State as to his feeling about slavery, and prominent persons in that Diocese communicated with him, asking for an expression of his views on the subject. He replied promptly in effect that he felt slavery to be a disadvantage, though he could not see how to get rid of it. But he declared that if it come to a choice between slavery and the Union, he should say let slavery go, and preserve the Union of the States. That is, as I remember, the substance of his reply. This letter, he said, preveuted his being elected Bishop of South Carolina; and Bishop Davis was chosen. My old friend General Thomas F. Drayton, told me that he was a member of the South Carolina Diocesan Convention of 1853, and well remembered the letter of Bishop Atkinson, which was made known to the members of the Convention, he himself having seen and read it; and he said but for that letter Bishop Atkinson would certainly have been their choice for Bishop.

"So," Bishop Atkinson said to me, "I was not Bishop of Indiana, because I was not sufficiently opposed to slavery; and I was not Bishop of South Carolina, because I was not sufficiently in favor of it."

And that is another example of how he went not with one party or with the other; but thought his own straight clear thought, and spoke out his own honest words, and acted upon his own solid convictions; modest and quiet and gentle, but absolutely fixed and immovable in loyalty to his own conscience and to his own judgment.

And so, throughout the trials and perplexities of war, and the overturning of established order, and the subversion of civil and ecclesiastical institutions and precedents, we find in him the same unperturbed spirit, the same serene unruffled temper, the same clear thoughts, the same loyalty to well considered principles, and the same safe and solid judgment. In the crisis produced by the secession of the Southern States and the outbreak of war, violently rending the country in twain, and separating the Southern Dioceses from those in the North, he seems to have stood alone among the Southern Bishops in his clear and accurate views as to the status of the Dioceses thus actually isolated. In that still more critical moment, after the war was at an end, he again stood alone in the policy which guided his Diocese.

The view of the other Southern Bishops came practically to this—that the secession of a State from the Union was ipso facto the separation of the Diocese from the Church in the United States; that having ceased to be citizens of the United States, they could no longer as individuals or as Dioceses, be connected with the Church in the United States, but were at once separated from it, without any action of their own, and freed from the obligations of its Constitution and Canons. Bishop Atkinson denied this. While granting that the separation produced by civil and political action might justify, and even require, a separate organization for the Church in the South, he maintained that the mere action of the States could have no effect whatever ipso facto upon the unity of the Church; and consequently that, until the Southern Dioceses should as such take action, they were still part of the Protestant Episcopal Church in the United States. This position he put forth and argued with great force in his Convention addresses, at Morganton in 1861, and at Chapel Hill in 1862. In the latter of these he says:

"It is certain that the Diocese of North Carolina was, in the Autumn of 1860, a part of the Protestant Episcopal Church in the United States, and it is equally certain that that Church has done no act since to exscind it. nor has the Diocese by its own act withdrawn itself. If then it be not now a part of the same Church, it must have been cut off by virtue of the political change produced by the secession of the State. But could the State, by any political act, destroy the organization of the Church, and annul its Constitution and Canons, which were its bonds of union with the Church in the United States? If it be the Church of Jesus Christ, or a part of the Church of Jesus Christ (and which of its members will declare it not to be?) then the State can neither make nor unmake it, alter or amend it, directly or indirectly; for Jesus Christ said: "My kingdom is not of this world." His Church, so far from being the creature of the State, or the subject of the state, or in the power of the State, like clay in the hands of the potter, to receive any shape the State may choose to give—His Church, instead of being thus ductile and malleable, was planted in spite of the State, and grew up and flourished under the most vehement and obstinate assaults and opposition of the State. He, then, that proclaims that the Protestant Episcopal Church is changed in its organization and laws by the mere act of the State,

(Continued on Page 8.)

THE MISSION HERALD.

OFFICIAL ORGAN OF THE DIOCESE OF EAST CAROLINA.

PUBLISHED MONTHLY

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EDITORIAL

BISHOP ATKINSON.

It is singularly fitting that this issue of The Mission Herald which marks a strong movement for unity of the Church in the State, should be specially devoted to Bishop Atkinson, who, more than any other, achieved unity in the Church of the State and the Nation, in those trying times when men's hearts were deeply stirred by the war between the States.

On another page we are printing Bishop Cheshire's splendid paper on "Bishop Atkinson and the Church in the Confederacy." We are glad to give this paper to our readers, because it contains information that should be known by all our people and will be of interest to the general Church as well.

The occasion of this paper was the laying of the cornerstone of the Church of the Holy Comforter, Charlotte, which is being built as a memorial to Bishop Atkinson, under the energetic leadership of Rev. Francis M. Osborne, priest in charge.

TEACHER-TRAINING.

Last month a very suggestive report was made by the Diocesan Sunday School Secretary, embodying part of the report of the Joint Committee relative to Teacher-Training.

A course of instruction covering three years is there outlined: and it seems to us a most admirable plan to secure efficiency in our Sunday School teaching.

It is generally recognized that knowledge is not the prime requisite in Sunday School teaching: yet no one would for a moment detract from its commanding importance in any lastingly helpful instruction.

With this course outlined, subject to innumerable changes to suit local needs, and leading to a diploma, there should certainly be no excuse for the Sunday School that fails through inadequate training. This course should be an inspiration to both minister and people: its wise use would most surely meet one of the sore needs of our Sunday Schools.

The Secretary is making earnest efforts to help solve the problems of the Sunday School—Let him help YOU.

THE THOMPSON ORPHANAGE.

It was the Editor's great pleasure to visit our Orphanage recently, while in Charlotte.

He has long known and honored its faithful and beloved Superintendent: it was a long-hoped-for pleasure to be present and see the work itself.

The little ones were found, not inappropriately, assembled in their Father's House, for a noon-day service and an interesting address by Bishop Strange. Later we saw them about to enter the dining room for dinner: then we went over the grounds, which are not only good to look upon but are steadily growing more valuable.

At another time, we shall hope to make a practical sugestion to the Church people of the State, looking to the more adequate care for these little ones whom God has put in our keeping.

ST. MARY'S.

At St. Mary's all is bustle and activity, trying to get the many improvements completed by the opening of the school year.

Some sevent-five thousand dollars are being spent in new buildings and equipment, and this will mean much both for the increased capacity of the school and the greater comfort of the students. St. Mary's should now go splendidly forward: its equipment will soon be second to none—its sterling worth has long been recognized.

ANOTHER ORDINATION.

Once more we note an ordination—sign of the vigorous life of the Diocese.

Bishop Strange, in a letter that was too late for last month, comments specially on the ordinations for the year: and here we can only emphasize what has been said before of the satisfaction that it gives as to record these ordinations, which are joyful records of spiritual life, reproducing life in our midst.

It is worthy of note, that Rev. Bartholomew Fuller Huske is but carrying forward his family name in the annals of the Diocese and State—a name that stands for splendid service to the Church in North Carolina.

THE MISSION HERALD CEASES.

With this issue, The Mission Herald, which has nearly completed twenty-three years of honorable, and, latterly, very successful existence, changes its well known name. We believe this step marks not loss but great gain, to the Diocese and to the State.

So well has The Mission Herald performed its simple task of voicing the aspirations and stimulating the life of the Diocese, that the Diocese of North Carolina has asked to join us and make a Church paper for the whole State.

At a joint meeting of the Committees from East Carolina and North Carolina held in Charlotte on August 6th, it was decided to merge the Messenger of Hope and the Mission Herald; and with the co-operation of Asheville, to make a paper that would be to the Church in North Carolina what The Mission Herald has been to the Diocese of East Carolina. Both Bishop Cheshire and Bishop Strange heartily endorse this plan; and each has pledged $100 towards its financial success.

Inasmuch as no delegates from Asheville were present at this meeting, it is impossible to say what part they will take in the enterprise: but a full report has been sent Bishop Horner, and there is every reason to believe that he will co-operate with our two Dioceses to make this movement a success.

Word comes from Bishop Horner, as we go to press, expressing his willingness and desire to join East Carolina and North Carolina in this effort for a Church paper for the State.

The Messenger of Hope makes its appearance this month for the last time and The Mission Herald likewise makes, with this, its farewell visit under its present name.

We most heartily bespeak the interest and enthusiastic support of the Church in North Carolina for what we trust is to be a great power in the Church in this State.

The Carolina Churchman.

This name has a ring that appeals at once to the Churchmen of North Carolina.

It instinctively calls to mind such honored names as Ravenscroft and Atkinson to whom the Church in this State is so lastingly indebted.

It is a good omen of that broad spirit of unity that is working in our midst—the striving for larger co-operation and fellowship in doing His work.

The terms under which the new organization was effected are as follows:

The Diocese of East Carolina is to retain its present editors and manager and publish the paper at Wilmington.

The Diocese of North Carolina, and the Missionary District of Asheville, shall each have an editor and assistant business manager.

East Carolina, North Carolina and Asheville, shall be allotted two pages each, under a suitable caption, to be edited by its representative on the editorial staff; and the assistant business manager shall aid the business manager in securing subscriptions and advertising matter from their respective divisions of the State.

It was agreed that North Carolina and Asheville should endeavor to make their subscription list at least equal to East Carolina, which now has a circulation of more than a thousand copies, with a subscription list of more than 600 bona-fide subscribers.

The first issue of **The Carolina Churchman** will appear October 1st, and thereafter on the 1st of each month, for the present.

It is our purpose, however, to publish the paper twice a month, and at the same subscription price, just as soon as satisfactory arrangements can be made.

This will double the issues and otherwise greatly enhance the value of the paper, which in addition to the Diocesan Departments mentioned above, will contain a special Orphanage Department, edited by Rev. W J. Smith, and a quantity of matter that will be of common interest to the Church in the State.

Rev. Messrs. S. R. Guignard, of Greensboro, and Francis M. Osborne of Charlotte, have been chosen as Editor and Business Manager, respectively for North Carolina. And Bishop Horner has appointed Rev. E. N. Joyner, of Tryon; and Rev. Armond DeR. Meares, of Biltmore, Editor and Business Manager, respectively, for Asheville.

REV. ISAAC WAYNE HUGHES.

We understand that Rev. Isaac Wayne Hughes, Dean of the Convocation of Wilmington, and for about fourteen years rector of St. John's, Fayetteville, has accepted a call to Holy Innocents' parish, Henderson, in the Diocese of North Carolina.

For the larger part of his ministry Mr. Hughes has labored in East Carolina, doing a good work both as parish priest and as missionary, reaching out beyond the limits of his own parish bounds, for opportunities to carry the message to those who were without the ministrations of the Church. Rev. I. W. Hughes was preceeded by his brother, Rev. N. C. Hughes, who became Arch-deacon of Raleigh, in the Diocese of North Carolina last year.

Thus we lose from our Diocese a name that has stood, from father to sons, second to none in the life of the Church in this State and Diocese.

Dr. Hughes personally and through his school, did invaluable service for the Church, not only by his missionary labors but by contributing so largely to the education of a native ministry.

This work of education was continued for many years by Rev. N. C. Hughes: and it is with sorrow—personal as well as diocesan—that we note the going from our Diocese of these two brothers—and this name that has so long been an intimate part of our history.

We bespeak for Mr. Hughes in his new field of labor the very best things of mind and heart, that his service there may be only glorious for the King.

ST. JOHN'S SCHOOL FOR POSTULANTS.

Preparatory for the Theological Seminary, Uniontown, Kentucky.

To the Editor of the Mission Herald,
Wilmington, N. C.

I am enclosing herewith a note concerning our work for which I trust you will be able to find space in your paper.

Our primary object is to train men who shall be able to handle the problems presented by the country work of the South and Southwest and we feel that men drawn from those sections are more apt to remain in the field than those who come from the North, hence anything that you may be able to do in bringing the School to the attention of men who may desire to prepare themselves for the Seminary will be greatly appreciated.

Very truly yours,
FREDERICK THOMPSON.

* * * *

It is evident from the statistics in the current Living Church Annual that the crying need of the Church is for more Clergy properly to man the parishes and missions already established and to push forward the Church's work into unoccupied fields. Many reasons have been assigned as to why more young men do not take Holy Orders but that lack of means or opportunity to take a full Collegiate course is often that which deters them would seem to be proven by the growth of St. John's School for Postulants at Uniontown, Ky., which will begin its fourth scholastic year on September 29th. This work was started in 1906 with one student and this session there will be from 25 to 30, the number being limited only by the funds available wherewith to make loans to assist earnest men who cannot meet even the moderate expenses of the school.

The faculty now consists of two Priests and two other instructors and the students assist the Clergy in maintaining the daily services in the Parish Church and in the work of several promising missions. The Bishop of the Diocese and the Professors at many of our Theological Seminaries highly commend the work of the school. Full information can be obtained from Bishop Woodcock or from the Rector of the school, the Rev. Frederick Thompson, Ph. D.

(Continued from Page 5.)

does, however little he may intend it, yet in effect declare that it may be a very respectable religious denomination, wealthy, refined, and orderly, but that it is no part of the Church of Christ; and does in effect advise all its members, if they desire to partake of the blessings of the Church of Christ, to come out of that Protestant Episcopal Society and go elsewhere for those blessings. I do not see, then, how any considerate man, who does believe in the authority and mission of the Church, can suppose that its organization has been broken up by the mere act of the State.

"We do not lose our rights and interest, then, in that Church, by ceasing to be citizens of the United States, but only when we voluntarily withdraw from that Ecclesiastical organization and establish another for ourselves. This, I conceive, we had the right to do, even if the United States had not been divided, were there sufficient cause for it; and that division does itself furnish sufficient cause. In the meantime, according to my belief, until we form a new organization, the old continues to subsist. There is no interregnum of anarchy. We are not left weltering in chaos, without a Constitution, without any binding regulations for the consecration of Bishops, for the ordination of clergymen, for the enforcement of discipline, so that each man is free to do what is right in his own eyes. God forbid we should ever be in such a condition."

This view of the question was not popular in the South. Inflamed with all the passions engendered by civil strife, the members of the Church, being in large proportion leaders of public sentiment, and identified with the Southern cause, chafed at the idea of any connection with the invading enemy. Bishop Polk, of Louisiana, in an address to his Diocese, maintained in its fullest extent the view reprobated by Bishop Atkinson; and declared that by the secession of the State of Louisiana, ipso facto, the Diocese of Louisiana was separated from the Church in the United States, and stood isolated, without organic connection with any other Church or Diocese. This frank and bold statement shocked many minds, but logically it differed but little, so far as I have been able to learn, from the position taken by most of the Southern Bishops. Bishop Elliott, of Georgia, declared that by the secession of the Southern States the Southern Bishops had ceased to be Bishops of the United States, apparently meaning that by necessary inference they had ceased to be Bishops of the Church in the United States. And this seemed to be the general attitude of the Southern Bishops, so far as I can make out.

As the state of the country did in fact make a separation, and a separation of all ordinary intercourse and communication, and as Bishop Atkinson recognized the necessity of withdrawing from the Church in the United States, and forming an organization conterminous with the bounds of the Confederacy, the distinction between his position and that of other Southern Bishops may seem merely doctrinaire. But it shows how carefully and clearly he thought out his position, and how faithfully he stood by his convictions. And this clear-sightedness into essential principles gave him a courage in action, and gave him a moral weight, which was of vast moment in the end.

In the meantime his view was proved to be not merely doctrinaire by two occurrences, which subjected him for the time to serious misrepresentation and distress. Some time in 1861, after North Carolina had seceded, he received the canonical notice of the election of the Rev. Wm. Bacon Stevens as Assistant Bishop of Pennsylvania. As the Diocese of North Carolina had as yet taken no action towards changing its relations with the Church of the United States, he felt it to be his duty to signify to the Presiding Bishop his canonical consent to this election. In March, 1862, still before any action by this Diocese, he was asked to take part in the consecration of his friend, the Rev. Richard H. Wilmer, as Bishop of Alabama. Dr. Wilmer could not be consecrated in accordance with the Constitution and Canons of the Church in the United States; and the proposed Constitution of the Church in the Confederate States had not yet been ratified. Bishop Atkinson thought that the constitutionality and regularily of the transmission of the Episcopal Commission were of too much importance to be set aside merely to avoid a few months' delay. He therefore felt obligated to decline to take part in the consecration of a Bishop, which he regarded as unauthorized.

These two cases, first his concurrence in the election and consecration of a Northern Bishop, and then his refusal to approve or to participate in the consecration of a Southern Bishop, gave occasion for much misconception and misrepresentation of his position and feelings, and were a cause of much pain and annoyance to him. They afford, however, another example of his high loyalty to his convictions, and of the calm confidence with which he followed the conclusions of his judgment.

This embarrasing situation was ended, when on the 14th day of May, 1862, the Convention of the Diocese ratified the Constitution of the Church in the Confederate States, and North Carolina took its place among the Dioceses of the Protestant Episcopal Church in the Confederate States of America.

In the meeting at Columbia, South Carolina, in October, 1861 in the proposed Constitution, the Rev. Richard Hines, an old North Carolina clergyman, then representing the Diocese of Tennessee, moved to substitute the words "Reformed Catholic" in place of the words "Protestant Episcopal," in the name of the Church; and Bishops Atkinson, Otey and Green voted for the change. We may almost say that this was a North Carolina vote, as only one other vote besides these four was cast for it, and that by one who had been a clergyman of this Diocese; though our own clerical and lay representatives at Columbia voted in the negative.

During the continuance of the War Bishop Atkinson pursued diligently the round of his administrative and pastoral duties; visiting his parishes and missions, comforting the bereaved and afflicted, preaching in the camps to the soldiers, and, after the death of the Rev. Dr. Drane, assuming the rectorship of St. James' Church, Wilmington, in addition to his other duties.

I wish I had space to give the prayers which from time to time he put forth to express the devout hopes and wants of his people under their sore burdens. In heart and mind he was at one with them in all their trials, sufferings, aspirations, hopes and sorrows. And through all he had his people and his Diocese with him. They appreciated his great qualities, and common sufferings increased their material confidence and love. His Diocese and his Convention felt safe in taking their stand upon the ground selected by their leader.

When the end came he had his share of the personal sufferings and outrage with which the invading and now victorious army emphasized their triumph. His own simple account is most characteristic. Speaking of the approach of Gen. Sherman's army to Wadesboro, where he then resided with his family, he says: "I thought it right to remain, and not to leave my household exposed to outrage, and without any protection. I supposed, too, that my age and office would secure me against outrage. In this, it turned out that I was mistaken. I was robbed of property of considerable value, and that it might be accomplished more speedily and completely, a pistol was held at my head. While I do not affect to be indifferent, either to the outrage, or to the loss I have sustained, I felt at the time, and still feel, that it is a weighty counterbalancing consideration, that, partaking of the evils which the people of my charge have been called upon to undergo, I could the more truly and deeply sympathize with them in their sufferings." I have been told, I cannot be sure whether by the Bishop himself, or by some other, that when the soldier held his cocked pistol at the Bishop's head, and commanded him to give him his watch, the Bishop calmly but firmly refused to do so. The ruffian then reached down from his horse, and seized the watch, and took it from him. He offered no resistance—to have done so would have been both useless and unseemly—but he would not for fear give up his property by his own act. He could be robbed, but he could not be intimidated.

I must endeavor very briefly to summarize the events of September and October, 1865; when, as all must now confess, Bishop Atkinson was the instrument in God's good providence, for reuniting the divided Church, and so healing the breach that not even a scar remains to show there was ever a bound. This was peculiarly the work of Bishop Atkinson, and of his Diocese under his guidance. His friend, and nephew by marriage, Bishop Lay, was in all things like minded with him in this critical period; and together they represented the Southern Church at the General Convention of 1865 in Philadelphia. But Bishop Lay had no Diocese behind him, and his own case, with that of Bishop Wilmer, of Alabama, constituted one of the problems to be solved in order to effect a reunion. He had before the war been Missionary Bishop of the South-West. During the war, by the Church in the Confederate States, he had been made Bishop of the new Diocese of Arkansas. He did not therefore occupy an assured position for mediating between the two parties.

And now, that soundness of judgment and clear view into the true principles of the Church policy, which Bishop Atkinson had showed in 1861, became manifest. Of all the Southern Bishops he was the least embarrassed or trammelled by the results of the war. Those who had maintained, in theory or in practice, that political separation, ipso facto, produced, nay effected! ecclesiastical division, had to face the correlative of that proposition—namely, that the restoration of civil union necessitated, if it did not ipso facto restore, ecclesiastical unity. He, on the contrary, had maintained, and had acted upon the principle that political union or disunion did not of itself at all affect the Constitution or organization of the Church. Therefore, when the war ended, and the union of the States was assured, his position was no ways affected. His hands were free, and his mind was also free. He had no need to struggle to reconstruct his principles, or to cast about how he might save the remnants from the wreck. Party heat had not affected his judgment in 1861, and he came to the consideration of the situation in 1865, with the same calm mind and clear vision. He said to his people, in effect: The war is over. Bitter as is the confession—we have failed—and all the States are again united under the authority of the Federal Government. We acted for the best. We have no regrets, and we make no apologies. We formed the Church in the Confederate States, because we found it necessary to do so. We did not wait to ask permission from the Dioceses in the North. The emergency was, and is, the explanation and the justification of our course. Facing the present situation and feeling, as we did in 1861, that we have the right to act freely, and are not controlled or constrained by the course of political events, we find that the interests of the Church, and consistency with our own principles and professions, require us to go back to the Church in the United States. We believe our sister Dioceses will follow us, but we must act upon our own convictions. We cannot wait because others are so situated that they cannot act with us at this moment. We can act at once and we believe it is for the interests of all that we should act at once. And so North Carolina showed then, as perhaps she has at other times shown, that she can be prompt when the occasion calls for it, though sometimes she is slow.

In Christ Church, Raleigh, September 13th, 1865, Bishop Atkinson met his Convention, and advised the election of deputies to attend the General Convention, which was to meet in Philadelphia just three weeks from that day. He had received kindly assurances of welcome from prominent Churchmen in the North. He knew that no other Southern Diocese could be fully represented. He felt that it was of vast moment that the Southern Church should be represented, and he put this view of the subject before his Convention. His Convention trusted him, and they followed their leader. My friends, the greatest military critic who has written upon the war between the States, says that one great advantage the Southern soldier had over the Northern soldier in all the early campaigns of that war, was that he trusted his leader.

But it was not an easy thing to follow our great Bishop in that sad and critical year, 1865. We now see that it was well done; but our fathers could not see; they could only hope and believe. In that Convention the Bishop was opposed to some of the best and noblest men who have served at our altars or worshipped before them. They feared that the Bishop's desire for the unity of the Church was misleading his judgment. The strength of this feeling is indicated, I think, by the fact that when the Convention had voted to refer the Bishop's proposition to a special committee, the Rev. Alfred A. Watson, one of the best and truest men who ever sat in our Convention, moved "that this committee be appointed by election." The motion was rejected; and then the Bishop showed his quality by giving the mover the next to the highest place on the committee. When the Committee reported favorably upon the Bishop's proposition, the Rev. Mr. Watson brought in a minority report, and a small but earnest and able minority of the Convention seem to have supported him in opposing what they felt to be a hasty and undignified return. But the Convention stood very solidly by the Bishop, having in it some of the ablest men of the State, and the Reverand Doctors Mason, Cheshire, Hubbard, and Hodges, of the clergy, with the Hon. Wm. H. Battle, Mr. Richard H. Smith, Mr. Kemp P. Battle, and Col. Robt. Strange, of the laity, were elected deputies to the General Convention.

In my judgment that action of the Convention of the Diocese of North Carolina, was the critical and decisive act by which the happy course of our Church history after the war, was determined. Bishop Atkinson could not have acted the part he did act, nor would his action have had the effect which it did have, but for the fact that he had his diocese with him in mind and heart, and also visibly represented in the House of Deputies, with its full quota of able and distinguished men whose names stood for something in Church and State. Great as he was in himself, it showed that he did not represent only himself, but that back of him there was in the Southern Church a great body of clergymen and laymen, loyal to the Church, and ready to face bravely present duty, in spite of the past, if they should meet the same loyalty and magnanimity in the Churchmen of the North.

And who shall doubt that the presence of Bishop Atkinson and Bishop Lay and those other Southern Churchmen, for Tennessee and Texas sent also partial delegations, called out that generous spirit with which the General Convention met them.

But, I say, it was not an easy thing which these men did who went to Philedalphia from this Diocese in October 1865. They went with anxious hearts, and against the judgment of some of our best men. I well remember how my uncle, the late Governor Clark, of Edgecombe, one of the gentlest and most generous of men, went with my father to the railway station the morning he was leaving for Philadelphia, and begged him not to go. "At least wait," he said, "until the other Southern Dioceses can act with us." And in Petersburg where my father stopped in passing with an old parishioner, the rector of St. Paul's Church called on him, and was politely humorous and sarcastic in suggesting the kind of reception he might find awaiting him. The way of the peace-maker, is not always peaceful or pleasant. Our carnal mind loves a fight, and hates to give it up.

I have no time to repeat the story of the Convention of 1865, or how nobly and beautifully our brethren of the North responded to the confidence shown in them by those who had come from the South to this meeting. It has often been told, and by none better or more authoritatively than by Bishop Lay, in his admirable memorial sermon preached before our Convention of 1881 in Christ Church, Raleigh.

There again came forth Bishop Atkinson's wonderful clarity of thought and accuracy and felicity of expression. "A word spoken in season, how good it is!" That convention, coming at the end of a great war, had to thank God for the restoration of peace. It was a necessity of the situation. And they were Northern men; and most of them believed in their hearts that slavery had been a national disgrace and curse, and that secession was a crime against the life of the nation. Whatever we may think, let us be fair-minded and generous enough to see just how they looked at it. They were thankful for the destruction of all that system of labor and of politics which had gone down in the issues of the contest. And now when they come to have their thanksgiving they must find some terms in which without offense they may ask their Southern brethren to join. And after much labor and travail, and a generous effort to suppress their own feeling in deference to their Southern brethren, they had managed to reduce all their joy and triumph to a simple expression of thanksgiving for the restoration of peace and unity under the restored national authority. Could more than this have been expected from ordinary mortals?

And then the great and good Southern Bishop, whom many of them loved and admired, and whom one of their own Dioceses had twice elected as its Bishop—stood up and said, in his noble and gracious but uncompromising manner: We cannot join you in such a thanksgiving, but we can join you in thanking God for the restoration of peace to the country and unity to the Church.

And they accepted his offer; and they gave thanks as he prescribed. I profess to you, my dear friends and brethren, that my admiration for the courage and wisdom, and grace of our great Bishop, is almost surpassed by my gratitude to God our Father for the magnanimity and Christian brotherliness which so nobly responded to his appeal. And was ever a more eloquent word spoken by a Bishop of the American Church?

As I think of him unmoved in his serene clearness of thought and purity of purpose amid all civil discords and party strife and then equally calm, dignified, unfearing, while the ruffian soldier threatens his life, I am reminded of the words of the Latin poet:

> "Just, in high purpose fixed, this man, nor breath
> Malign of threatening people, nor the face
> Of lawless force, from his firm mind may shake".

And then when I think of the divine faith and love which lay underneath all this firmness, and gave beauty to that life, and was in him an unfailing spring of inward peace and hope and refreshing, those familiar English lines seem to suggest themselves, as perfectly fulfilled and justified in his life and character:

> "Like some tall cliff that lifts its awful form,
> Swells from the vale, and midway leaves the storm,
> Though round its breast the rolling clouds are
> spread,
> Eternal sunshine settles on his head."

JOSEPH BLOUNT CHESHIRE,
August 3, 1903. Raleigh, N. C.

BISHOP ATKINSON MEMORIAL.

On the Feast of the Transfiguration was Laid the Corner Stone of the Church of the Holy Comforter, Charlotte, as the Bishop Atkinson Memorial.

Thursday evening, August 5th at 8:30 a representative gathering of clergy and laity met in Latta Hall over the room now used by the congregation as a Chapel to show the hospitality of the congregation of the Holy Comforter in a banquet, tendered to the many visitors there assembled.

Among the visitors present from outside that Diocese were Bishop Strange, who responded felicitously to one of the toasts; and Rev. Thomas P. Noe, who was present in behalf of the Church paper.

eRv. Dr. Pittenger, of the Good Shepherd, Raleigh, presided as toast-master; and a number of interesting addresses were made, including, besides Bishop Strange, toasts from Rev. E. A. Osborne, Arch-deacon of the Convocation of Charlotte, Rev. Geo. W. Lay, of St. Mary's School, and Mr. Berkeley, who spoke strongly of the need of a Church paper for the Diocese or for the State.

Both Rev. Francis M. Osborne, Priest in charge and Rev. Dr. Pittenger, the toast-master, made speeches in happy vein; and it was felt by all present to be of good omen for the work so auspiciously begun and giving promise of such substantial development. The Feast of the Transfiguration was a very busy one, both for the congregation and the visitors.

A very full account of the services was given in the Charlotte Observer for August 7th, and it is reproduced below:

"In the presence of one of the most distinguished gatherings of clergy and laity in the history of the Protestant Episcopal Church in North Carolina and attended by all the ceremony and impressiveness that accompany such celebrations, the corner-stone of the new edifice that is being erected by the Church of the Holy Comforter to the memory of the late Bishop Thomas Atkinson, of the Diocese of North Carolina, was laid yesterday afternoon at 6 o'clock, the address of the occasion being delivered by the Rt. Rev. Joseph Blount Cheshire, of Raleigh bishop of the

Diocese of North Carolina, and shorter addresses being made by the Rt. Rev. Robert Strange, of Wilmington, bishop of East Carolina; Rev. Dr. George W. Lay, rector of St. Mary's, Raleigh, and the Venerable E. A. Osborne, archdeacon of the Convocation of Charlotte. The vested choir and surpliced clergy occupied elevated positions on the platform reared on the church floor in the open air while the laity and interested onlookers grouped themselves below, the scene being a most unusual and impressive one, the setting sun tingeing the heavens with glorious colors and casting lengthening shadows athwart the earth. Bishop Cheshire's address was masterly in conception and presentation, being an account of the great services rendered the Church by Bishop Atkinson during and after the Confederacy. Bishop Strange said of him: "To Bishop Atkinson, more so than to any other man, I believe was due the fact that the Protestant Episcopal Church today is one in the United States." Such a man and thus highly esteemed is he whom the new house of worship which the Church of the Holy Comforter is to erect is to memoralize. The service yesterday afternoon commenced at 6 o'clock and continued until after dusk had fallen.

Yesterday was a notable one in the Episcopal annals of Charlotte and of North Carolina. Two splendid services were held, one in the morning at 10:30 o'clock at which time the eloquent Bishop Strange delivered a scholarly address of historical nature on "The Growth of the Church in North Carolina," and again yesterday afternoon, when the exercises proper incident to the laying of the cornerstone took place. Among those present, of the clergy, aside from Bishop Cheshire, Bishop Strange and Rev. Dr. Lay, were: Rev. L. McK. Pittenger, D. D., of Raleigh; Rev. W. E. Cox and Rev. Thomas P. Noe, of Wilmington; Rev. W. H. Ball, of Wadesboro; Rev. A. R. Berkeley, of Mayodan; Rev. W. H. Hardin, of Gastonia; Rev. F. A. Fetter, of Monroe; Rev. R. P. Eubanks, of Bristoe; Rev. J. H. Griffith, of Kinston; the Ven. E. A. Osborne, Rev. Harris Mallinckrodt, Rev. Francis M. Osborne and Rev. W. J. Smith, of this city.

Morning Service.

The feature of the morning service, preliminary to the laying of the corner-stone of the Bishop Atkinson Memorial church and incident to the celebration of the Feast of Transfiguration, was the admirable historical address of the eloquent Rt. Rev. Robert Strange, of Wilmington, bishop of East Carolina, on "The Growth of the Church in North Carolina." Bishop Cheshire was master of ceremonies and attending him were a dozen of the leading clergymen in the State, one of the most notable gatherings that ever assembled in the State, Rev. Francis M. Osborne, rector of the Church of the Holy Comforter, presented to the bishop a class of four lads for confirmation. The service was in Latta Hall in the room in which the Church of the Holy Comforter is worshiping while the new building is in process of erection hard by. The room was filled to the doors with interested spectators who listened to Bishop Strange's address with the closest attention.

Bishop Cheshire introduced Bishop Strange after expressing his felicitation at having the clergy and bishop of East Carolina as guests. He spoke lovingly of his association through a period of years with his scholarly coworker whom he knew at Chapel Hill when in charge of the church at that place, at which time he was a member of the sophomore or junior class of the University. Bishop Strange, he said, was a member of his Sunday School there and one of his teachers. Mr. B. S. Davis, of this city, a member of the Church of the Holy Comforter and one of those present, he referred to as another scholar. His relations with Bishop Strange which began back in his student days had continued in tenderest love for more than a score of years and hence his happiness at having him with him at this time.

Bishop Strange's response to Bishop Cheshire's loving words was a very feeling and grateful one. He voiced his debt to the venerable bishop of the Diocese of North Carolina in words of tender regard and esteem. The subject he stated, passing on to the topic of the hour, was the "Growth of the Church in North Carolina." Rather than pass over the entire field he declared that he had decided, at Bishop Cheshire's suggestion, to select a few outstanding events marking the development of the Church and discuss these more in detail. His address, dealing as it did with history and the times, was a most interesting and instructive one.

Bishop Strange Speaks.

Bishop Strange is one of the most gifted orators in the State. He possesses a clear, well modulated voice, which reaches every one so that not the least effort is required to follow every word. A fine manner, graceful gestures, and easy style but accentuate the thoughts so clearly given and so accurately traced.

The Periods in the Church's History.

The first of the events in the history of the Church to which Bishop Strange referred was the permanent settlement of English colonists on Roanoke Island by Sir Walter Raleigh. His picture of the life in the settlement was a fine one, with the women and men going about their work of establishing homes, converting the Indians to the service of the Master, and the baptism of the first white child born of English parents in America. Bishop Strange referred to the growth of the Anglo-Saxon race which he declared to be one of the greatest manisfestations of providence in all history. From 1200 to 1600 the race increased from 4,000,000 to 6,000,000 people, whereas from 1600 to 1900, from 6,000,000 to 140,000,000. This growth signified great things, for wherever the Anglo-Saxon had gone he had carried civil and religious liberty and the best and most enduring forms of civilization.

The second period disclosed was from 1665 to 1765, a hundred years of indistinct and hazy outlines, during which time the settlers were moving up the sounds and rivers into the hill country and the Church was slowly but surely extending her confines. Mention was made of the settlements of the Germans and Swiss, the Scotch and Irish and Moravians and others. During the period the Church while representing what might be termed the governing class, stood for religious toleration and freedom of thought and the privilege of all men to worship as they thought best. While the State had done much in this period to hamper the progress of the Church it had slowly though steadily advanced in spite of the fact that there were not more than 17 ministers in the colony. Two of the conspicuous characters of this period were Rev. Clement Hall and Rev. Alexander Stuart, the first-named being rector of the church at Edenton and the latter of Bath.

The third period was from 1765 through the revolution, the early part being notable by reason of the active promoting zeal of Governor Tryon and the latter being the dark days of the war which had such a blighting effect upon the Church in the State. The number of clergy had grown from 5 to 18 when Governor Tryon left the colony and the number of communicants had correspondingly increased but after the war there were but four clergymen in the State and the communicants correspondingly scattered. This condition of affairs Bishop Strange ascribed to the loyalty of many of the clergy to the mother country and

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NEWS OF THE DIOCESE.

REV. B. F. HUSKE ORDAINED.

It was a beautiful day and impressive scene that marked the ordination to the priesthood of Rev. B. F. Huske in St. Paul's Episcopal Church on Sunday. In order that the service be not too long, Morning Prayer was said at 9:30, by Rev. W. J. Gordon, of Williamston, giving a short intermission before the ordination which began at 11. At this hour a congregation assembled that was so large as to completely overflow the church, many having to be turned away for lack of room.

After an opening hymn Rev. R. W. Hogue, of Chapel Hill, who preached the ordination sermon, announced his text 2 Cor. 6:3 and part of 4. His subject was "Character of the minister consistent with his calling." He said that while men in other callings were more or less chosen for their business qualifications rather than personal character, when it comes to the minister of Christ he must be a man of character, and that character be consistent with his calling. He said the minister must be a man of sacrifice, a man of faith, a man of prayer, a man of courage, a man of vision. Each of these qualifications were emphasized with force by the speaker and illustrated with beautiful figures. It was a sermon that made a deep impression upon all who hearl it, and was delivered with marked earnestness and eloquence.

Then with Rt. Rev. Robert Strange, Bishop of the Diocese of Eastern Carolina, the impressive ordination service was said. The priest was presented by Rev. Isaac W. Hughes, of Fayetteville. The other clergy present and taking part in the service were Revs. F. N. Skinner, of Beaufort, and W. J. Gordon, of Williamston. At the conclusion of this Bishop Strange requested the congregation to join in silent prayer during a space of two minutes for Divine blessing and guidance upon the young priest then to be ordained. This was done devoutly and it was a moment of deep solemnity and earnest supplication to the Heavenly throne. The Bishop and all the Clergy then gathered together that they might join in laying hands on the head of the kneeling priest. Bishop Strange handed a Bible and stole to the priest with the commission of authority to enter upon the full duties and obligation of the priesthood.

In the large congregation were no more interested and happy worshippers than Mr. and Mrs. A. S. Huske, of Fayetteville, parents of the young priest, who with three others of their children, Messrs. M. S. and Caldwell and Miss Wilhelmina Huske, had come to attend the ordination. An uncle, Maj. B. R. Huske, of Fayetteville, and an aunt, Miss Nellie Fuller, of Durham, were also present.

Rev. B. F. Huske, the priest ordained, has lived in Greenville a little more than a year, and it is not too broad an assertion to say that every person in Greenville, irrespective of denomination, is numbered among his friends. His upright life, gentlemanly and courteous manner, and earnest devotion to duty have won the esteem of every one. He was born in Fayetteville, August 15th, 1884, graduated from the State University in 1903, and took the theological course in the University of the South at Sewanee, Tenn. He was ordained deacon in Fayetteville on January 28th, 1908, and in July following came to Greenville as rector of St. Paul's, which place he has since filled most acceptably.

Bishop Strange preached an excellent sermon to a large congregation Sunday night.—Exchange.

THE SUNDAY SCHOOL.

I want to say just a word to those who should be, beyond all others, interested in the Sunday School, and I want to bespeak their co-operation.

To the parents is due as much if not more than to any one else, the success or failure of the Sunday School. On all sides the Superintendent and Teachers of the Sunday Schools find their efforts balked by parents who to all appearance have either lost or never had any interest in the spiritual welfare of their children.

There are some parents who fell that their responsibilities cease when they send their children to Sunday School; they take no real interest in the School, often they have no idea who the teachers are or what is taught. It never occurs to these parents to see that their children have prepared their lessons. And if any of the officers of the Sunday School should complain to them of either the poorly prepared lessons or bad behavior of their children, the chances are the children would be allowed to stay at home.

Again, in order to carry out fully and effectively a graded course of instruction, examinations should be held and the children promoted or kept back as the results of their examinations indicate. But as soon as this is proposed there are parents found to oppose it, and as a result in many, if not most cases, the Sunday School is compelled to make the best of most adverse conditions and fail in giving all that it could give even in the limited time at its disposal.

Again there are those parents who leave it entirely to the children to say whether they will go to Sunday School or not. It is hard to understand just how these people feel about the matter or how they expect to escape the inevitable results of such a course of indifference to their children's well-being, but it is a sad fact that many such parents are raising children into a life of Godlessness and ignorance about the real lasting things of life.

It can thus be easily understood that the success or failure of the Sunday School rests quite as much, nay more, on the parents than on any one else. When the parents realize that to the greatest subject in the world—God's revelation of Himself and of the life man must live—is given only three quarters of an hour a week—only thirty-nine hours a year, surely they cannot be so foolish as to allow those few precious hours to be squandered.

May I not therefore beg the parents to realize their part of the responsibility in the great work we are endeavoring to do? May I not ask that you will do your utmost to co-operate with the officers and teachers, by sending your children regularly and promptly to Sunday School, by seeing that they prepare their lessons at home, by impressing on them that attention and good behavior is expected in Sunday School as well as in the day schools and that you are going to do your part in upholding the discipline of the school?

The Secretary would like to meet the members of each of the three Convocations at their first Fall meetings and would suggest that a day be set apart for considering the Sunday School work, and those throughout the Convocation interested in Sunday Schools be gathered together on that day, even if they cannot be present during the whole meeting of the Convocation. In order that this may be accomplished he would suggest that the Deans of the three Convocations so arrange among themselves the dates of their respective meetings that they will not conflict.

JNO. H. BROWN,
Field Secretary.

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the fact that many of the laity were Tories all of whom were looked upon with more or less suspicion during and after the war.

The fourth period was that beginning about the ear 1817 when the Diocese of North Carolina was established at a convention held in New Bern and a few years later the lion-hearted Ravenscroft was chosen the first bishop of the Diocese of North Carolina. Beginning with this year, this may be termed the period of the restoration of the Church in the State in that new life and renewed activity became most manifest.

Bishop Strange then referred to the life and work of Bishop Atkinson, in whose memory the new church was named, who labored for nearly 30 years in the vineyard of the State and achieved so much for the Master and the Church, particularly during the trying days of the great conflict between the States and the dark period of the reconstruction. Bishop Strange expressed the conviction that to Bishop Atkinson, more than to any other man in the United States, was due the fact that the Protestant Episcopal Church is united today, and in the Church there is no North and no South as is the case with other denominations. The tribute he paid was a very elegant one, as a leader of profound wisdom, independence of thought and action and a master of affairs who has had few equals in the history of the Church. Bishop Atkinson, he said, stood in the breach caused by secession and later took a prominent part in the great Philadelphia convention when the hearts of all were harmonized. Bishop Strange's glimpse of the future was a very bright one. He spoke glowingly and confidently of the years that are to come.

Following his address, the sacrament of the Lord's Supper was administered by Bishop Cheshire.

The services of the afternoon, those in connection with the laying of the corner-stone began promptly at 6 o'clock. Bishop Cheshire attended by his fellow clergy, proceeded to the rostrum but a few minutes after the clock had sounded. The preliminary services were extremely interesting, all the circumstances conspiring to make it impressive as well. The exercises preliminary to the laying of the corner-stone consisted of Scripture reading, and an enumeration of the articles consigned to the memorial block of stone. Bishop Cheshire's address followed.

ACKNOWLEDGEMENTS OF THE SUNDAY SCHOOL LENTEN OFFERING FOR 1909.

To the Clergy and Sunday School Superintendents:

The Treasurer is about to publish his annual report of the offering made by the Sunday School Auxiliary. I cannot resist the temptation to add a word to say "Thank you," not only on the Board's behalf, but on behalf of ourselves in the office.

The work of the Sunday School Auxiliary is always an example for the older people in the Church, but this year has showed strikingly how much the Church owes to the fidelity of its Sunday Schools.

Reports from the missions show that everything is going forward most happily. Will you help us further by telling the young people about the work that they may know how really they are helping others to share the blessings with which we have been so richly blessed?

Again thanking all who have helped to make this offering so generous, I am,

Faithfully yours,
ARTHUR SELDEN LLOYD,
General Secretary.

The total received July 1st is $136,271.90 from 3,606 Sunday Schools. Last year to July 1st we received $127,588.93 from 3,440 schools. But Easter fell two weeks earlier this year, so that there has been that much longer in which to receive offerings, and one diocese that last year sent their offering after July 1st, has this year sent us $2,300 before that date, but we hope a large part of this splendid increase of over $8,000 will still be maintained when the final list closes on September 1st. There are yet to be heard from several hundred schools that helped last year. When all these send their offerings about four-fifths of the Sunday Schools in the Church will have made a Lenten offering for Missions. Cannot the other one-fifth send offerings also?

Remember that, in order to receive the credit due to them for their faithful work, the reports from these schools must reach us in time for the annual statement, which must be ready September 1st. Last year 65 schools giving over $2,000 got no credit because somebody forgot. Everybody will be protected if you will attend to it today. Please make inquiry, and be sure your remittance has been sent.

The growth of this offering is an interesting study. The first year of the Auxiliary's existence, 1899, 3,118 schools gave $87 282.23. In 1900, 3,338 schools gave $97,000.89. Last year 3,801 schools gave $137,170.55. This year, to July 1st, 3,606 schools have given $136,271.90.

If any errors or omission sare observed in this report, kindly call our attention to them.

Comparative Table of Sunday-School Lenten Offerings from 1905 to 1909:

Diocese.	*1905.	*1908.	:1909.	Sunday School Cont'b'ting
Alabama	$ 766.73	$ 1,023.84	$ 1,124.44	43
Albany	1,996.10	2,799.79	2,530.89	46
Arkansas	310.85	396.14	628.17	20
Atlanta	....	595.45	379.52	16
Bethlehem	1,898.52	2,728.33	2,872.84	56
California	580.71	1,016.76	866.95	62
Central New York	2,195.96	2,444.64	2,107.94	86
Chicago	1,737.74	2,508.33	1,707.92	60
Colorado	668.75	822.68	638.51	26
Connecticut	5,025.24	5,105.11	5,549.07	141
Dallas	434.61	584.35	677.12	22
Delaware	675.42	705.77	679.17	23
Duluth	464.58	752.20	853.34	35
East Carolina ...	1,274.73	1,475.29	1,413.13	42
Easton	392.51	560.23	443.50	27
Florida	355.51	196.65	232.98	22
Fond du Lac	379.33	257.76	349.25	24
Georgia	943.54	580.64	1,034.15	21
Harrisburg	813.78	1,326.70	1,133.49	43
Indianapolis	413.22	536.60	377.76	21
Iowa	675.59	488.41	621.48	41
Kansas	449.04	587.13	720.38	38
Kansas City	691.63	585.28	581.09	20
Kentucky	917.87	1,066.56	1,010.99	24
Lexington	435.54	458.24	331.31	16
Long Island	2,523.65	3,289.95	2,757.68	74
Los Angeles	931.56	1,194.65	1,398.11	44
Louisiana	298.56	555.80	617.83	26
Maine	484.90	428.80	325.73	28
Marquette	126.13	204.65	202.13	14
Maryland	3,070.46	2,978.15	3,058.96	77
Massachusetts ..	5,431.54	5,905.78	5,211.75	123

Michigan	1,399.95	1,554.58	1,469.33	61
Michigan City ..	341.21	248.53	222.80	12
Milwaukee	842.70	1,003.58	887.50	53
Minnesota	2,724.15	2,414.08	2,335.76	70
Mississippi	542.10	531.33	636.91	32
Missouri	1,859.72	1,869.61	2,019.66	57
Montana	....	16.30	....	..
Nebraska	550.74	493.03	358.91	25
Newark	3,502.21	4,046.13	3,953.84	82
New Hampshire.	478.84	551.33	728.78	35
New Jersey	3,315.14	3,550.11	3,699.36	105
New York	10,848.84	10,087.00	9,058.99	137
North Carolina ..	937.37	1,214.73	970.80	58
Ohio	1,151.40	1,418.42	1,736.90	78
Oregon	1,484.71	551.91	729.15	27
Pennsylvania ...	31,268.79	36,286.58	37,822.74	179
Pittsburgh	2,413.50	2,377.27	2,566.61	116
Quincy	91.80	210.14	232.20	15
Rhode Island ...	2,255.97	1,870.08	1,620.33	41
South Carolina ..	1,118.11	1,142.70	1,059.39	54
Southern Ohio ..	1,126.73	1,086.13	1,111.09	45
Southern Virginia	570.46	1,190.74	1,511.17	76
Springfield	340.61	296.46	309.42	22
Tennessee	586.32	621.43	654.43	33
Texas	395.28	664.32	793.92	27
Vermont	635.34	732.72	623.69	37
Virginia	826.87	1,008.62	1,077.78	55
Washington	1,641.80	1,826.45	1,808.39	44
Western Mass ..	1,419.27	1,827.24	2,026.30	50
Western Michigan	618.45	549.02	837.45	26
W. New York ...	2,174.79	2,188.01	2,092.92	83
West Texas	617.64	614.36	534.69	32
West Virginia ..	673.90	760.71	878.36	45
Alaska	78.02	318.72	125.10	8
Arizona	177.94	158.12	151.59	8
Asheville	651.14	626.13	618.62	46
Eastern Oregon .	....	148.62	102.53	5
Honolulu	236.67	361.34	613.31	17
Idaho	....	326.46	277.05	15
Kearney	....	229.90	208.60	23
Nevada	....	375.93	244.74	9
New Mexico	319.90	303.53	335.61	11
North Dakota ...	599.22	873.34	875.70	39
Oklahoma	184.96	189.05	199.29	23
Olympia	212.43	477.85	421.35	29
Porto Rico	....	48.63	66.60	4
Sacramento	509.75	370.50	346.25	18
Salina	119.91	205.02	260.41	12
South Dakota ...	901.59	987,75	1,134.04	80
Southern Florida	395.19	458.53	423.39	22
Spokane	291.12	285.39	230.51	12
The Philippines.	46.76	23.50	....	..
Utah	....	361.60	277.97	12
Western Colorado	....	98.06	109.66	8
Wyoming	....	262.53	298.69	13
Foreign	315.50	71.37	193.41	19
Africa	....	176.20	....	..
Brazil	....	....	....	..
Haiti	....	....	....	..
Hankow	....	14.36	....	..
Shanghai	....	....	....	..
Kyoto	....	....	....	..
Tokyo	....	....	....	..
China	....	....	....	..
Japan	....	....	....	..
Miscellaneous ...	....	12.81	33	..
Total	$121,138.18	$137,170.55	$136,271.90	3,606

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[illegible] DRANE, D. D.
EDENTON, N. C.

St. Paul's Edenton, p. 3 –

VOL. XXV NO. 8

The Mission Herald

"Let·him·that·heareth·say·come" Rev. 22:17

> "Truth is vague and helpless till men believe it. Men are weak and frivolous till they believe in truth. ::: To furnish truth to the believing heart, and to furnish believing hearts to truth, certainly there is no nobler office for a human life than that." Phillips Brooks.

August 1911

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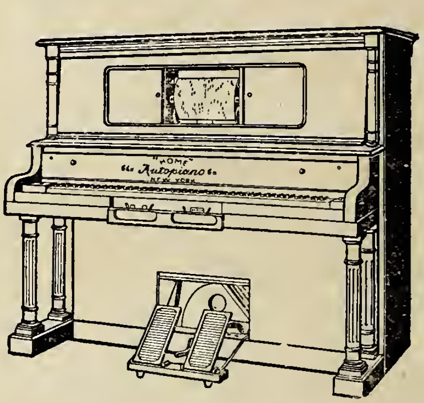

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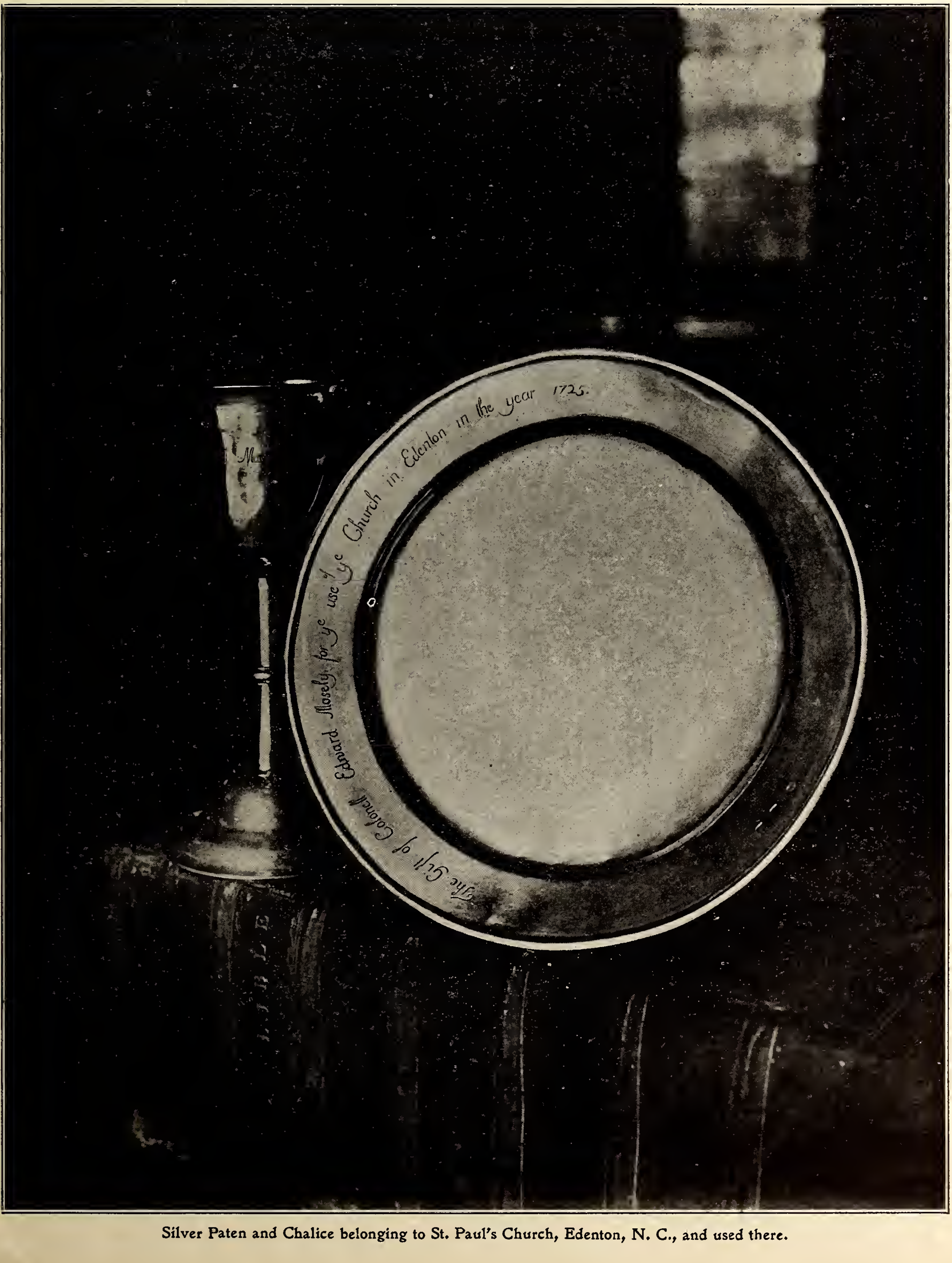
THE MISSION HERALD

Vol. XXV · WILMINGTON, NORTH CAROLINA, AUGUST, 1911 No. 8


The Gift of Colonell Edward Mosely, for ye use of ye Church in Edenton in the year 1725.
BIBLE

Silver Paten and Chalice belonging to St. Paul's Church, Edenton, N. C., and used there.

The Story of an Old Colonial Parish

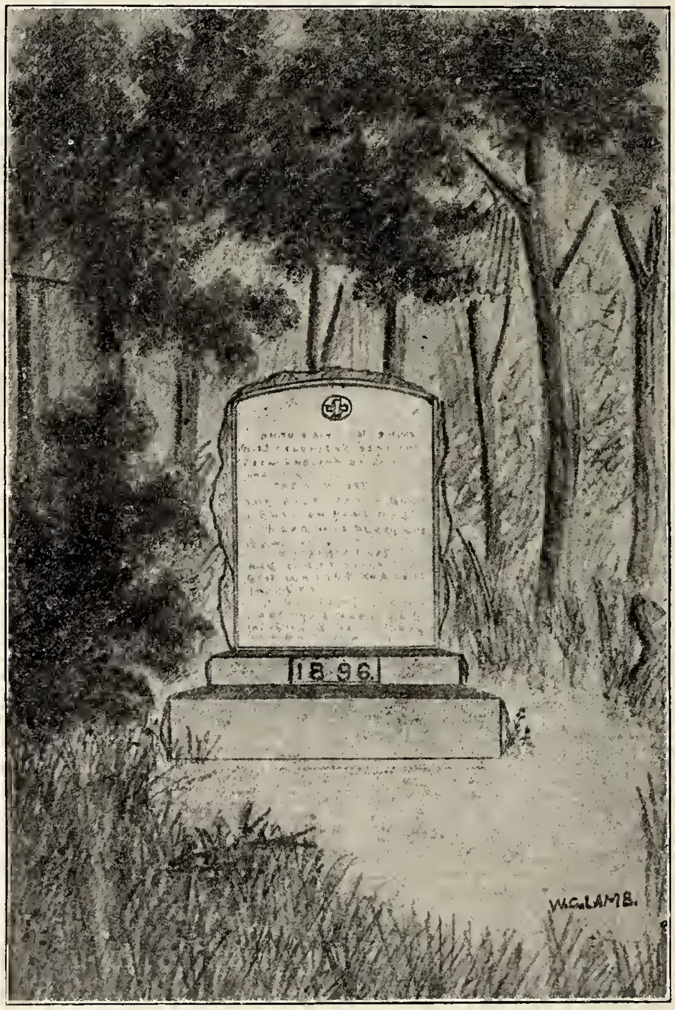
Rev. ROBERT B. DRANE, D. D.

The Mission Herald proposes a series of Historical sketches of our Parishes. St. Paul's, Edenton, is given first place, but St. Paul's is modest and the writer's sense of historical perspective and truthfulness dictates something preliminary to that story.

Far before there is a trace of legal organization of our oldest parish with its vestry, there is clear evidence of the Christian religion in this land; there is historical record of Church endowment plan, there is report of evangelistic work, there is statement of Holy Baptisms—infant and adult, as definite as our own Parochial reports could give them.

Surely reader you would not tolerate the omission from the beginning of any story of our Church in Carolina (or "Virginia") of what we know of the Church's life in the Raleigh Colony of English people in this land! The picture is not wrought out in all details, the record is scant, but the story of the Church on Roanoke Island is an important chapter, although it is a brief and pathetic beginning of our history.

The Patent given by Queen Elizabeth to Sir Walter Raleigh respected the Christian Faith and the laws of England, and authorized him to provide in this spirit for the government of the New World.



A Bit of History in Granite—Historic Roanoke Island.

Raleigh formed a corporation and gave it a charter as "The Governor and Assistants of the City of Raleigh, in Virginia." To this co-operation he grants such powers as his original charter conferred on him in transporting settlers, inhabiting the country, making provision for its government. And what more particularly belongs to our story, Sir Walter Grants to the Corporation of "the Governor (White) and assistants of the City of Raleigh in Virginia" a donation of 100 pounds, to be invested by them as an adventure in any mode they please, the profits thereof to be applied by them in Virginia "in planting the Christian Religion, and advancng the same" and "for the common utility and profit of the inhabitants thereof.

This was given to Governor John White, of the second colony, sent out in 1587. With him were returned to America the "Savages," as they are listed, Manteo and Wanchese who had gone to England with Gov. Ralph Lane's returning colonists in 1585. Of these two savages Manteo was always friendly to the English. He accepted the Christian Religion, in which, during his two years stay in England, he had opportunity to be instructed and to be prepared for Holy Baptism. Why was he not baptized in England? The ceremony would have been very interesting to many there; it might have become one of the notable solemnities of Westminister Abbey (along with the present Coronation service) having both ecclesiastical and civil importance as indicating the Englishman's purpose of planting his State and Church in the New World.

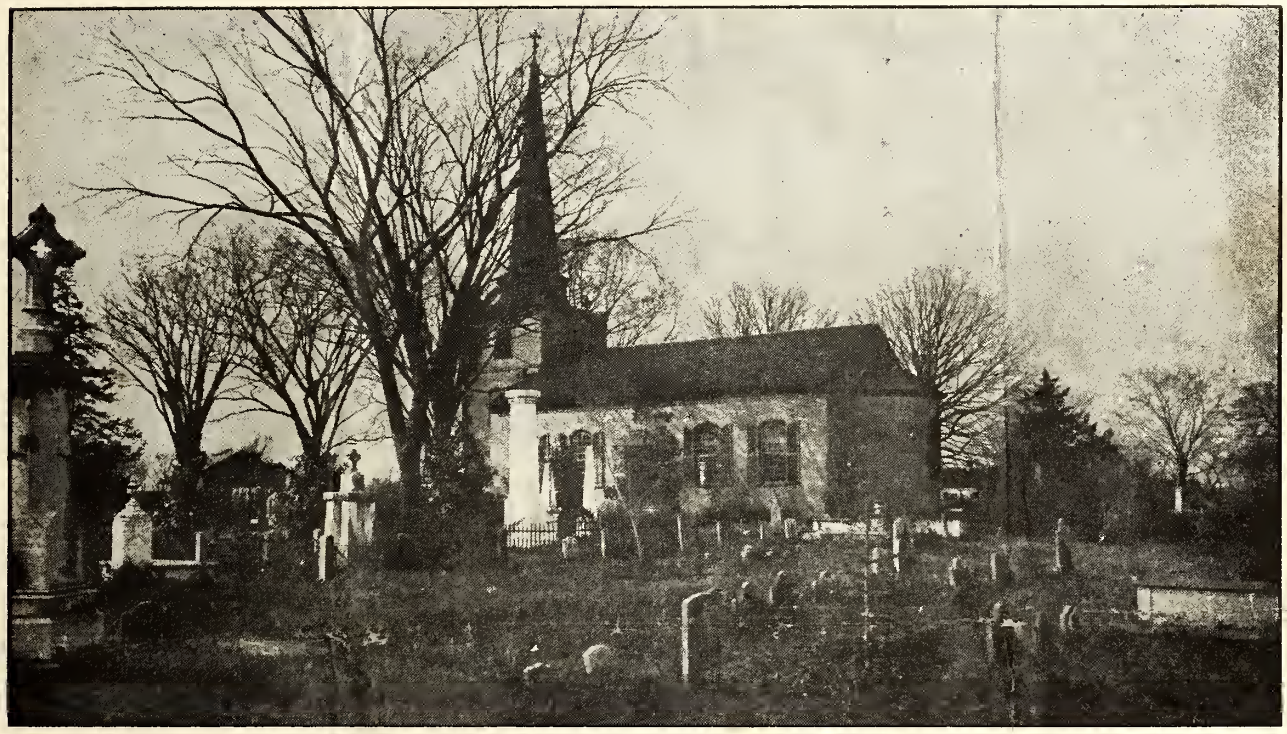
Opposition to the Spaniard, in both religion and government was a strong motive in the English people of that day. Their dread of Philip and the horrid experiences of many of their people under the Inquisition had made the English zealous for anything which would exhibit this antagonism effectually. Colonization in America was not simply mercenary State craft nor altogether pure missionary zeal for the extension of Christ's Kingdom. But the political spirit of Protestanism against the secular power of Spanish Romanism affected the Englishman's religious motive as well, he knew that colonizing America would give him an advantageous base of operations against that enemy of Church and State, and he knew that in the life and death struggle between England and Spain which was then already working and was going to break out any day, the religious motive and organization would count for immense help.

Sir Walter Raleigh was one of the world's greatest men. He purposed to use the Indian Manteo's friendship for the greatest good to his American enterprise. He saw that English report of success in the New Land

Return to
Rev. R. B. Drane
Edenton
N. C.

The Mission Herald.

Vol. XXXV. PLYMOUTH, N. C., MARCH, 1921. No. 3



ST. PAUL'S CHURCH, EDENTON, N. C.

HISTORIC OLD PARISH TO ENTERTAIN CONVENTION

The Mission Herald asks for an illustrated article on St. Paul's Church, Edenton. It is hoped that the pictures of the Church building and the sacred silver vessel will be so good as to satisfactorily help out the letter-press of the article and enable any who have not seen the originals of these to feel that, nevertheless, they have a good speaking acquaintance with them and with their associations.

Probably the first thing which strikes one who keeps this picture in mind and comes to view the Church and Church-Yard is the clearer view obtained in the picture. Since that view was taken, about the year 1886, there has developed a considerable growth of evergreen Magnolias (Magnolia Grandiflora) bordering each side of the main approach to the Church, the older view was taken to let the Church be better seen: the Magnolias, suggesting something of Immortality and lengthening the perspective of the approach and affording a grateful shade on God's Acre, have been approved by all as a suitable addition to the landscape. These were raised from seeds of trees in Calvary Church Yard, Tarborough, by the Rev. Dr. Cheshire, half a century Rector of that Parish, and they were given by him to his young brother who had just then, October 1876, been ordained to the Priesthood, and was on his way to Edenton to become Rector of St. Paul's.

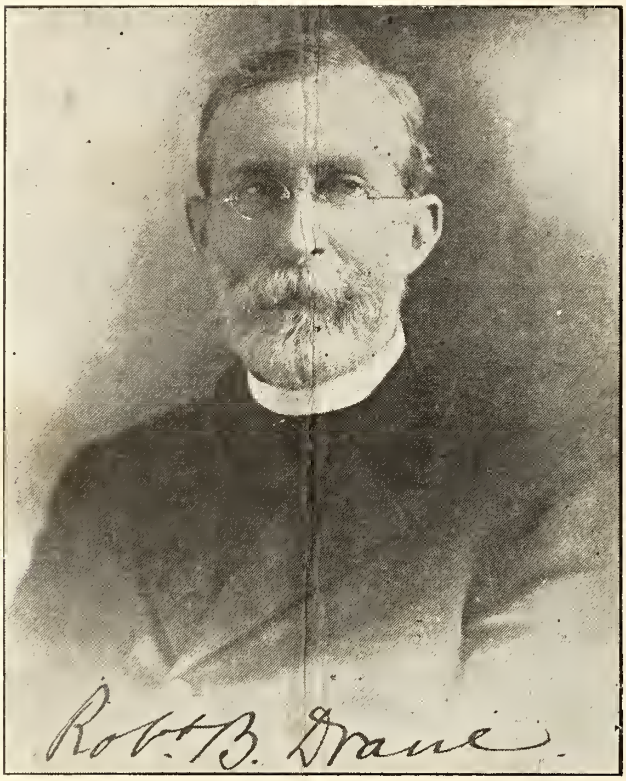
This approaches the South side of the Church, where is the main entrance, although it admits one half way up the Church, with seats to the right of him and seats to the left of him and seats in front of him; sometimes embarrassing to a stranger who has planned to enter back of the congregation and quietly take a seat (the seats are all Free and Open, notwithstanding the panelled door arrangement).

We have mentioned the South side: the Church building is placed lengthwise truly East and West, the more noticeable, because the streets of the town do not run so regularly—with the compass: the Church stands squarely right, let the ways of the world run as they may!

The following measurements are the outside dimensions: Nave, or body of the Church, sixty feet; width, forty feet, three inches; height of side walls, twenty feet.

At the East end there is a semi-circular, apsidal recessed Chancel, nine feet six inches deep. At the West end there is a Tower. This tower, base fifteen feet nine inches by eighteen feet three inches, is surmounted by a Spire whose total height is about eighty feet. These brick walls are usually an object of interest; in the Tower they are three feet thick, and in the other walls two feet, six inches thick. The separate bricks are two and a half inches thick, four inches wide, and eight and a half inches long.

It may interest the reader to know (for comparison with the above) that the dimensions of St. Thomas's, Bath, are Nave length, outside, fifty-one feet; width, thirty-one feet;



Robt. B. Drane.

side walls, fourteen feet high; bricks, three by four and a half, by nine inches.

The ruins of St. Philip's, Brunswick, (below Wilmington) give these dimensions: "Length of the building Seventy-six feet, Six inches; Breadth, Fifty-four feet, Three inches; Height of the walls, as they now stand, estimated at Twenty-five feet, Four inches." (Col. James G. Burr.)

Mrs. Alethea Collins Warren, to the memory of whose ancestor, Josiah Collins, the chancel window was given, said that the tradition in the family was that the bricks of St. Paul's were not brought from England. This is the best answer available to a question which is often asked about the bricks.

Isn't there, then, anything about the Church from old England? O yes! The spiritual atmosphere of the place impresses many who have known the Parish Churches of the Mother Country with the family identity; and there are several old things, properties, which put you in touch with England of Colonial days; for instance, the Volume 1 of the Vestry Records, a parchment covered folio, with its London Book-sellers plate, and its Minutes of the Proceedings of the Vestry beginning 19th December, 1701, and breaking off in 1776. These Minutes show, among much else, how dependent our people were on that great Missionary Society in England, the Venerable Society for the Propagation of the Gospel in Foreign Parts, a voluntary society organized in 1701, the very same year in which this, St. Paul's Parish was organized, and St. Thomas's, Bath. There are letters begging that Society, ("The S. P. G.", for short), to send ordained clergymen, and service books, and suitable furnishings for the Sanctuary. And there is, in one of the letters, a complaint that a Library of Books, intended for this Parish and Precinct of Chowan, had by some unfortunate inscription on the backs of the books, gone to "the then rising but now miserable County of Bath." One of those books was recovered, some years ago, and was given into the care of the Bishop of East Carolina. The "Unfortunate Inscription on the Back thereof" reads "Belonging to Ye Library of St. Thomas Parish in Pamplico." The book was printed in 1685, and St. Paul's Vestry was grieving over its going to Bath in their letter of 1713. This is an early date for a public library in North Carolina.

Another thing doubtless of English origin is the pair of pewter alms plates. These are not identified by the old Minute book. Possibly the old-timers were more out-spoken in petition than in acknowledgment. Alas! that so many of us, today, are that way in religious life.

In the minutes of 1727 it is briefly entered that Col. Edward Moseley presented the Holy Communion Silver Chalice and Paten. These are still in use, each piece is inscribed "The Gift of Colonell Edward Moseley for ye use of ye Church in Edenton, in the Year 1725."

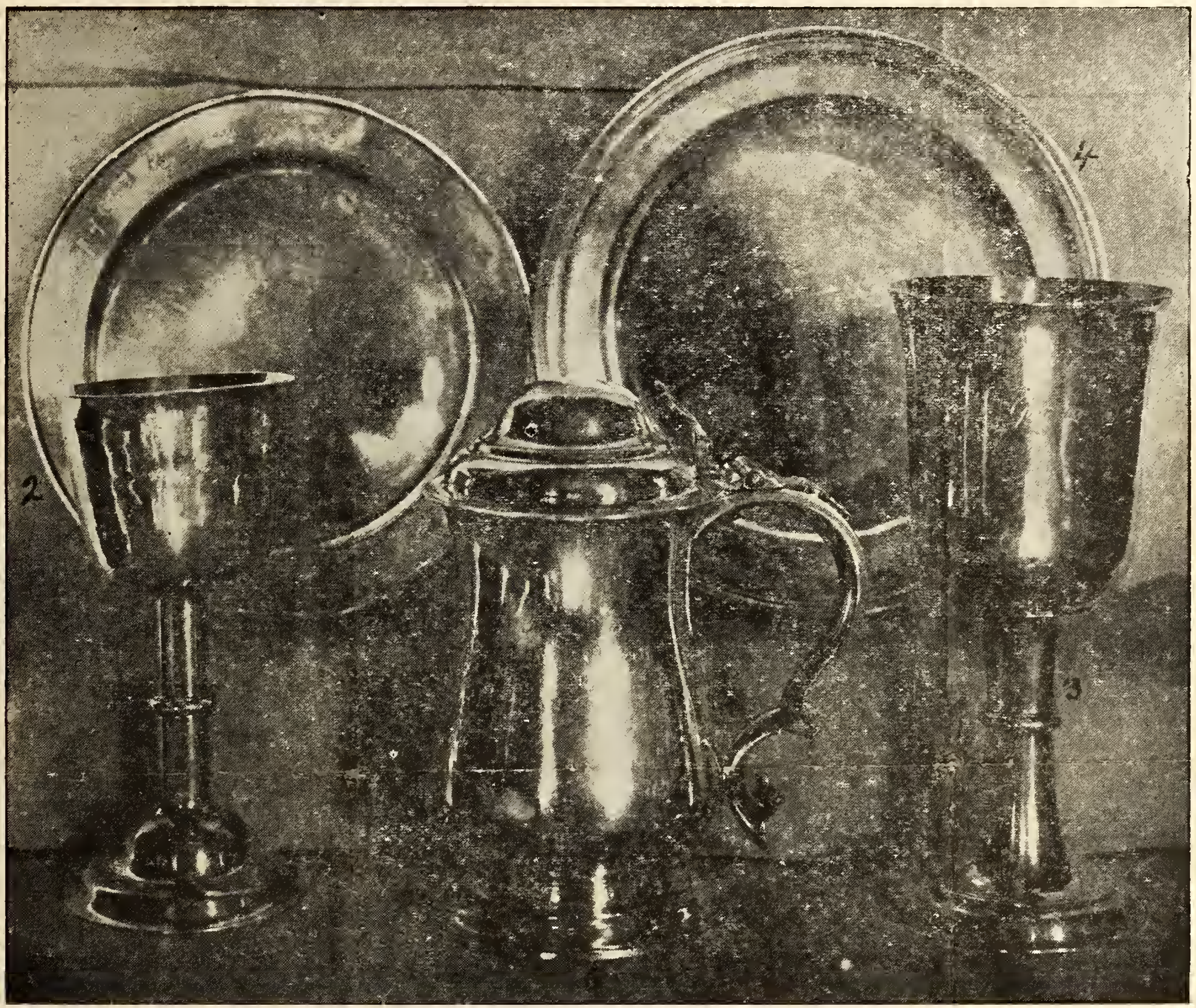
There is also in possession of the Parish a larger Chalice with this inscription: "D. D. Johannes Garzia Ecclesiae Anglica nae Presbyter". (Here "D. D." must mean "Deo Dedit") and this rendering is offered, "John Garzia, Priest of the Church of England gave (this) to God." The Rev. John Garzia was a faithful missionary in St. Thomas's, Bath; he died in 1736, which was the year in which this present brick building of St. Paul's was begun, and two years after St. Thomas's, Bath. One cannot but wish that this Chalice was in the possession of Old St. Thomas's.

The illustration accompanying this article shows, in addition to the small Chalice and Paten, which are the Moseley Silver, and the larger Chalice, which is the Garzia, also a larger Paten or Plate, inscribed "Presented with the Cushions and Hangings by the Ladies of the Prot. Epis. Church in Edenton, 1812," and a handsome "Domestic Bottle" as Gorham's expert termed it, used as a Flagon, which is inscribed "Presented to St. Paul's Church Edenton by Mrs. Mary Granby, 1833." There are other gifts and Memorials worthy of mention; the prescribed limits of this paper forbid it.

The inside arrangement of the Church has been much changed. Until about the year 1850 there was a high Pulpit in the East end of Church, with its sounding board. Then it was removed, the Chancel remodeled with oak work from England and the stained glass window put in. All

FRED DRANE, SON OF ST. PAUL'S.

Return to
Rev. R.B. Drane
Edenton N.C.



CHURCH SILVER, ST. PAUL'S, EDENTON.

this was a gift from the Collins family, of Edenton and Somerset, Lake Scuppernong.

There is from time to time mention made of the Pews, double and single, and changes proposed, until in 1838 the change to "single pews" was ordered.

In 1832 a vote of thanks is recorded and ordered to be presented "to Miss Penelope J. D. Skinner, daughter of Joseph B. Skinner Esq." for the gift, in memory of her mother, of an "elegant Chandelier and also very appropriate and beautiful lamps for the pulpit, reading desk, and other parts of said Church."

An older Organ, the gift of Joseph Blount Skinner, a Thank-Offering at the birth of his son, Tristrim Lowther Skinner, was removed and given to the Church in Halifax, N C., and the present instrument, a "Henry Erben Organ," was given by Thomas D. Warren, M.D.

Formerly, the Church was floored with Tiles, bricks about two inches thick, eight inches square; and occasionally these were taken up for burials "within the walls". We have seen, under the present floor, inscriptions to the memory of Mrs. Elizabeth Dawson Buncombe, wife of Col. Edward Buncombe, and to Samuel Walter Swift. There is in the South wall of the Church a tablet to Col. Thomas Nash,—"Buried under this Church." But the practical inconvenience of such practice led to the present use of the heavy wooden flooring. Recently one of those old time brick tiles was found under the wooden floor of the tower room, or library. It is purposed by the congregation to search for more of them, and to lay them in a concrete floor of that small room.

In the Church-yard are interesting inscriptions. In the South wall of the tower is a tablet, (by the Penelope Barker Chapter of the Daughters of the Revolution), recording that this building, the third in order, was begun in 1736; that the first Church, built in 1701, stood one mile to the South of this location; and that the second was built in 1708.

Gov. Charles Eden's tomb was removed here from Bertie County; also Col. Thomas Pollocks and that of his wife, Mrs. Martha Pollock.

Col. William Wilkinson, the first Warden of the Vestry, was buried at Sandy Point in 1704.

Gov. Henderson Walker is commemorated: his tomb was removed from Skinner's Point. His widow married Edward Moseley; her grave near by is inscribed "Madm. Anne Moseley, Daughter of Major Alexander Lillington," etc.

Cabarrus County, in this State, takes its name from Stephen Cabarrus whose grave is here.

It is cause of much regret that the burial place of Col. Edward Moseley has not been located. He removed to the neighborhood of Wilmington, where he died.

A brown stone slab bears a long Latin Inscription to Ezra Stiles, son of a former President of Yale University. Some years ago, correspondence with Dr. Timothy Dwight, President of Yale, brought the information that in Yale library there is preserved the manuscript Diary of old Prest.

Stiles, which records the death of his son, near Edenton, on a journey South; and of his sending a tombstone with exactly the inscription which we read here.

When one looks up these records and inquires into these family traditions, he cannot but wish that records were more minute and explicit, and that traditions were oftener and more methodically written down for the information of those coming after. ROBT. B. DRANE.

Edenton, N. C., 11th Feb., 1921.

Diocesan News.

WHAT THE CHURCH IS DOING IN EAST CAROLINA.

A mission was held in St. Paul's Church, Clinton, during the second week in Lent. The Rev. A. R. Parshley, rector of the Church, was the preacher.

The Rev. George W. Lay, who is actively promoting religious education in the Diocese, recently spent a Sunday with the Church of the Advent, Williamston, where he preached and held a conference with the people. Dr. Lay plans to visit a number of the churches for conferences, as announced in the February number of the Mission Herald.

A letter has been mailed to the clergy and other leaders of the Church in East Carolina by Major B. R. Huske, vice-Chariman of the Department of Finance, thanking them for their "earnest and faithful co-operation" in the Nation Wide Campaign. This letter was authorized under a joint resolution of the Bishop, the Department of Missions and Church Extension and the Department of Finance. While the letter is one of congratulation, it does not neglect to call attention to the unpaid pledges for 1920, which amount to $16,617.28.

Very elaborate ceremonies marked the opening of the Shepherd-Pruden Memorial Library in Edenton on February 3rd. This library is housed in the historic "Cupola House", built in 1758, and at one time used as a meeting place for the General Assembly of North Carolina. This house has recently been fitted up as a public library as a memorial to the late W. D. Pruden, for many years one of the most prominent laymen in the Diocese.

A most interesting publication is the monthly pamphlet gotten out by the United Laymen's Association, of Wilmington. Its editor is the Rev. Frank D. Dean, city chaplain of Wilmington, former rector of the Good Shepherd parish. In the current number Dr. Dean makes a report of his work, which illustrates very well indeed the need for the kind of service which he is rendering. He maintains an office which serves as a clearing house for much charitable and religious work of the city. His work in the jail, courts and other institutions takes part of his time, the rest of it being given to personal religious work.

A bulletin of the Lenten services being held in the Episcopal Churches of Wilmington has been mailed us. All of the Churches co-operated in its publication. It gives full information of all services, which have been so arranged that people living in all parts of the city may have daily opportunity for devotional exercises. Beginning March 14th, and continuing through March 25th, daily noon-day services are being held in one of the theatres, under the auspices of the Men's Club.

The secretary of the Diocese has sent out certificates of election for the delegates to the annual Convention of the Diocese, which meets with St. Paul's Edenton, April 5th. It is believed that there will be an unusually good attendance upon Convention this year.

HOW TO HOLD BOYS AND GIRLS IN SUNDAY SCHOOL.

(By THOMAS F. OPIE.)

It has been remarked on all sides that Episcopal Sunday schools do not hold boys and girls from the ages of 12 to 15 years. This in large measure accounts for our comparative smallness of enrollment.

Many reasons have been suggested as to the cause of our loss of hold upon pupils at this age. The one advanced by Miss Mabel Lee Cooper, supervisor of schools in Memphis, Tenn., at the Sunday School Institute held in Wilmington in January, probably strikes at the root of the matter.

Miss Cooper avers that we group boys and girls together in Episcopal Sunday schools without much regard to their ages and refer to them in the opening and closing exercises and in the classes as "children". From the standpoint of child psychology, she contended, this is quite obnoxious to the fifteen year old boy and girl. "Of course they are children," she continued, but they do not so consider themselves, and they positively object to being classed with little tots and boys and girls all the way from 3 to 12 years of age as "children",—so they rebel and take flight.

According to Miss Cooper's opinion, based on wide study and on observation and experience, the only way to hold boys and girls of the adolescent period is to have rooms for these classes separate and distinct from the rest of the school, and to treat them in a manner in keeping with their age and mental development. The other Churches have seen this and have made provision for it, as we all know, with the result that large classes of grown boys and girls are maintained. They segregate them from the smaller children, and make the classes interesting and compatible. It often happens that our own boys and girls leave the average typical Episcopal school and go over to the Methodist, Presbyterian or Baptist schools, where they are treated with due respect in this important particular.

Miss Cooper's suggested remedy is for us to drop the term "children" when dealing with the larger boys and girls, and to have separate class rooms in our parish houses and Sunday school compartments. In the absence of a parish house the big boy and girl class should be held in the rectory, or in a private house where they can be to themselves, preferably with both sexes in the same class, as interest in each other at this age will hold the class together.

As the future of the Church depends upon our holding and training this class of young people it behooves the Church to use every possible ingenuity to retain its hold upon them and properly to develop them for usefulness and service.

SAINT PETER'S CHURCH, WASHINGTON.

The Church School is co-operating with the other Sunday schools of the city in trying to get every child to attend some Sunday school. The campaign is also endeavoring to increase the average attendance. St. Peter's Church School holds the record for the first two months of this campaign. The enrollment has almost reached the two hundred mark.

The Church yard is having a vigorous overhauling, and before long will once more be one of the most beautiful Church Yards in the State.

Mr. Edgar Hartly, the local Y. M. C. A. director, is as strenuous a Churchman as he is in his other work. He is the leader of the Men's Bible Class which is steadily increasing. He has recently been transferred canonically to St. Peter's Parish.

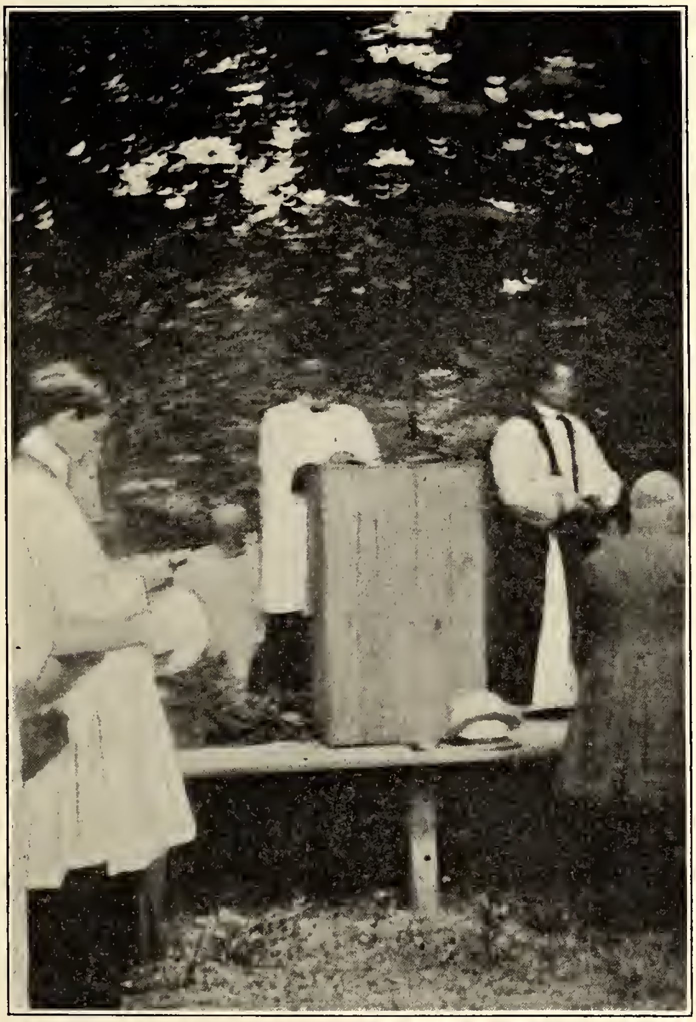
On the evening of Sunday, February 27th, the Rotarians and the Kiwanians of Washington attended the Church in a body. The men, many of whom had never attended a service in the Episcopal Church, seemed to be at home especially during the singing of the hymns. The sermon was preached by the rector who is a Rotarian.

would attract more immigrants to the Colony than could any ecclesiastical event at home, and that the public profession of the Christian Faith in the Indians native land, and the ceremony of his baptism there, would make a distinct appeal to the natives.

The account of the fourth voyage was evidently written by Governor White. It contains this record:

"The 13th of August (1587) our Savage Manteo, by the commandment of Sir Walter Raleigh, was Christened in Roanoke and called Lord thereof and of Desamanguepenk, in reward of his faithful services.

"The 18 Elenor, daughter of the Governor and wife to Ananias Dare one of the assistants, was delivered of a daughter in Roanoke, and the same was Christened there the Sunday following, and because this child was the first Christian born in Virginia, she was named Virginia."



Service at the Pilgrimage to Roanoke Island in 1903.
Bishop Strange and Dr. Drane.

From Raleigh's standpoint this meant the First Planting of the Church of England in America; to us it means, at least, Foreign Missions domesticated in this land. The words of our Lord come to mind "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit." (St. John xii:24).

In Hariots Narrative of the Colony before this one is given this glimpse of their doings:

"Many times and at every town where I came, according as I was able, I made declaration of the contents of the Bible, that therein was set forth the true and only God and his mighty works that therein was contained the true doctrine of Salvation through Christ, with many particularities of miracles and chief points of Religion as I was able to utter, and thought fit for the time."

"The (chief) with whom we dwelt, called Wingina, and many of his people would be glad many times to be with us at our prayers, and many times call upon us to pray and sing Psalms, hoping thereby to be partaker of the same effects which by that means we also expected."

Logically and spirtually there is a connection between all this—between what was done in those first charters and by Raleigh's Colonists, with what we see of the Christian Church today in this land, and a connection between all this and what was said and done by the Lord Christ and His Apostles in the beginning.

Today there is not a vestige of that Church of England settlement on Roanoke Island, N. C. (But there is a trace of "the New Fort in Virginia, where they were baptized, now marked by a historical tablet) and we call to mind those other words of our Lord "My Kingdom is not of this world."

Today, everywhere throughout America, the religion of the Christ is professed, and, everywhere, the historic representative of Christ's Kingdom come down to us through that Church of England, is respected.

It was more than a hundred years after the sad failure of the English Colonists on Roanoke Island, before the oldest Parish in North Carolina was organized. To that English spirit of enterprise Carolina and Virginia were all one: the motive was one and the same for Roanoke Island and for Jamestown; it was to plant English institutions, Church and State, in America.

It was twenty years after the baptism of Manteo and Virginia Dare, on Roanoke Island, that the Jamestown colony was settled. The Chesapeake would have earlier been entered if Raleigh's advice had been respected. But Raleigh himself never came to America and the perfidy of the Spanish pilot seems to have had much to do in the landing of White's Colony on that dangerous shore.

The ruling passion in all that period was evidently the same. The English Government gave charters to would be colonists providing for the introduction and establishmen of the Christian Religion according to the Church of England along with the settlement of Colonies under the Eng-Crown. In those charters the missionary religious motive is expressed and evident; certainly it was not quite what would now be demanded at our Church Missions House, in the course of its work.

But it is a fact that in the charters of King Charles II. and in the Fundamental Constitutions prepared by the philosopher John Locke for the Lord's Proprietors of Carolina, the religious motive is expressed and the Church of England is by law established for the Province. Other forms of the Christian Religion are to be tolerated and freedom of conscience allowed.

Most of the settlers were, at least by baptism and a sort of allegiance, members of the Church of England. To the majority of the people in the Province, therefore, it was natural and right that the General Assembly or

(Continued on page ~~10~~ 9.

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EDITORIAL

"CONCERNING THE COLLECTION."

The Uplands Of Christian Experience The dominant note in the first half of the Christian Year, from Advent to Trinity, is largely that of the spiritual privilege of the Christian. The Church in lesson and collect, in epistle and gospel, leads her children from Advent, through Christmas, Epiphany, Lent, Good Friday, Easter, Ascension, Whitsuntide, to Trinity Sunday up to the very heights of Christian experience. She reminds them of the wealth of their Christian privilege. Every chord that speaks of privilege is struck, every note is sounded! Christ born into the world ,Christ manifested to the world, Christ tempted for the world, Christ dying for the world, Christ risen for the world, Christ waiting to receive the world, Christ applied to the world by the Spirit, Christ One with Father and Spirit in their eternal ministry to the world! It is all Emmanuel—God with us, Christ for us!

After Trinity Sunday the note changes from privilege to responsibility—from the emphasis upon what has been done for us to the emphasis upon what is expected of us. The message of Trinity season is almot entirely the ethical application of the principles of the Christian religion to the practical problems and duties of the every day life. The change of emphasis is much like that which we feel in the tone of St. Paul's Epistle to the Corinthians, when immediately after his panegyric on the resurrection in the 15th chapter, ending with his outburst of thanksgiving—"Thanks be to God which giveth us the victory through our Lord Jesus Christ!"—he continues with the practical exhortation "Now, concerning the collection————" As with our Lord upon the Mount of Transfiguration, when He led His disciples down into the valley of human need, so with St. Paul in this passage, so also with the Church in her change of emphasis after Trinity, the change is from the uplands of Christian experience to the lowlands of Christian service.

The Lowlands Of Christian Service Are you conscious of a painful break in St. Paul's thought? Is the passage abrupt and incongruous in its change from the pure and invigorating heights of ecstatic experience to the sweltering vales of common service? "O death! where is thy sting? O grave! where is thy victory?" * * * * * "Now, concerning the collection * * *" To pass directly from a paean of victory to an appeal for money! Think of it! And St. Paul too! Are you shocked at such a transaction from the sublimest treatment of religious truth to the plainest direction in the interest of the commonplace?

Not so, apparently, St. Paul. His passage from the exalted phrases and thought in the closing verses of the 15th chapter, to the practical directions for the relief of human need in the opening verse of the 16th chapter of his first epistle to the Corinthians, is certainly not accompanied by any apology. Seemingly, to his mind, the intrusion of a duty, so far from marring the heavenly music to which his defense of the resurrection is set, completed the harmony. With him self-culture was only in order to self-sacrifice, the enjoyment of "sweetness and light" for the illumination of the bitterness and darkness of the lives of others, the blessed privileges of the uplands of Christian experience for the enrichment of the soul's ministry on the lowlands of Christian service.

"The collection," of which St. Paul speaks, was of the most unselfish character. Its object was the relief of the Jews at Jerusalem, who, having accepted Christianity, were ostracized by the Jewish community, and had lost their means of livelihood. St. Paul's appeal was to Gentile Christians for the relief of Jewish Christians. His object, then, was two-fold,—the relief of the needy and the broadening of the sympathies of the helpers. And the last phase of his object was manifestly the most important—to enlarge the sympathies of these Gentiles sufficiently to induce them to give gladly and willingly for the relief of Jewish necessity, to cultivate in them a spirit of love that should be broad-minded and big-hearted enough to go beyond the bounds of congeniality and selfish interest and even racial kinship, and compass the world with its ministrations. In fine, St. Paul was implanting the motive of missions, he was putting these Gentile Christians to the final test of spiritual vitality.

Any enjoyment of privilege, that does not produce such a spirit of universal usefulness as its final expression, falls short of the purpose of God, mistakes the whole purpose for which privilege is given. This had been the mistake of the Jew. "He took the privilege which he was to help other people with, and treated it like a luxury of his own. He was like the crew of a ship sent to carry provisions to a sick and starving people over the sea, who on the way forget the purpose of the voyage, and drink the wine and eat the bread themselves, as if they had been stored there only for their luxurious living. There is something grotesque about it when we state it so. There is something tragically grotesque about all the same misuse of privilege for selfish purposes as we see it everwhere in life. What is that man doing who lives there by the wayside in his gorgeous house and eats and drinks and entertains his friends, and thinks how good it is for him that he was born without duties or the necessity of work? Why he is merely out at sea, floating along before light winds, merrily or gloomily eating and drinking up his cargo."

The Case As It Appears In Our Own Experience. Wherein is the case, as it appears here, different from what we see and hear over and over again in our experience with individual Christians and congregations? When we hear men talking as though the blessed experiences of personal religion were the end of religion instead of its beginning; when we see them acting as though they had no duty beyond the salvation of their own souls, or, at best, of the souls of their kindred and friends; when we see them revelling in the preaching of the truths or selfishly enjoying the richer experiences of the spirtual life, and drawing into themselves almost with expressions of disgust when the duty of giving for the spread of the gospel beyond the little circle of their own associations is preached;—as though there were an irreconcilable incongruity between the "thanks be unto God who giveth us the victory through our Lord Jesus Christ," and the words which follow, "now, concerning the collection _ _ _ " must we not draw the conclusion that such individuals have altogether forgotten or else have never learned the duties of privilege? Or, on the other hand, when we see congregations whose whole thought is for themselves, the adornment of their own places of worship, the elaboration of their ritual, the enrichment of their services, the concentration of all their energies upon the doing of the little work at their own doors, with no interest in or aid to give to the larger work of their Church in her effort to fulfil her Master's command, "Go into all the world and preach the gospel to every creature,"—can one think otherwise than that such a congregation has lost sight of the real purpose of its existence, the extension of the kingdom to the ends of the earth?

We believe that this state of affairs, where it exists, is not always, however, the fault of the people. It is sometimes, at least, due to the fear on the part of the minister, whose busines is to educate his people into the privilege of the largest-hearted giving, lest his own work suffer through the over-liberality of his congregation to other causes—a fear which is not justified by experience. And, perhaps, it is sometimes because of his own native dislike of asking for "the collection." He does not like to ask for money, it is a disagreeable task to which he has never been able to accustom himself. He agrees with some of his congregation who hold that "begging" is undignified. And so the larger work of the Church suffers, and his people miss the happiness of giving as they would give if he would only offer them the opportunity. While he himself becomes a barrier, instead of a leader.

We know of one layman, who, as far as we know, gave an insignificant amount out of his abundance for the support of the parish church, until one day he was asked to give $1,000 for a larger purpose; he gave it, and after that gave largely and liberally to every cause for Church extension. He only needed an unmistakable opportunity, to have pressed upon him his share of the Church's responsibility. It was not easy to ask him the first time, and that personally, but it was worth while from every standpoint.

We know of another who responded liberally to a personal appeal for help along lines in which he could have had no personal interest whatever, and then said, after expressing a regret that he was unable to do more—"I thank you for not slighting me." And these experiences are only instances from many like experiences in the same ministry.

No, there is no need of an apology for asking God's people to give. It is often the only way in which they can prove the genuineness of their religious experience. Neither is there any incongruity between St. Paul's noble burst of praise, "Thanks be unto God, etc." and his appeal for aid for suffering humanity—"now concerning the collection _ _ _ " If there is any apparent incongruity, it is not in the order of St. Paul's address. The incongruity is in us—that we are not able to see that every privilege has its duty, every Christian experience its corresponding Christian service. The Master who gave Himself for us, never could have said "Freely ye have received," and then have stopped. He would not have been true to His own example, if He had not gone on and said, "Freely give."

* * * * * * *

Our Leading Articles. We have given first place in this issue to two articles, the story of the old Edenton parish, and the story of the work at Hope Mills. They are the stories of our oldest and youngest enterprises—the first unbroken in its continuity, the second broken into fragments from long periods of neglect, until to-day it appeals to us in its present interest as practically the newest of our enterprises. The first is presented to our readers because of its historic interest, the second because of its practical appeal for our loyal and enthusiastic support in any way and every way that lies in our power. For the present until we have put it safely on its feet, its appeal rises above all others in the mission field at home, its cry is the Macedonian cry, "Come over and help us!"

CALENDAR FOR AUGUST

6—Transfiguration. Eighth Sunday after Trinity. (White).
13—Ninth Sunday after Trinity. (Green).
20—Tenth Sunday after Trinity. (Green).
24—St. Bartholomew. (Red).
27—Eleventh Sunday after Trinity. (Green).

BOOKS FOR REVIEW AT RETREAT OF 1912

The Committee, appointed at the last Retreat, met recently and arranged the following program for the next Retreat:

Digest of "The Philosophy of the Christian Religion" by Fairbairn—papers by the Rev. Messrs. Milton and Tyndell; discussions by the Rev. Messrs. Smith, Bethea and Williams.

Digest of "Jesus Christ and the Social Question" by Peabody—papers by the Rev. Messrs. T. P. Noe and Dickinson; discussions by the Rev. Messrs. Griffith, Duncan and Fulford.

Digest of "English Literature in account with Religion" by Chapman—papers by the Rev. Messrs. Huske and Cox; discussions by the Rev. Messrs. Skinner, Wooten and Crosby.

Digest of "Lectures on Medieval History" by Trench—papers by the Rev. Messrs. Drane and E. L. Malone; discussions by the Rev. Messrs. Lassiter, C. D. Malone and W. R. Noe.

It is hoped that all the clergy may possess themselves of the books named, but that those who are assigned either to write or speak on any particular book will get that book as early as possible, in order to have plenty of time for leisurely and careful study. No limit is placed upon the length of the papers, save that imposed by reason, but the discussions are expected to come within twenty minutes.

"Your ideal summonses you, in the depths of your own sacred experience, to keep sweet, to look for the best in motive always, to believe in the goodness which may dwell in the smallest and in the largest thing, until beyond all question it is proven not to be there."

The Story of Our Most Lusty Infant, Hope Mills Mission

Rev. NORVIN C. DUNCAN.

A study of the missionary needs and opportunities of the Diocese leads one easily to the conclusion that of all the promising fields that are opening up, none is more promising in its opportunities or more pressing in its immediate needs than the work at Hope Mills, of which the Rev. Norvin C. Duncan is missionary in charge.

Situated several miles South of Fayetteville on the Main Line and Bennettsville Branch of the A. C. L. R. R., and the terminus of the Aberdeen and Rockfish and the Virginia-Carolina Southern Railroads, Hope Mills is a cotton mill town of about 2,000 population, with three mills in operation and one idle at present. The Church's work in this thriving and interesting little town had its beginning several years before the war, and has continued through varying conditions, favorable and adverse. The church building now standing, a cut of which is given with this account, was the first in the town, and the original company being churchmen the work flourished under their active efforts and generous support as long as they were in control. But changed conditions wrought changes also in the church work, though the faithful congregation held fast to that which they had, and struggled nobly to keep the church alive and growing.

The Rev. Robert Benton was the first minister of the congregation. And it was his son, the Rev. Angelo Benton, who did such a beautiful work for so many years in Hope Mills. A sketch of his life would be interesting and profitable reading. The story of his life-work here is really wonderful. Minister, physician and scholar, his work is unique in the annals of the ministry—preaching the Gospel, tending the sick, giving loving counsel, "he went about doing good," not less heroically faithful because comparatively unknown to the larger world of service outside the little field of his chosen lot. The older people of the village, with grateful remembrance, still tell the story of his many sided ministry, dwelling lovingly upon the many incidents illustrative of his devotion. And to-day if this work is unique both in its character and its influence, it is largely so because of the beautiful influence of the Rev. Angelo Benton.

Some of the oldest inhabitants of the town are members of our Church and among them none is more interesting in character than "Uncle Charlie Creel," a faithful and devoted communicant, who has rung the bell for forty-three years.

For some reason, the opportunity for work here was neglected for many years, though it is the only mill town in this diocese, and our Church is peculiarly fitted to meet the conditions which mill work presents. There is always a strain of hopelessness in people who have to work incessantly, and without pleasure or recreation; and the position which this Church takes toward the pleasures of life, directing without prohibiting them when they are normal and innocent, seems to be just what tired, hard-working people need.

As has been said, for a number of years the work here only barely existed. And to Messrs. Charles Adams and Jefferson Stone, two consecrated, godly men, is due the credit of keeping things together during the period of hardest trial. But that day is past, and the work now has taken on new life, and we have a field in which to demonstrate that our Church is fully adequate to meet the problems of such work. The results during the past two years are convincing, the prospects for the future are bright.

The register shows that from 1897 to 1909 there were only 21 confirmations, while from 1909 to 1911 there were 19. This increase, we believe to be due to the presence of a resident minister for the past year. For it requires pastoral work to build up a parish, either in numbers or strength. No man can build up a work when he is on the ground only once a month, and has to leave as soon as the church service is over. And concentrated service in this place will yield even larger results than have already been realized. The diocese can make no mistake in contributing liberally to its support and development.

Steps have already been taken towards putting the work on a strong basis of efficiency. A year ago, the Bishop seeing the opportunity sent Mr. Duncan to Hope Mills to live, and the results already show the wisdom of this move. Realizing also the need for a Parish House and rectory, the Bishop authorized the steps for securing this most necessary addition to the plant. Plans have been secured for a building which will fulfil the double need for both parish house and rectory, the lower floor being planned for the first and the upper floor for the second purpose. It is estimated that the building will cost $1,775, of which sum the women of the auxiliaries and parochial societies have pledged $600, $295 of which has already been turned over to Mr. Duncan. The Bishop is to contribute $500 from funds at his disposal; which leaves $675 to be accounted for. Realizing, as every one must do, the value of such an addition to a work of this character, it should be comparatively easy to interest the church people in the Diocese sufficiently to secure the small amount still needed to finish the work without debt. In a town where there is absolutely no place for the young people to spend evenings in healthful amusement and innocent recreaction, the modern parish house is the only solution of the problem. The Church must provide a substitute for the evil which may result from idleness and lack of opportunity for wholesome recreation. To prohibit evil without providing a substitute is both ineffective and unchristian.

The people of Hope Mills are both intelligent and thrifty. Many of them own their own homes; but, of course, they have but little money beyond the necessities of life. To the extent of their ability they have shown themselves willing and responsive to every appeal made to them to shoulder their share of the work. The attitude of the Christians of other communions is kindly and sympathetic; and altogether, the outlook for a most useful work in this field is very bright.

What is unusual in the older work, and is an indication of the prospect for growth, there are more children in the Sunday School than there are communicants—75 children in the Sunday School to 69 communicants of the Church. At the same time, the small number of communicants is in large part due to the lack of pastoral and ministerial supervision in the past, the majority of the older people in the town, many of whom have drifted to other communions, having been baptized in the Church.

The present minister-in-charge, the Rev. Mr. Duncan, has been most successful in his work. He has presented two confirmation classes within the last year, the largest for 15 or 20 years, and he is looking forward to still larger additions in the near future. With the completion of the parish house, which he expects in the next few months, he is enthusiastically expectant of larger results than have yet blessed him.

The present church building is a plain, frame structure in poor condition, but it serves its purpose for the present, until a better building which is sadly needed can be provided. In the mean time, however, the parish house and a home for the minister and his wife is the most pressing need, and the generous impulses of those who have a mind and will to help is directed to that end solely.

THE STORY OF AN OLD COLONIAL PARISH

(Continued from Page 5)

Legislature, should in 1701 pass an act nominating certain men as Vestrymen for Parishes named.

The first Vestry organized under this act was that for the Precinct of Chowan, St. Paul's Parish. On the 15th of December 1701, as is shown by the old Vestry Book the following twelve nominees met at the house of Mr. Thomas Gillam and qualified: The Honorable Henderson Walker, Esq., Col. Thomas Pollock, William Duckenfield, Esq., Mr. Nicholas Crisp, Mr. Edward Smithwick, Mr. John Blount, Mr. James Long, Mr. Nathanael Chevin, Mr. William Banbury, Col. William Wilkinson, Capt. Thomas Lenten, Capt. Thomas Blount, of whom Col. William Wilkinson and Capt. Thomas were elected Wardens for one year. "It being debated where a Church should be built, Mr. Edward Smithwick undertakes to give one acre of land upon his old plantation and to give a conveyance for the same." Which deed may be seen in our Court House, but everything else has disappeared. The location was half a mile or more from the present town of Edenton, near the Sound side. The Church was to be "25 feet long, posts in the ground." Upon inspection, the Vestry refused to accept it until certain improvements had been made: whitewash seems to have reconciled them, and thus we have the first church building in North Carolina, in 1702. It had no other floor than the earth, and its windows were not glazed, although order was taken for all this. Yet it seems never to have satisfied them for in 1708 we read "whereas it hath been taken into our mature consideration the many and great inconveniences which attend the chappell which is already built, both in respect of its ill situation, smallness and rough and unfit workmanship. We therefore to show our true zeal for the glory of God and propagating so good a work"—do order a church forty feet long, twenty-four feet wide, fourteen feet side walls. "Edward Mosely, Esq., and Capt. Thomas Lenten will undertake to see the same performed, they living convenient."

(To be Continued.)

If, as a professional man, you possess extraordinary talent that has enabled you to climb higher in your profession than others, that talent is of the Lord; if, as a business man, you have greater shrewdness and ability to accumulate wealth than others, that power is from the Lord; or if, as a laboring man, you have acquired a greater skill and have surpassed many in your handicraft, that is a gift from God, and in each case it should be duly appreciated, and out of an honest heart you should give more of your time, talent, and means than those who have been less favored; by so much as your wealth, skill, or talent is greater by that much is your responsibility greater than your neighbor's. You will have to face this fact some day. Why not do it now?—J. C. Stalcup, in Baptist Standard.

Religion in its true sense is the most joyous thing the human soul can know; and when real religion is realized, we will find that it will be an agent of peace, of joy, and of happiness, and never an agent of gloomy, long-faced sadness. It will then be attractive to all and repulsive to none.—Ralph Waldo Trine.

News of the Diocese

CONVOCATION OF NEW BERN.

The Rev. Ralph M. Harper, B. A. and B. D. assistant minister of St. Paul's, Boston, who was recently priested by Bishop Lawrence of Massachusetts, preached in St. Mary's, Kinston the third Sunday in July. Mr. Harper went out from Kinston and is very greatly beloved by his former townspeople.

Brought up in the Disciple Church where he served for awhile as lay preacher, his ordination to the ministry of this church is already bearing fruit. It is earnestly hoped that Mr. Harper may be induced to return to East Carolina at no distant date, where he is especially qualified to minister.

News comes to us from one of the Greenville Vestrymen, that the contract for their new Rectory has been let to cost $3,100.00, exclusive of plumbing, wiring and mantles. The total cost will be in the neighborhood of $3,500.00.

Major Henry Harding, Warden of St. Paul's, Greenville, who has been quite ill has improved wonderfully, and is now at Beaufort enjoying the delightful breezes and the delicious sea food for which the capital of Cartaret is noted.

The Rev. Jos W. Fulford who is to take charge of the Churches at Ayden, Winterville and St John's near Grifton, August the first, recently met with the faithful at Ayden, and completed his arrangements to move into residence the latter part of July. Mr. Fulford's acceptance of the work has already stimulated the various churches to do great things for God, and to expect great things from Him.

One of the most encouraging missions in the Convocation of New Bern is that of Farmville. While numbering only 17 communicants last fall, it now has 25. Every member seems roused to do his or her full part. Every phase of church work is being pushed. The Sunday School never more active and better attended. The services largely attended, and the hearty responses all evidence of more than a casual interest. Recently Bishop Strange visited the mission, and seeing the interest manifested on all sides, formed it into an organized mission with the following officers:

Dr. David Morrill—Warden.
Mr. E. L. Warren—Treasurer.
Mr. Richard Bynum—Secretary.

In future, Farmville will be connected with St. Paul's Greenville, thus forming an ideal field for an aggressive Rector.

The work of St. Paul's Church, Beaufort, under the Rev. F. N. Skinner, is steadily going forward. Within the past week or two the church has been wired for electric lights. With the attractive fixtures, and absence of chandeliers and lamps, the appearance of the church has been greatly improved. Just recently a new shingle roof was placed on the church.

While Beaufort has always been a favorite seaside resort, the present season has been the most successful in the history of the little White City. A large number of the visitors are Church people, and may be seen in St. Paul's as worshippers.

The fall meeting of the convocation of New Bern convenes in St. Paul's, Beaufort in October. Plans are now being perfected for an interesting meeting.

RESOLUTIONS OF RESPECT TO THE MEMORY OF DR. BLOUNT.

This, a called meeting of the Vestry of St. Peter's Parish receives the announcement of the death of its Senior Warden, Dr. William A. Blount, with profound sense of its irreparable loss.

Dr. Blount was born in this town about seventy-two years ago of a family whose lineage had been strong and conspicious in its social and public life from its very earliest history, and spent all of his many and useful years here, except those of his early manhood in preparation for his life work, and those soon following, in the hospitals of the soldiers, ministering to their sufferings, and he had become one of the strong towering landmarks of the community in its business, social and religious life. He was a man of strong mind, firm conviction, honest purpose, solid common sense, polished manners, forceful presence and attractive personality in its broad sense.

He had a controlling sense of justice, a high conception of personal and public duty, a sterling integrity of character and conduct, and a refined and cultured sense of duty to, and consideration for others.

He had been a member of this Vestry for 40 years, and one of its wardens for 37 years, and we believe from our personal observation of him in connection with the affairs of the Vestry and Parish that he never knew a higher sense of duty or pleasure of entertainment than their service, and that he never refused or neglected a single demand or call from either. In every field and every phase of the layman service of churchmanship, he measured always up to the highest standard and filled every requirement, and this Parish and Vestry sees its "strong column" broken by his taking off. His strong counsel and ever-ready assistance were invaluable to us and we deeply mourn his loss and share the grief and sorrowing of his family and companions of his home life, whom he has left to follow him; Therefore, we

RESOLVE: That the sense of loss to this Vestry and Parish by the death of Dr. Blount is by us clearly realized and deplored and our sympathy for his family is genuine and sincere; and further

That the above statements and resolution be spread upon the permanent records of the Vestry, and that a copy be respectfully communicated to the family.

W. B. Morton,
J. G. Bragaw,
T. H. Myers,
E. F. Willis,
J. F. Randolph,
D. W. Bell,
S. F. Alligood,
F. H. Bryan,
John G. Bragaw, Jr.,
John H. Bonner,
H. S. Ward.

Elizabeth City, N. C., July 11.

The work of Christ Church, under the faithful leadership of the rector, the Rev. Claudius F. Smith, progresses encouragingly and although the weather is hot, interest has not entirely ceased.

Under the competent direction of Mr. Sheppard W. Wells, the new organist, the choir of Christ Church is rendering the music beautifully. The chanting pleases the congregation and is rapidly improving. A new organ, a new organist and a new method of singing all coming together require time and labor for satisfactory results. Good church music is rare in small churches, because the conditions are not favorable, nevertheless the prospect is bright for this church.

A recent letter to the men of the church by Mr. Smith laid stress on lay work and the layman's obligations and privileges. Effort is making to develop lay workers by conducting mission Sunday schools in near-by rural communities. The Sunday school of St. Joseph's, Camden, is the school special attention is paid to.

A movement is also on foot to begin work among boys. The aim is to organize Boys' Clubs and support the choir in the church. In this way, the hope is to develop the man out of the boy, by using and entertaining and influencing the boy as such.

Christ Church Sunday school continues its sessions throughout the summer with fairly good attendance. New members are gradually coming to us and the school is in a healthy condition. Our substitute teachers deserve praise for their earnest work and care for the children.

Mr. Smith is now giving a series of thoroughly interesting talks on Genesis and the series will continue throughout this month.

The rector of Christ Church will leave August 1st. for Blowing Rock, where he will spend a month in a much needed rest and recreation.

S. PETER'S—WASHINGTON

At a meeting of the Vestry held at the close of Morning Prayer on Sunday, July 2nd, the Rector nominated as Senior Warden to fill the unexpired term of Dr. Blount, Mr. J. G. Bragaw, who has been Junior Warden since 1897. The nomination was duly confirmed by the Vestry, and Mr. T. Harvey Myers was unanimously elected Junior Warden to succeed Mr. Bragaw. At the regular meeting on the following Monday evening, Dr. John G. Blount was elected to the vacancy in the Vestry.

Organized in 1822, and therefore 89 years old, this Parish has had in that time but five Senior Wardens—Mr. Eli Hoyt, Mr. William E. de Mille, Mr. Edmund S. Hoyt, Dr. William A. Blount and Mr. Bragaw. There have been also but five Junior Wardens, namely: Mr. Jas. E. Hoyt, Mr. Jas. H. McCluer, Dr. W. A. Blount, Mr. J. G. Bragaw, and Mr. Myers. This fact is an indication of the character of service that has been rendered by these faithful officials.

"I heard the voice of Jesus say,
Come unto Me and rest."

BLOUNT—Entered into rest. At Washington, N. C., on June 15, 1911, in his 73rd year, William Augustus Blount, M. D., son of the late Thomas Harvey and Elizabeth Mutter Blount.

He died as he lived, full of faith and in the communion of the Catholic Church, and has left to his family the heritage of an honored name.

Grand him, O Lord, eternal peace, and may light perpetual shine upon him.

Father in Thy gracious keeping
Leave we now Thy servant sleeping.

BELHAVEN

On June 29th, St. Peter's day, our Parish Church was consecrated and set apart to the use of Almighty God under the name of St. James's Church, by Bishop Strange. Immediately following the consecration, Rev. E. L. Malone was advanced to the sacred order of Priests. Rev. Nathaniel Harding preached the Ordination sermon, and it was one long to be remembered by the congregation.

Rev. C. D. Malone, Dr. R. B. Drane, Rev. Joseph Fulford and Rev. Nathaniel Harding assisted in both services, which were beautiful, impressive and instructive.

Mr. Malone has been with us in the Parish for more than a year, this Parish being his first charge after leaving the Theological Seminary of Virginia, and his faithful work and untiring zeal have been great factors in building up our church.

WOMAN'S DEPARTMENT

ALL SAINTS' CHAPEL NEW BERN, N. C.

On Feb. 8th, 1911, the Woman's Auxiliary of "All Saints Chapel, a Mission of Christ Church, was organized Miss Rosa Dail being elected President, Mrs. R. J. Disosway, Secretary.

The dues were made five cents (.05) per month. That we might better carry on the work, we decided to meet weekly.

After due consideration, we decided to work for the mountain people of Western North Carolina and to clothe a child at Thompson Orphanage. Within one month our branch had grown from a membership of eleven to one of twenty-three (23). The membership is now twenty-six (26).

Our endeavor is to enthuse each member with the missionary spirit—trying to impress upon all that success depends not on the few—but upon our united effort.

Our Auxiliary is composed largely of poor people who would love to give generously but our limited means will not permit of this so we had to devise some means of raising money that we might contribute to each of the several objects to which we were asked to contribute.

This is the plan which we adopted. Some members were to bring sugar, others lard, flour and yet others, butter and eggs. One member volunteered to make of these ingredients, doughnuts and cakes. These were sold by two members of the Junior Auxiliary. Within ten days we had raised twelve dollars.

Thus through our united effort we had accomplished something to forward the extension of God's work.

While we feel very much encouraged with the results of our work. We feel the great necessity of praying for missions—and while we think that our means alone will accomplish but little, we are sure that faith, prayers and work combined ,will accomplish great things. Back of the Chapel is the old parochial school house, this we use as our Parish House.

We have a sewing machine on which we sew after each meeting if possible.

We have provided the. wardrobe for two children whom we have placed in the Thompson Orphanage. We are now sewing for the Mountain children. We teach our women to knit, crochet and embroider. All seem anxious to learn and take a great interest in their work. We have a little red bag that we pass around in our meetings in which every one is asked to put their little mite. This money is used at home.

The first money taken out, furnished milk for a sick man for nine days.

We have one United Offering box for the Auxiliary. This box is taken to every meeting. Each member puts in as they are able.

The sale of doughnuts has not stopped and the money derived from their sale is put in this United offering box

One of our members knits hammocks of twine. She has sold three at one dollar and fifty cents each. One-third of which goes into our treasury.

We will be glad to have order. Thus in one way and another each of us is doing what she can.

We devote twenty minutes at each meeting, to the study of one of the Gospels. We are now studying St. Matthew's Gospel. It was suggested in our last meeting, that at every meeting different members read some article from The Spirit of Missions.

MRS. R. J. DISOSWAY, Sec.

REPORT OF THE COMMITTEE OF THE WOMAN'S AUXILIARY ON APPORTIONMENT

Upon communicating with the Diocesan Committee on Apportionment, we find that they have decided not to apportion the amount apportioned to the Diocese among the parishes—the amount $2,600, being considerably less than that contributed by the parishes and Sunday schools, $3,600, last year.

The policy adopted by the Committee will be to draw attention to the amounts contributed last year from these two sources, urging that, if possible, each increase its contributions, and leaving the Woman's Auxiliary free to take such steps as it deems wise to accomplish the same results.

Mrs. N. N. Davis,
Mrs. Joshua James,
Mrs. Wm. E. Cox,
Committee.

Regarding the change in our Apportionment, Miss Emery says: "It means an appeal to the Auxiliary for increased effort, stimulated by a sense of the greater responsibility and closer co-operation with the plans of the Board of Missions."

The Board of Missions will remember that heretofore they have decided it to be best that their appropriations be apportioned separately to the Dioceses, and to their two Auxiliaries composed of the Woman's with the Juniors, and the Sunday schools.

For nine years, with a steadily increasing loyalty and effort, the Woman's Auxiliary and its Junior Department have worked to carry out this plan, but now that it is thought best to make a change, such a change is not adverse to the judgment and inclination of the Auxiliary.

It stands ready now, as heretofore, to welcome change, hoping earnestly that change shall mean growth to greater and better things, more weight of responsibility, more ways in which to serve.

Another important Auxiliary item.

It would add to the influence of the Woman's Auxiliary if the Board might reassert it to be, not a separate society of the women of the Church to do a stated bit of work, but rather a helper to itself in all its plans, being a personal influence in behalf of all advance action the Board may undertake, with every society and individual whom it may reach.

In the Educational Department, for instance, the study classes are largely formed of women studying under women, and the active members of the Woman's Auxiliary and its Junior Department for years to come are likely largely to furnish the material for such classes.

Missionary study is becoming a vital part of the life of the Auxiliary, and so in another direction the work of the Board and the Auxiliary are uniting.

We feel that the Woman's Auxiliary is no longer auxiliary merely as a help in raising money, but that as each new development opens before the Board the Auxiliary in that development may have its place to help.

JULIA C. EMERY.

TO THE JUNIORS

Miss Lindley's letter has just been received. A copy of it has been mailed to every Junior Secretary in the Convocation, but as none of the Branches meet during the Summer months, and all of the members should read it now, we are sending it to them through the Mission Herald:

Dear Juniors:

Here is the end of another year's work and it ought to have been a very good one, for we began the working months with the meetings in Cincinnati at the time of the General Convention. The Junior leaders who were at those meetings went back hopeful, feeling that there was much to be happy over in the outlook of the Junior work; but while the Junior leaders are responsible for much, there is much that depends on the members. It is your society, girls and boys and young women, and if we want a Junior Auxiliary worth while, we have to look to each and every one of you to make it so. So my letter this Spring is written to every member, and I want to ask you a few questions. If you care to write to me yourself, I shall be glad to hear from you and will try to answer your letter at once, but if you do not want to write me, will you at least answer these questions in your own mind?

1. What do you do to make your parish branch a very good branch?
2. What do you do to get more children and young people to belong to the Junior Auxiliary?
3. Will you try to remember to pray for the Kingdom all through this Summer, even when there are no regular Auxiliary meetings?

If we all work out good answers to these questions I am sure the Junior Auxiliary is going to grow bigger and bigger and better and better. Let us see if this is not true.

Yours affectionately,
GRACE LINDLEY.

Church Missions House,
Fourth Avenue and Twenty-second Street, New York.

CONVOCATION OF NEW BERN

Will the branches of this convocation which continue their work through the Summer months drop me a postal to that effect?

For the Summer—Read one Missionary book—such may be borrowed from the library at the Church Mission house.

Juniors did you remember the request made at our last Council by Mrs. James, Treasurer of United Offering? That we make a special birthday gift on Whit Sunday, the birthday of the Church, for the United Offering. Let our branches follow the example of the Washington Juniors and have a special service along with the special gift. This to be done annually.

The apportionment of the different branches of the Auxiliary will be fixed at as early a date as possible, at which time each branch will be advised as to what is asked of them for the year.

WOMAN'S AUXILIARY ANNUAL REPORT, 1910-1911

CONVOCATION OF EDENTON:

Woman's Auxiliary, No. members 313.		
Given	$ 691.36	
Box value—Domestic	228.80	
Box value—Parochial	33.20—	$ 953.36
Junior Department. No. members 136.		
Given	$ 206.64	
Box value—Domestic	67.15—	$ 273.79
Junior Guild. No. members 26.		
Given	$ 76.66—	$ 76.66
Babies' Branch.		
Given	$ 63.57—	$ 63.57
Parochial Society. No. members 338.		
Given	$ 1,800.27—	$ 1,800.27
Daughters of the King. No. members 18.		
Given	$ 42.29—	$ 42.29
Total		$ 3,209.94

CONVOCATION OF NEW BERN:

Woman's Auxiliary. No. members 185.		
Given	$ 439.93	
Box value—Domestic	110.34	
Box value—Parachial	1.25—	$ 551.52
Junior Department. No. members 96.		
Given	$ 101.75	
Given—Parochial	30.12	
Box value—Domestic	87.90—	$ 219.77
Babies' Branch.		
Given	$ 15.31—	$ 15.31
Parochial Society. No. members 228.		
Given	$ 1,650.37—	$ 1,650.37
Girls' Friendly Society. No. members 63.		
Given	$ 74.05	
Given—Missions	20.00	
Box value	20.60—	$ 114.65
Total		$ 2,551.62

CONVOCATION OF WILMINGTON:

Woman's Auxiliary. No. members 234.		
Given	$ 1,928.43	
Given—Parochial	109.05	
Box value—Domestic	40.00—	$ 2,077.48
Junior Department. No. members 96.		
Given	$ 295.51	
Box value—Domestic	40.00—	$ 335.51
Babies' Branch.		
Given	$ 46.90—	$ 46.90
Parochial Society. No. members 105.		
Given	$ 1,226.32—	$ 1,226.23
Girls' Friendly Society. No. members 92.		
Given	$ 97.73	
Box value	6.10—	$ 103.83
Total		$ 3,789.95

SUMMARY.

Convocation of Edenton	$ 3,209.94
Convocation of New Bern	2,551.62
Convocation of Wilmington	3,789 95
Total	$ 9,551.51

"Prayer," says St. Teresa, "is nothing else than intimate friendship, a frequent, affectionate, heart-to-heart intercourse with Him by Whom we know ourselves to be loved."

SOUTHERN EDUCATIONAL MISSIONARY INSTITUTE

The Summer Conference conducted at the Normal and Collegiate Institute, Asheville, was well attended.

The Mission Study Classes occupied the first periods of each forenoon during the Conference.

Some of the subjects and teachers were as follows:

The Gospel of St. Mathew, Miss Grace Lindley; The Upward Path, Miss Hoskins; South America, Miss Spaldings; The Frontier, Miss Lambkin; The Decisive Hour, Dr. Charles A. Logan of Japan.

Following these studies were sessions on Graded Missionary Instruction for the Sunday school.

At 12 o'clock the Conference assembled in the chapel for the daily prayer service.

At 7 o'clock every evening vesper services were held. The services were marked by good addresses.

Among the speakers were those who had seen years of service in the Mission Field.

The Junior Auxiliary Chapel of the Cross Aurora was organized Dec. 12th 1908 by Mrs. H. M. Bonner with ten members. The officers being elected from its own membership.

We decided to have an initiation fee of ten cents and elected to make the dues five cents per month. We decided also that if there were any who could not pay the dues that they should be members any way. Our membership has doubled in the last three years and is doing good work under our faithful directress, Mrs. C. G. Midyette.

Since we began work, we have made five quilts, four of which we have sold at one dollar each.

We have bought ginghams for six aprons which were made by the Woman's Auxiliary and sent to Thompson's Orphanage. We pay 25c per month toward the sewing teachers' salary at the Orphanage. We have, also, sent several small boxes to the Orphanage. We have read "The Overcoming of The Dragon" in our meetings.

We have had a few social meetings which were enjoyed by all.

The last thing we have done is to purchase a doll. We have made her quite a nice outfit. She is now for sale. Who will buy?

Our annual report shows that we have given about eight dollars each year.

MILDRED FEREBEE,
EMMA T. HOOKER, Sec.

St. George's, Hyde County, Woman's Auxiliary and Parochial Society, was organized with nine members about one year ago. They have built and partly furnished a vestry room, made new Altar Cloths in white, violet and green. They are now busy on a box for the Orphanage making quilts and wholesome canned fruits, which will be most welcome. The membership now is twenty-two, the meetings are well attended and made very interesting and helpful by Bible readings and prayers. At the close of the business some simple refreshments are often served. The women are all earnest workers and few organizations can show a better record.

GENERAL ITEMS

SEWANEE LETTER

Assuring word comes from the Vice-Chancellor's office that the 1911 Commencement at Sewanee was one of the best attended for several years. The Rt. Rev. Francis Key Brooke, Bishop of Oklahoma, preached the Commencement sermon, and the Rt. Rev. Alexander Mackey-Smith, Bishop of Penn., delivered the Baccalaurate Address.

The Endowment Commission is working night and day. Their efforts have been rewarded with moderately gratifying success in some localities, and in others they are still working—and hoping. The Dioceses of Atlanta, Mississippi, South Carolina, Georgia, and Tennessee have adopted the "Nelson Plan" for the support of the University and it is expected that others will follow suit. The unanimous adoption of this plan by all the Dioceses associated with the University will protect the institution from any serious financial embarrassment in the future.

The Rev. Arthur Gray, who resigned as Chaplain of the University to become chairman of the Endowment Commission, will leave his work on the Commission next month and undertake the labors of the educational secretaryship of the Board of Missions. His successor has not yet been appointed.

When Mr. Gray resigned the office of Chaplain the Executive Committee appointed Rev. Stuart L. Tyson, M. A. (Oxon) to succeed him. Mr. Tyson took up his work as Chaplain with an enthusiastic application that stirred the Mountain from end to end. Since he has taken active charge many striking improvements have been made in beautifying the Chapel and grounds. Mr. Tyson was loyally supported in his efforts by many who realized the importance of his work, but chief credit is undoubtedly due to him. As Chaplain he has won universal love and admiration from all in Sewanee.

As has been the custom in Sewanee for some time, Easter Week was a season of festivities enjoyed by all on hand, but principally by the students. There were many visitors and various entertainments were given by delightful hosts. The week has become one of the brightest spots in Sewanee's social life and this year it was more generally enjoyed than ever before.

The Rev. C. K. Benedict is proving his efficiency as Dean of the Theological Department and confirming the wisdom of his selection. After his acceptance he spent several weeks visiting the various Theological Seminaries of the country and he has returned here with accurate knowledge of what is wanted and how to get it.

The Sewanee Military Academy under the Head-mastership of Rev. Jos. H. Spearing is enjoying one of the best years in its history. The student enrollment is large and the work promising. Valuable additions to the faculty have been made since the opening of the year. Major Burke has taken up a business course that is well attended. He has also organized a band and orchestra both of which have attracted much attention and favorable criticism. The government has appointed Major Benton U. S. A. to be Commandant so the military organization of the Academy is being completed. On next year's faculty will be Mr. Henry Gass, B. A. (Oxon) who was a Rhodes scholar from Sewanee in 1907.

The work of re-building the Hodgson Memorial Infirmary, which burned to the ground last February, will be begun in about a month; and the erection of the new science hall that Mr. Carnegie has provided for, will be undertaken soon after.

Owing to illness, Dr. William Bishop has been compelled to give up his classes in the Academic Department and they have been taken over by Dr. W. L. Bevan, associate editor of the Churchman.

Sewanee entertained the Lord Bishop of Salisbury last November and heard him in two valuable addresses. The Lord Bishop seemed to enjoy his visit here very much.

Prospects for the University Extension Summer School are better than ever before. Many distinguished lectures and teachers will attend as well as many who will come to listen and learn.

The chief attraction of the 1911 summer at Sewanee will be the DuBose Reunion. The many pupils of Sewanee's famous Dr. DuBose will gather here to meet each other again and to see and hear their old and greatly loved teacher. This Reunion will be in the first part of August.

Dr. Cameron Piggot who had been connected with Sewanee for twenty-five years as Professor of Chemistry and for five years as Dean of the Academic Department, died here on April 30. His services to the University have a value not expressible in words.

AMONG THE MOUNTAINS OF CHINA

Our missionary at Ichang, who has recently made a most interesting trip up the gorges of the Yangtse River among the mountains of China, says: "Many people are under the impression that China is a flat country, but in reality the larger part of it is mountainous. The plain is the most populous and the most accessible, but in the far west, and in many other parts of the country, there are great stretches of mountains. One such region is that which divides Hupeh from Szechuan. The best known part of it is the Yangtze Gorges, but it extends hundreds of miles north and south. The Church ought to have work through all this country—a region considerably larger than the three southern New England States. No other Christian body except the Romanist is doing anything, and there are many openings. We need a strong centre at Szenan with a full staff of foreign workers, and especially a hospital. There is no hospital nearer than Ichang and the need is pressing."

CLUB RATES FOR THE MISSION HERALD AND THE CAROLINA CHURCHMAN

The subscription price of the Mission Herald is fifty cents a year. The subscription price of The Carolina Churchman (now published at Charlotte as the organ of the Diocese of North Carolina) is $1.00 a year. By special arrangement both papers will be sent at the club rate of $1.20 a year for the two. Make remittance either to Rev. W. E. Cox, Wilmington, or to Rev. F. M. Osborne, Charlotte.

A MISSIONARY SAW MILL

Perhaps there are many of our church people who do not know that they own a sawmill. Such however is the case. Through their contributions to the missionary work which they have entrusted to the Board they have become partners in the world-wide enterprise of missions, and among other things they are possessed of a missionary sawmill situated at Fidelesan, among the Igorots of the Philipine Islands. The machinery had to be taken from the United States to Manila; then by steamer two days up the coast; then carried for four days on the backs of men over two ranges of mountains. There it now stands, 5,000 feet above the sea, doing a notable and useful work and providing better habitations for the people and buildings for the mission. The Rev. John A. Staunton, Jr., says concerning it: "It is cutting the best lumber that can be produced outside of the city of Manila. It has been a valuable asset, not only to the mission but to the province, for the Insular Government has determined to buy from our mission sawmill the lumber for the construction of the buildings to be erected at its new capital in the Mountain Province of Bontoc."

There is a charity which consists in withholding words, in keeping back harsh judgment, in abstaining from speech, if to speak is to condemn. Such charity hears the tale of slander, but does not repeat it; listens in silence, but forbears comment; then locks the unpleasant secret up in the very depths of the heart.—Selected.

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Individual Attention, Unremitting Care,
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Lv. Wilmington, A. C. L.	* 7:00 p. m.	
Ar. Goldsboro, A. C. L.	10:05 p. m.	
Ar. Wilson, A. C. L.	11:00 p. m.	
Lv. Wilmington, A.C.L	†5:50am.	*3:25pm
Ar. New Bern, A.C.L.	9:15am.	6:50pm
Lv. Goldsboro, N.S.R.R.	*7:15am	*10:15pm
Lv. New Bern, N.S.R.R.	9:30am	12:30am
Lv. Wilson N.S.R.R.	*8:20am	*11:30pm
Lv. Wash'gton, N.S.R.R.	10:50am	2:20am
Ar. Norfolk, N.S.R.R.	3:35pm	8:00am

SOUTH BOUND

Lv. Norfolk, N.S.R.R.	9:00 p. m.
Ar. Goldsboro, N.S.R.R.	6:20 a. m.
Ar. Wilson, N.S.R.R.	5:05 a. m.
Ar. Wilmington	9:45 a. m.

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25c Soiesette for	15c
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Quantities of New Spring Woolen Dress Goods, the regular 75c grades, for	50c
Black and White Stripe Suitings, worth 40c for	25c
20c grades of Cotton "REP"	15c
Best grades of new figured Swiss in the latest colors and designs	12 and 15c

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Floor Oil Cloth, yard wide	22, 28 and 35c
Linoleum	$1.35, $1.60 and $1.85
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Beautiful Rugs	25, 50, 75, $1.00 and $1.75
The usual grade of $35.00 Art Squares	$22.50
Window Shades and Fixtures	8c

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WEEKS
COLLECTION

VOL. XXV NO. 11

The Mission Herald

1817
1584
1587
1883

"Let·him·that·heareth·say·come" Rev. 22:17

Where the Fight is Strong

"It is great to be out where the fight is strong,
To be where the heaviest troops belong
And to fight there for man and God!
Oh, it seams the face and it tires the brain,
It strains the arm till one's friend is pain,
In the fight for man and God,
But it's great to be out where the fight is strong
To be where the heaviest troops belong,
And to fight there for man and God."

—Moltbie D. Babcock

November 1911

Published·by·the·Diocese·of·East·Carolina·at·Wilmington·N·C

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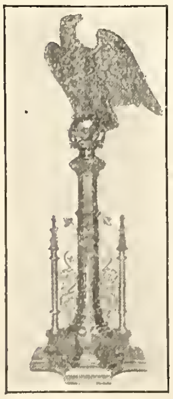

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THE MISSION HERALD

Vol. XXV WILMINGTON, NORTH CAROLINA, NOVEMBER, 1911 No. 11

CALENDAR FOR NOVEMBER

1.—All Saints Day. (White.)
5.—Twenty-first Sunday after Trinity. (Green.)
12.—Twenty-second Sunday after Trinity. (Green.)
19.—Twenty-third Sunday after Trinity. (Green.)
26.—Sunday next before Advent. (Green.)
30.—St. Andrew, Apostle. (Red.)

THE BISHOP'S LETTER.

My Dear Friends:—

I left Lawrenceville Saturday, September the 30th, for my Fall visitations, taking the railroad for Ayden, which I reached that night.

I held service Sunday morning and night, assisted by Mr. Fulford. In the afternoon we drove over to Winterville, four miles away, where I preached and confirmed three persons. The next morning Mr. Fulford drove me down to St. John's, nine miles, where we held service. We took dinner with Dr. and Mrs. Whitfield, and in the afternoon drove to Mrs. Worthington's. We had service and I preached in the Methodist Church, at Grifton, at night. I took Mr. Fulford from Zion and sent him here August the 1st to take charge of Ayden, Winterville, St. John's and Grifton. He is already taking hold of his field and doing good work, winning the respect and affection of his people.

The next day I went to Wilmington, where I remained until Tuesday morning, when I took the train for Gatesville, arriving there in a storm about 5 o'clock in the afternoon. Mr. Noe and I conducted divine service morning and night. At night I confirmed two persons. The next morning I went to Lewiston. As I had changed my appointment for Sunbury on account of the coming Mission there of Mr. Matthews, I had a day and night quietly enjoying Mrs. Urquhart's charming hospitality. Tuesday night I confirmed one and the next morning administered the Holy Communion.

Wednesday I went on to Roxobel and that night preached and confirmed two. The next day I went on to Murfreesboro, where I read Evening Prayer and preached that night, and the next morning administered the Holy Communion and confirmed one.

Friday afternoon I took the boat for Winton, enjoying the quiet run of an hour and a half on the Meherrin river. That night Mr. Noe read the Evening Prayer and I preached. Saturday morning we had a short service for the Sunday School children and I preached them a sermon, after which we celebrated the Holy Communion. That night I went to Windsor and was the guest until Monday morning of my old friend and college classmate, Judge Winston. As there were no confirmations, I sent Mr. Noe on to Sunbury for his regular service and took myself the morning and evening services at Windsor. Rev. Walter Raleigh Noe took charge of this field—Windsor, Gatesville, Winton, Murfreesboro and Sunbury—May first. He is doing well and endearing himself to his people.

Monday I went to Hamilton, where I met Mr. Bethea, just out from an attack of malarial fever, which had prevented his meeting me the week before at Lewiston and Roxobel. We had Evening Prayer together at night, and I preached and confirmed one. The next morning we administered the Holy Communion and I preached at half past nine in order that I might catch the train at Hassel. I stopped at Washington for dinner with Mr. Harding, and then went on to New Bern for the meeting of the Executive Missionary Committee, which had been called for that place and date. I held a special confirmation service for Mr. Huske, at which I confirmed four persons. We had quite an interesting meeting, discussing the mission work of the Diocese. Wednesday I went to Chocowinity and straight to the church from the train. Mr. Malone and I had the full services. I preached and confirmed two. In the afternoon we took the train for Edward, where Mr. Crosby met me, and where we had service, at which I confirmed three persons. The next morning Mr. Crosby and I drove to Aurora. We arrived a little after nine, and at eleven we began the beautiful service of Ordination of a Priest. Mr. Harding preached the sermon and presented Mr. Crosby, and Dr. Drane Mr. Huske and Mr. Malone took part in the service. That night we had Evening Prayer in the Chapel of the Cross, at which I preached and confirmed one. The next morning Mr. Crosby and I drove to Bonnerton, where we had Morning Prayer, sermon, the Holy Communion and Confirmation. That afternoon we drove back to Aurora, and at night held service in our colored church. Mr. Crosby has been doing good work in his most promising field for nearly two years, and he has well purchased to himself a good degree. He has one of the most encouraging works in the Diocese; he is managing it well, and we all hope he will continue to direct it for many years to come.

Faithfully yours,
ROBERT STRANGE.

THE BISHOP'S APPOINTMENTS

Nov.	1—P. M.	Roper
“	2—A. M.	Roper
“	2—P. M. (Colored Mission)	Roper
“	3—P. M.	Hertford
“	4—A. M.	Hertford
“	5—A. M. & P. M. (Christ Ch.)	Elizabeth City
“	5—Afternoon	Weeksville
“	6—Afternoon	Camden
“	6—P. M. (St. Augustine)	Elizabeth City
“	7-12—A. M. (Mission)	Shiloh
“	14-16—Missionary Conference	Knoxville
“	20—P. M. (St. Mary's)	Belhaven
“	21—P. M.	Sladesville
“	22—P. M.	Fairfield
“	23—A. M.	Fairfield
“	23—P. M.	St. George's
“	24—A. M.	St. George's
“	24—P. M.	Swan Quarter
“	26—A. M. & P. M. (St. James')	Belhaven
“	26—Afternoon (St. Mary's)	Belhaven
“	27—P. M.	Yeatesville
“	28—A. M.	Yeatesville
“	28—P. M.	Bath
“	29—A. M.	Bath
“	29—P. M.	Zion
“	30—A. M.	Zion
“	30—P. M.	Hankins School House
Dec.	1—A. M.	Brotherhood Hall
“	1—P. M.	Vanceboro
“	2—A. M.	Vanceboro
“	3—A. M. & P. M. (St. Peter's)	Washington
“	3—Afternoon (St. Paul's)	Washington
“	4—P. M. (St. John's)	Edenton
“	5—P. M. (St. Paul's)	Edenton
“	6—P. M. (St. Paul's)	Edenton
“	7—P. M.	Avoca
“	10—A. M. & P. M. (St. Paul's)	Greenville
“	10—Afternoon (Colored Mission)	Greenville
“	11—P. M.	Williamston
“	12—P. M.	Williamston
“	17—A. M. & P. M. (St. Stephen's)	Goldsboro
“	17—Afternoon (Colored Mission)	Goldsboro

In September the New York Times celebrated its sixtieth anniversary. Only four periodicals in New York are older. One of these is our own missionary magazine, The Spirit of Missions, whose age exceeds that of the Times by sixteen years.

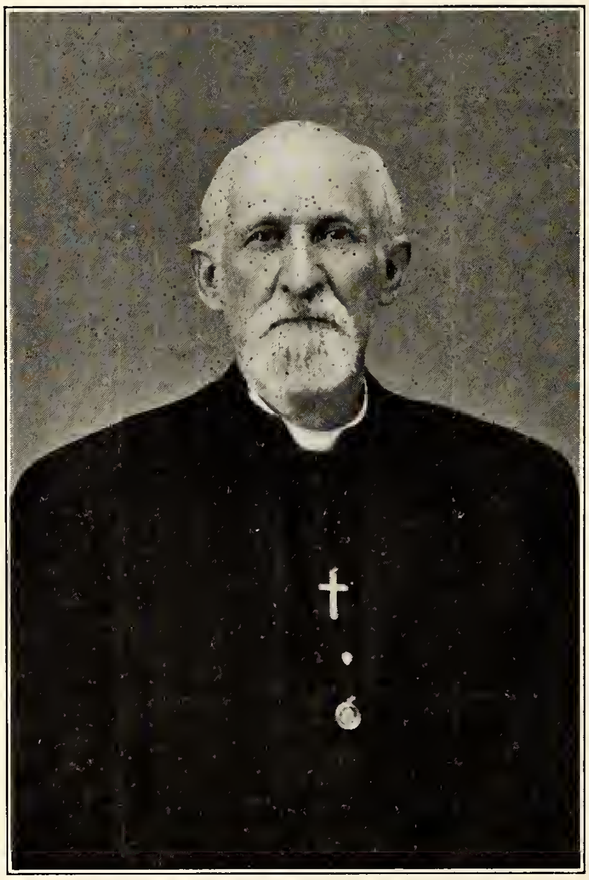
For the Mission Herald.)

THE REV. LUTHER EBORN.

The Rev. Luther Eborn, son of Riley Eborn and Nancy, his wife, was born near Zion Church, Beaufort County, N. C., on the 22nd of March, 1837. He died at St. David's Rectory, Washington County, N. C., Saturday July 15th, 1911, in the seventy-fifth year of his age.

His whole life work was given to his State and fifty years of it in the sacred ministry.

Mr. Eborn was one of those earnest, high-minded young men who appreciated the finer opportunities offered them by that saintly devotee of Christian Education, the Rev. Dr. Nicholas Collin Hughes, at Chocowinity and at Pittsboro, N. C. He could not have found a teacher and trainer better qualified to strengthen and develop, by the atmosphere of personality, as well as by precept and example, that Christian gentleness and purity which all who knew them invariably associated with these two men of God. "Pastor seemed the fit title for them, associated as this word is with the character of the Good Shepherd," and illustrated for us as it was by these, His under-Shepherds.



REV. LUTHER EBORN.

Mr. Eborn attended, but did not graduate from, Trinity College. He entered Trinity as a Freshman in January, 1860, as a member of the class of 1863. He completed that term's work of his Freshman year and was there only one of the three terms of his Sophmore year. In other words, he attended Trinity only two terms.

In 1861, Saturday, 13th of July, at Morganton, N. C., he was ordained Deacon by Bishop Atkinson, being presented by Dr. Hughes; and in this order he served as missionary in Beufort County until 1869, when, in Christ Church, Raleigh, on the 23rd of May, he was ordained priest by Bishop Atkinson. About this time he went to the General Theological Seminary, in New York City, and made a special study of church music, enabling him often to serve as organist in his mission services, for years he helped out his small salary by teaching, including music. . In 1870 he married Miss Laura Smith, of Hyde County. She a grown son, and two daughters survive him.

He continued to serve his Beaufort County Mission field as rector of St. James'.

In July, 1871, Mr. Eborn became rector of St. David's, adding St. Luke's in 1873.

In 1877 and 1878 he was rector of Emanuel Church, Warrenton, N. C., and Chapel of the Good Shepherd, Ridgway.

Then, for a couple of years, of St. Thomas', Bath, and St. James' and Zion, Beaufort County, until in 1882 he returned to St. David's, Scuppernong, and its wide field, eventually serving Plymouth, Roper, Belhaven and Columbia. In all this field he was a diligent house-to-house visitor, and attentive to the children; willing to spend and to be spent for Christ and His Church.

A layman who was intimately acquainted with him, a man of wide observation, has borne this testimony to his deceased rector and pastor: "Mr. Eborn was for several terms Superintendent of Public Instruction in Washington County, and it is largely, if not entirely due to his faithful administration of the office that this county was able to keep abreast of the best of the eastern counties in public education. * * * * Strong to labor in the Master's Cause, whom he loved with the trusting faith of a child, patient to endure privations and downright hardships in the faithful performance of his duties, he never faltered in the presence of the greater difficulties. Through storm or sunshine he went forward, never doubting. He gave his long life to the service of Christ and the people committed to his care."

Mr. Eborn was buried at St. David's Church, on Sunday, 16th of July, by the Rev. Messrs. E. L. Malone and R. B. Drane, and the conduct of the great throng of people from Creswell, Columbia, Belhaven, Plymouth, Roper and Norfolk attested the loving esteem in which he was held.

The Masonic ritual was conducted by Worshipful Master Thomas W. Blount, with an unusually large number of the members of the order.

His memory is a blessing to that community and to the Diocese.

He rests from his labors and his works do follow him.

September 25th, 1911.

The October number of Travel one of the missionary enterprises of the Russian Church says: Among our luxuries on the Trans-Siberian railway line are chapels which the attached to the principal expresses. Priests travel with these moving churches. The chapels are quite elaborate, paneled with beautiful woods, lavishly decorated, and overlaid with gold leaf. They are intended, not so much for the use of the faithful passengers abroad as for the people living near the stations which the train passes. At an appointed hour on Sundays, the train halts at the wayside platform and the peasants living in the neighborhood flock to the service."

At the meeting of the Board of Missions held September 26th, it was announced that anonymous laymen had contributed $10,000 to erect missionary residences in the foreign field. $5,000 of this will be used to build a missionary residence in Japan, and $5,000 in China.

THE DUBOSE REUNION AT THE UNIVERSITY OF THE SOUTH

An occasion of supremest interest to the Alumni of the University of the South and of greatest significance to the American Church in general was the DuBose Reunion, Conference and Symposia, under the auspices of the Sewanee Extension Session of the University of the South at Sewanee, Tenn., August 2-5, inclusive.

This gathering was planned and arranged for by a special committee consisting of the Rev. Mercer G. Johnston, of Texas; the Rt. Rev. Wm. A. Guerry, Bishop of South Carolina, and the Rev. Cleveland E. Benedict, D. D., present Dean of the Theological Department at Sewanee.

The idea of the Reunion was projected by Rev. Mr. Johnston and a call went out several months ago to all of the former students of the Rev. William Porcher DuBose, S. T. D., now Dean Emeritus of the Sewanee Theological Department, to gather at their Alma Mater and sit once more at the feet of their honored and beloved teacher and have him talk to them once more as he has done for thirty-six years, hear his charge to those whom he has taught and receive the maturest lessons from his life.

In response to the invitation fifty men participated in the Reunion—thirty of these being former students. The others were those who had come from a distance for the occasion and those of the Sewanee community who were specially invited to be present. They came from New York to California, and in every way the personnel of those who attended was representative not only sectionally but also in regard to age and type of churchmanship, for it may be truly said that Sewanee does not produce a stereotyped and partisan type of churchman.

Much to the joy of those alumni who had not seen Dr. DuBose for many years, he bore lightly the weight of his three-score and fifteen years, his mental and spiritual vigor not abated but if anything more clear and vigorous. The expression of his thoughts is more lucid than ever before and his language, his own language, is still growing to suit the increasing grasp of the truth that is in Christ Jesus.

The center of the thought and discussion of the Reunion were five addresses by Dr. DuBose—four confidential talks to his students, and a sermon on Sunday, that day being the Feast of the Transfiguration. In accordance with the wish of those present, Dr. DuBose spoke in a personal and confidential way—as he said, he had always spoken from himself, but now he was to speak of himself. That the atmosphere of the occasion might be just what it ought for such a sacred revelation the general Sewanee public was not invited to be present, and only those who had been present or were specially invited attended the three "Confidential Talks." These were delivered in his old lecture room at St. Luke's Hall.

Then the great teacher opened the great vistas of his life. In his first talk he traced the history of his personal spiritual life from boyhood days in a Christian home, through the days of youthful indifference terminating in an experience of sudden conversion, on through the trying experiences of war and into the broader fields of greater maturity. He described this as the Evangelical period of his religious life. In his second talk he showed how the narrow indiviualism of his Evangelicalism merged in time into a catholic period with its inclusive ideals and broader ideals of corporate and social salvaton. The third 'talk" carried the class into what Dr. DuBose calls his liberal period of thought—a liberalism, however, that withstands the so-called liberalism of merely natural and scientific standards of a scientific day, but which holds the mind in suspense and keeps open its avenues to truth from both natural and spiritual sources lest we miss some part of truth which we have all eternity to learn, and which it may take all eternity to reveal. The sermon on Sunday made the day a true Feast of the Transfiguration and ended the series with its final charge and inspiring power.

On three of the afternoons during the week services were held in the Hodgson Memorial Chapel and some of the former students interpreted some of Dr. DuBose's lessons as they had learned them. The speakers at these services were the very Rev. J. Wilmer Gresham, (Dean of Grace Cathedral, San Francisco), and the Rev. R. Maynard Marshall.

At the evening service on the Feast of the Transfiguration, Dean Norris, of Memphis, intoned the service and Bishop Gailor preached.

A further atttempt to interpret Dr. DuBose was made by his students at the evening symposia, held in the University library and open to the general public. These consisted of addresses on vital topics of Church life and work by a selected leader, followed by voluntary speakers. The following programme was carried out:

Wednesday—Symposium, led by Rev. Mercer Johnston; "Sociology and Dr. DuBose."

Thursday—Symposium, led by Mr. Silas McBee, "Church Unity and Dr. DuBose."

Friday—Symposium, led by Bishop Guerry: "The Pulpit and Dr. DuBose."

The social feature of the Reunion found its best expression when Dr. DuBose on Saturday entertained his students at "Fairmount," the school of the Misses DuBose, the present home of "the Doctor." At two o'clock Dr. DuBose sat down to lunch with his guests. About five o'clock the other invited guests from Sewanee arrived and the girls of the Fairmount school presented a lovely little French play. It was at this time that a loving cup was presented to Dr. DuBose.

In addition to the high regard for Dr. DuBose expressed by this coming together of his old pupils, scores of those who were absent wrote letters appreciative of the occasion and their teacher. Fifty Bishops of the American Church wrote letters, including one from Presiding Bishop. Those from abroad who sent letters were Dr. Murray, of Cambridge; Bishop Montgomery, President of the S. P. G. of the English Church. A letter and cablegram both were received from Dr. Sanday, and a letter from Abbe Bremond, the French Priest who buried Fr. Tyrrell.

FRANCIS M. OSBORNE.

TTHE BROTHERHOOD OF ST. ANDREW IN CONVENTION AT BUFFALO

The twenty-sixth annual Convention of the Brotherhood of St. Andrew in the United States was held at Buffalo, October 18 to 22. Canadians joined unofficially and so made the gathering a continental convention. There were over seven hundred delegates—men and boys. Many who were not members of the Brotherhood came to the meetings and gained there inspiration for parish work.

The Convention did not open officially until Thursday morning, but on Wednesday the Juniors were entertained by the Buffalo boys at the Y. M. C. A., and given an opportunity to see as much of the city as could be included in a five-mile walk. That evening the Rt. Rev. James Fielding Sweeny, D. D., Bishop of Toronto, conducted the Quiet Hour in Trinity church. His subject was "A Man's Life," which he defined as "the period of efficient force." Life should be not getting but giving; not grasping but relinquishing; not of greed but of greatness; not of self-centredness but of self-sacrifice. Early on Thursday morning the men gathered again in Trinity church for Communion. Bishop Walker was celebrant, assisted by the Bishop of Fredericton, the Bishop of Toronto and the Rev. Cameron Davis, rector of Trinity. Bishop Sweeny gave a short devotional address.

The first meeting in the Convention Hall was also devotional and was conducted by the Rev. Charles A. Jessup, D. D., rector of the Church of the Ascension, Buffalo, who, in the absence of the Bishop of Los Angeles, spoke on "The Bible—How to Use It Devotionally." He gave three counsels; first, to use the Gospels especially for devotion; second, to mark what was read, and third, to expect each one to find a personal message in the words of Our Lord. Throughout the Convention the greatest insistence was laid on the necessity for Bible study, that should, as Dr. Jessup phrased it, "strengthen the personal tie between the man and his Master."

Then followed a business session and the election of these officers for the Convention: Chairman, Dr. William C. Sturgis, Grace church, Colorado Springs; Vice-chairman, A. G. Alexander, President of the Brotherhood in Canada; George E. Moreton, Honorary Secretary of the Brotherhood in New Zealand; John K. Walker, St. Paul's, Buffalo; Secretaries, Alexander F. Williamson,

(Continued on Page 12)

THE MISSION HERALD

ORGAN OF THE DIOCESE OF EAST CAROLINA

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EDITORIAL

THE LAYMEN AND THE CHURCH

I think that the prescription which is most often given to the layman who wants to take some interest in the Church is "to go to work and do something;" to to connect himself with some organization, to become a vestryman or an usher or a member of some committee. There is something wholesome in this, of course but something a great deal deeper than that, something a good deal more fundamental is needed. One of the things that is most needed is that our laymen should give a good deal more time to adequately informing themselves about the things of their religion; we need a far higher level of Christian intelligence in the life of the Church. We all know perfectly well that faith is not a matter of mere intellectual apprehension, it is infinitely more than that, it is the supreme intellectual delight and satisfaction, as well as the moral and spiritual delight and satisfaction. The man who does not use his mind in connection with his religion will have only a mindless religion. The religion of our Lord speaks to the heart and the soul of the simplest and humblest, but it is also true that it asks for the very best of a man's intellect and powers, and that our Lord says definitely, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind."

I cannot state too strongly the absuridy of the supposition that we can hold our place in the Church of God and live our life in it without the growth of knowledge and the renewal of mind and the refreshment of soul and spirit that can come only through a reasonable amount of the right kind of reading. Sermons cannot supply it; they are too infrequent and too brief. Neither can our magazines, newspapers or periodicals supply it. There is too often a great vacant space in the religious lives of far too many from the lack of anything like real, sufficient information about our religion. That is one of the things I admire about those people who are called "Christian Scientists"—at least they do read the literature of their faith. But if our Churchmen would only read one-half as faithfully the glorious spiritual literature that is theirs, there would be little to fear of many of them being led away into Christian Science or any other modern substitute for the religion of Christ. If we would only read and think more about the things of our religion there would be little to fear from that strange but popular notion that it makes little difference what a man believes so long as he lives a life of a fairly decent citizen.

And, also, I would like to be able to state in a way that would make a permanent impression upon the minds of all who are here to-night the utter hopelessness of our having any real part in spiritual affairs or of knowing anything about spiritual affairs unless there be something in the life that corresponds with what I mean by the phrase, "growth in prayer." I believe there are very many of our people who are actively associated with the Church to whom prayer does not mean at all what it ought to mean. In our private prayers we should have something to say to God personally and directly, the simple utterance in our own words of needs and desires that are personal to us and that we really feel, and unless there is that element, our private prayers are not likely to mean a great deal. And unless there is reality and genuiness in our private prayers our public prayers are not likely to mean what they ought to mean.

And again, if our laymen are to make their full and real contribution, I am certain that one of the things most needed is a fuller and more adequate conception of the deep spiritual meaning of the Church itself—the place that the Church holds and must of necessity hold in the religion of our Lord Jesus Christ—the religion of the Incarnation. Andlastly, there is something that I want to say about the essential mission and work of the Church. It is impossible to state too strongly the need of a great awakening to the social mission and the social duty of the Church. It is time for all of us who call ourselves Christians to come right out into the open as to the need for reform in our social and industrial institutions. But in order that we may be strong for and equal to this work, we must not forget that the very power of the Church to-day to do her social work in this world lies in the fact that she stands for much more than that. It is the mission of the Church first of all to speak to men of God, to bring them into relation with Him. And then the Church must stand for human service, for everything that brings God down from heaven into the lives and affairs of men. That is the very meaning of the religion of the Incarnation, God coming down into the lives of men to identify himself with them wholly. Inevitably the Church must always give its strength for better government, for honest business methods, for better living conditions for the poor, for the fight to stamp out tuberculosis, for more playgrounds and parks for the children in our cities; for all that helps toward the doing of our task here on earth, even as it is done in heaven. But in order that she may use her true power on men's lives, it must be her first business to bring men to their knees again before God, to help them to realize His personal relation with them, that they shall understand fully the privilege and the duty and the joy of worship.

(From an address by Rev. W. T. Manning, D. D., printed in the New York Churchman.)

NEWS OF THE DIOCESE

ANNIVERSARY SERVICE

At Christ Church, Elizabeth City, N. C., last Sunday morning, the fifth anniversary of the rectorship of the Rev. Claudius F. Smith was celebrated. A special sermon was delivered by the rector and an elaborate musical program by the talented vested choir was rendered. The attractive and historic edifice was filled almost to a seat by communicants and visitors. The services were most impressive and interesting.

The Rev. Claudius F. Smith came to Christ Church as rector five years ago from Washington, D. C. During these five years this old church has grown and prospered as never before and today is one of the most progressive parishes in the Diocese of East Carolina. Mr. Smith is a man of unusual ability and tact in handling a difficult situation and that he deserves the greatest credit for the present state of the parish no member of Christ Church will, or could, deny. He has worked faithfully and untiringly, although many men of smaller calibre would long ago have become discouraged. Mr. Smith is not only a fine worker in all lines, but he is one of the most eloquent and masterful preachers that has ever resided in Elizabeth City. He comes close to his people and is not only beloved by every member of Christ Church, but enjoys the esteem and confidence of people of all denominations in this city.

Without attempting to give a detailed account of the accomplishments during the past five years, under the leadership of this loyal and untiring divine, it might be mentioned that the rector's salary and all other assessments per capita have been more than doubled. The church building has been repaired and improved upon the exterior at considerable cost, as has also the rectory and grounds; a new pipe organ has been purchased and new choir stalls have been erected within the chancel, all of which cost much money and called for sacrifices and hard work not only upon the part of the rector, but upon many of the faithful members; a vested choir has displaced the old choir, which, although possessing some of the best voices in the city, did not have the organization and harmony that is to be noted in the present choir; many organizations have been effected that are invaluable assistance in the carrying on of the good work of the church.

Christ Church is prospering, and under the skilled and devoted guidance of Mr. Smith has a great future, and is destined to mean much for the religious life of this parish and Elizabeth City.

The Bishop of East Carolina will visit this parish shortly and it is expected that there will be an unusually large class presented for confirmation. Mr. Smith announced Sunday that he would be glad to have the names of all those who were contemplating this step, so that he could arrange to meet them in a body and discuss the question with them.

A Home Mission Society will be organized Saturday afternoon. This organization will attempt to increase and assist in the work that is now being done for the poor, the sick and otherwise afflicted of the parish and community. This work is most commendable and will beyond a doubt prove of great service and a blessing to those in need and distress. At the meeting Saturday afternoon a formal organization will be effected and officers elected.

Rev. Claudius F. Smith has spent part of the Summer out of the city, having been granted a leave of absence by the church during the month of August, when he enjoyed the mountain air of Blowing Rock. After he returned his family joined him at Nags Head, on the seashore. There he spent his time during the week days and came up to hold the regular services at Christ Church. His health has greatly improved and the beloved rector has apparently recovered his accustomed strength.

Mr. Smith is spending this week at Winterville, his old home, where he is conducting services, by request.

CONVOCATION OF NEWBERN

The Fall meeting of the Convocation of New Bern, held in St. Paul's Church, Beaufort, during the first week in October, while not quite so fully attended as was expected, was full of enthusiasm, and imparted its spirit to the parish and congregation, leaving an impress for good in renewed interest and vigor in the work for the Master.

The services were well attended, the congregations at night being especially large.

The sermons of the Dean and the other clergy were eloquent and inspiring. The addresses of the laymen were enthusiastic and practical, (we need these talks from laymen to laymen), while those by the women in their meetings of the Auxiliary in the Convocation were exceptionally fine and enthusiastic. Mrs. H. M. Bonner, President of the Auxiliary in this Convocation, presided with dignity and an earnestness that inspired the women for better things and to greater faithfulness. Particularly, we would mention the address of Mrs. Joshua T. James, of Wilmington, on the United Offering, of which she is Diocesan Treasurer, as one calculated to impress and convince every one of the great importance of this branch of woman's work and the inestimable privilege of participating in it. We felt it a privilege to listen to this speaker, whose heart is so full of love for the work, and whose great desire now is to have the privilege of presenting the Women's Triennial Offering of the Diocese of East Carolina in 1913 at the General Convention. Let us see to it that our parish does a good part laying hold of the oportunity to bear our share in the noble work of the women of the Church.

The members of the Convocation expressed themselves very cordially as enjoying the hospitality of the congregation. The rector and congregation were deeply gratified in having the privilege of entertaining such a body of Christian workers.

After the adjournment of the Convocation, the visitors were taken for a sail in Beaufort harbor, during which refreshments were served by the ladies.—"S" in "Lookout."

ST BARNABAS', MURFREESFORO.

The little congregation of St. Barnabas', Murfreesboro, has given a hearty welcome to Rev. W. R. Noe, who comes to us in the place of our faithful rector, Mr. Gibble, since the latter accepted a call to Burlington.

We are only a feeble band of women, but we hope to continue faithfully at work in our small way. New lights are much needed, and we are planning and hoping to have them in the near future.

The interior of the church has never been properly finished, but just as it is, "Out of debt and fit for service," we are very proud of it, and it was a most happy day for all of us when it was consecrated nearly two years ago.

The whole congregation constitutes 'The Woman's Auxiliary and Parochial Society"—perhaps the only place where this is true in the Diocese or State; not a man in the congregation who is a communicant of the Church—and but seven women, all told.

To the life-long faithfulness and undying love for the Church in the hearts of two of these women is due in large measure the existence of this little Mission of St. Barnabas. Two women who have been a benediction, and whose gentleness and charity will live on and on: to whose beautiful lives we here pay tribute while they are still with us to help and encourage us in each and every undertaking.

DEATH OF MR. T. W. BLOUNT

Mr. Thomas W. Blount, Senior Warden of St. Luke's Parish, Roper, was called to the Church Triumphant on the 4th day of October.

The funeral was conducted from St. Luke's Church by the Rev. E. Lucien Malone, priest-in-charge, assisted by the Rev. Dr. Drane, of Edenton, and the interment was made in Grace Church Cemetery, Plymouth.

The Diocese of East Carolina and the tSate of North manifold ways and who seemed never to tire in his devotion. His Parish he servd as Senior Warden, as Lay Reader, as Sunday School Superintendent; his county in numberless capacities; his Diocese in its councils; his State in its Legislature.

At the time of his death Mr. Blount was a member of the Executive Missionary Committee, as well as of several other committees appointed at the last Council.

It is hoped to give in the near future a more extended account of his useful life and varied activities.

IN MEMORIAM—MRS. MARTHA HOOTEN

Since it has pleased Almighty God, our Heavenly Father, in His wise providence, to call home the soul of one who has been for some years a valued helper in our Society, we, the women of the Ladies' Aid Society of St. Paul's Church, Beaufort, wish to express our sense of the great loss we have sustained.

Mrs. Hooten was a conscientious Christian, a zealous worker for the Church, a loyal friend, and a devoted and unselfish mother.

We mourn her loss, and sorrow with and for those from whom she has been taken, and we extend to them in their affliction our deep and sincere sympathy.

Resolved, That a copy of these resolutions be sent to the family, and that they be spread upon ths minutes of the Society, and also that a copy be sent to The Mission Herald and to "Lookout."

(Signed) MRS. N. W. TAYLOR,
MRS. ALONZO THOMAS,
MRS. J. C. DELAMAR.

(St. Paul's, Beaufort.)

MISSIONS AT FREMONT AND MT. OLIVE.

The Rev. J. H. Dickinson, rector of St. Stephen's, Goldsboro, is serving, in connection with his home parish, the missions at Fremont and Mount Olive. Both of these missions are as yet unorganized, but from reports Mr. Dickinson is meeting with much encouragement and great success. At Fremont the town people turn out in goodly numbers, and many who were not familiar with the Prayer Book, have learned to use it in the service. The services are held in the town hall on the first and third Sundays in every month.

At Mount Olive, where Mr. Dickinson goes the second and fourth Sunday nights, services are held in the opera house.

The first service at Mount Olive was held in July, and perhaps 400 persons were in attendance. To get to Fremont, which is 11 miles north of Goldsboro, and Mount Olive, which is 14 miles south of Goldsboro, Mr. Dickinson is driven in his Junior Warden's car, and is often accompanied by Mr. Royall.

IMPROVEMENTS AT ST. BARNABAS', SNOW HILL.

The faithful of St. Barnabas', Snow Hill, during the vacation of their rector in the month of August, installed electric fixtures in their already beautiful little church. This was indeed a happy surprise to their parson. To work for a church which frequently gives such pleasures is one of the joys of a clergyman's life, and goes far towards making an ideal pastorate.

St. Barnabas' has been presented a very handsome brass altar desk, in loving memory of Mrs. Annie Grimsley Neal, who was called to her eternal rest about a year ago.

WEDDING IN HOLY INNOCENTS, LENOIR COUNTY.

Married in Holy Innocents' Church, Lenoir County, October 11th, by the rector, the Rev. F. N. Skinner, James George Whitfield (Treasurer of the Parish, and Assistant Superintendent of the Sunday School), and Miss Bessie Lenore Elmore.

At a special visitation of the Bishop to Christ Church, New Bern, the evening of October the 17th, four adults were confirmed. From reports, this fine old parish is most active in good works.

The Rev. Claudius F. Smith, Dean of the Convocation of Edenton, held a mission in St. Luke's Church, Winterville, Pitt county, October 9th through 12th. Large congregations and much interest was manifested by the townspeople in general.

The church at Farmville has been presented with a very beautiful white marble font in loving memory of the first rector, the late Israel Harding, whose good work still praises him. This gift, in part, was from the Junior Auxiliary of the Convocation of New Bern. Within the past ten months the Mission at Farmville has added to its "requisites" a parish register, chancel books, altar cross, alms basins, communion service, font, vestibule mite chest, and book racks for all pews. Ere long it is hoped to move the said church to a more desirable location and to add a recess chancel. The number of communicants, while small, yet are indefatigable workers, and are an inspiration to their minister.

The Executive Missionary Committee of the Diocese held a very important meeting October 17th in New Bern, Bishop Strange presiding. The members present were Rev. Messrs. Huske and Griffith and Messrs. Lamb, Dunn and Cowper.

Although without a rector, the Vestry of St. Paul's Greenville, believes in doing things. A most beautiful and delightfully appointed rectory is being rapidly pushed to completion. When finished it will be one of the best, if not the best, in the Diocese. The Hon. F. M. Wooten, mayor of Greenville and Secretary of St. Paul's Vestry, is the leading spirit in this good work.

The Rev. Thomas P. Noe, of Wilmington, was by special request one of the speakers at the recent meeting of the Convocation of New Bern, which met in St. Paul's, Beaufort. Mr. Noe's subject was the "Sunday School." From Beaufort Mr. Noe went to St. Mary's, Kinston, where he also delivered a special address before the teachers and officers on the subject of the Sunday School Commission. While stopping over in New Bern, between trains, an informal meeting of the officers and teachers of the Sunday School of Christ Church were addressed on the same subject, with special reference to the cause and study of teachers' meetings.

BROTHERHOOD OF ST. ANDREW

September 1, 1911.

To the Editor:

In a few weeks a large number of young men will be leaving their homes to enter upon their first experiences in colleges and boarding schools. Parents of these young men realize only too well the temptations and dangers to which they will be subjected amid new surroundings, and with fewer restrictions than were placed upon them at home.

For a number of years the Brotherhood has carried on what is called its Follow-Up Department. Through it we have been able to insure continued Church attendance of many young men by advising the Brotherhood Chapter or the Rector of the nearest Parish, of their presence, and we have received many letters from parents and friends expressing their appreciation of this useful service rendered by the Brotherhood's central office.

If you know of some young man who is going to college or boarding school this fall, will you please write us and give us his name and if possible his college or school address. We will promptly communicate with the nearest Parish and ask that he be called upon and made to feel at home amid his new surroundings.

The Brotherhood itself has nothing to gain by this service save the knowledge of work faithfully done in holding our young men in the Church, and we implore Rectors and parents to co-operate with us that the'r boys in their new surroundings may be kept strong in their Christian lives.

Sincerely yours,
GEORGE H. RANDALL,
Associate Secretary.

88 Broad Street, Boston, Mass.

Woman's Department

WOMAN'S AUXILIARY AND PAROCHIAL SOCIETY.

President.

Mrs. Nathaniel Harding, Washington, N. C.

Vice-Presidents.

Convocation of Edenton—Mrs. James G. Staton, Williamston, N. C.

Convocation of Wilmington—Mrs. Nixon Davis, Wilmington, N. C.

Convocation of New Bern—Mrs. H. M. Bonner, New Bern, N. C.

Secretary.

Miss Sue Collier, Goldsboro, N. C.

Treasurer.

Mrs. George H. Roberts, New Bern, N. C.

Treasurer of United Offering.

Mrs. Josh T. James, Wilmington, N. C.

Secretary of Junior Department.

Mrs. F. R. Rose, Fayetteville, N. C.

Secretary of Babies' Branch.

Mrs. John Cranmer, Wilmington, N. C.

Recording Secretary.

Mrs. W. E. Cox, Wilmington, N. C.

PROGRAM FOR NOVEMBER

Prayer.
Roll Call.
Minutes.
Old Business.
New Business.
Readings: (1st) From Spirit of Missions. (2nd) From Mission Herald.
Readers appointed by President.

SUGGESTED TOPICS.

The Missionary Districts of the Church. How many? At home, 23; abroad, 9.

Reference: Spirit of Missions.

Which district interests your branch most? Why? 1st. A paper on climate, resources, boundaries of this district.

2nd. A paper on manners, customs and religion of its people.

Condition of the people of South America.

Reference: May, 1911, Spirit of Missions or the Work of Medical Missions in Foreign Lands.

Reference: Gloria Christi, by Dr. Jeffreys, Chapter 2.

MISS LINDLEY'S STUDY CLASS.

Wilmington had last month the pleasure and privilege of a visit from Miss Grace Lindley, Associate Secretary of the Woman's Auxiliary. This visit was made possible by the interested efforts of Mrs. James G. Staton, President of the Edenton Convocation.

Miss Lindley came to us for the purpose of demonstrating a comparatively new method of studying the Bible and Missions, a method in which great stress is laid upon the call for earnest study and discussion of the subject in hand, by the members of the class, with a leader directing them,—not merely the imparting of knowledge gained by a teacher, and absorbed by the listeners in a more or less degree, depending upon the attention given at the time.

The attendance was large during the few days allotted us,—including delegates from several nearby cities, and representatives from the Missionary Societies of other Churches. It was explained, during the course of the lessons, that in order to be as informal as possible, the regular classes should be small in number ,and that the studies taken up should be extended over several weeks, giving an opportunity for fuller study.

The subject selected for the occasion was the Gospel of St. Matthew, "The story of the King, and the establishment of His Kingdom," drawing out the note of missionary teaching throughout this Gospel, and showing Christ in His character of the First Great Missionary.

It would be impossible to convey by words the effect upon her hearers of Miss Lindley's own personality, always so full of the inspiration of her subject and the desire to help each one to a better understanding of all that it conveyed, yet at the same time so modestly avoiding any display of a fuller information on her part.

The little "talks" at the end of each lesson were very impressive in their appeal for a greater love for Christ, and more earnest effort for the spread of His Kingdom.

Her work was inspiring and helpful to all who were fortunate in hearing her. We hope to see, as a result, an added interest in the study of the Bible, as well as of the missionary work done among ourselves, and in far distant lands.

Reception given by Mrs. Nixon Davis, President of the Wilmington Convocation, for Miss. Lindley, gave an opportunity of seeing her in a more social way, and of this pleasure many availed themselves.

MRS. W. H. GREEN,
Treasurer, St. James' Branch Woman's Auxiliary.

MRS. CARMICHAEL RESIGNS.

It is with sincere regret we note the resignation of Mrs. James Carmichael as President of St. John's Branch Woman's Auxiliary, Wilmington, an office she has held continuously for twenty-five years. In this responsible position for the work of the Master she has ever given with unselfish energy her personal service, and under her faithful and intelligent guidance St. John's Branch has grown to be second to none in the Diocese. In her successor, Mrs. Joshua T. James, St. John's will have a most efficient leader.

CONVOCATION AT BEAUFORT—SPLENDID WOMEN'S MEETING.

The Woman's Auxiliary and Parochial Society of the Convocation of New Bern met in St. Paul's Church, Beaufort, October 4th, 1911. Rev. B. F. Huske was chaplain and opened the meeting with prayer.

Mrs. Carrow made a most cordial address of welcome. She made the visitors all feel glad to be there. The response was made by Mrs. Josh T. James, of Wilmington. In her own inimitable manner she told of the great joy that was ours in being in the old historic town of Beaufort, and the inspiration we would get from each other. In a few well-chosen words the President, Mrs. Bonner, spoke to the ladies on the great privilege that was ours in being members of the Auxiliary and Parochial Society and charged us to be busy about our Father's business.

After roll call Rev. Mr. Huske made the addrses. He spoke of the importance of each woman doing her own particular duty and of the value of small things. A letter addressed to the Dean, concerning work on the ccast by the Rev. W. R. Savage, was read to the Auxiliary.

The delegates were then called upon to make their reports.

Mrs. Alonzo Thomas gave a very interesting account of the work in Beaufort. Mrs. Dissoway reported good work for All Saints' Auxiliary, New Bern. Their membership had grown from thirteen to twenty-five in three months.

Mrs. W. T. Hines read a paper on "Woman's Work in the Diocese."

It was moved that a committee be appointed to draw up by-laws for the Woman's Auxiliary and Parochial Society of the Convocation of New Bern. The President appointed Mrs. F. N. Skinner, Mrs. Alonzo Thomas and Mrs. W. T. Hines on that committee.

The Society then adjourned until Thursday afternoon at 3 o'clock.

On Thursday afternoon, October 5th, the meeting was opened by Rev. J. H. Griffith, Dean of the Convocation, with the creed and prayer, followed by an eloquent tribute to woman. This meeting was especially held for the discussion of the Junior Work by the Junior leaders, and also that Mrs. Josh T. James, of Wilmington, N. C., our United Offering Treasurer, might tell us of this branch of our work. In her usual earnest, persuasive manner she told us of the United Offering. All who heard her, I'm sure, will feel their personal responsibility; will bestir themselves; and will see that the woman next her knows of this wonderful means of helping the woman who has not heard of the blessed Master.

We are deeply indebted to Mrs. James for coming to us. Let those of us who heard her message show by our actions that we heard.

Mrs. Elizabeth Clarke then told us of her work at All Saints' Chapel, New Bern, N. C.

Can't we, also, go among the children, gathering them together, and telling them of the blessed privilege of serving? Miss Skinner gave a good account of the work among the young women of Beaufort. Misses Weyher and Mewborn having left, Rev. Mr. Griffith gave a very pleasing account of the Junior and the "Junior Junior" work in Kinston.

The attention of the Juniors was called to the fact that nine dollars was still due on the Farmville font. The meeting then closed with prayer by the Dean.

We again wish to thank the people of Beaufort for their kind hospitality. One thing we ask is—Let us come again!

SECRETARY OF THE JUNIORS

The Bishop has appointed Mrs. F. R. Rose, Fayetteville, N. C., Diocesan Secretary for the Juniors. We hope all leaders and their branches will co-operate with her in forwarding this part of the Master's work.

BOX WORK

The Parish Branches of the Woman's Auxiliary are asked to work this Fall on a box for a disabled clergyman, belonging to the Diocese, and his son of eleven years old. It will be a great comfort to him to have a nice outfit for himself and boy. The Mission box, which is to be made up all over the Diocese, will go to the District of Asheville. The appeal can be read in another column.

APPORTIONMENT FOR THE CONVOCATION OF WILMINGTON FOR 1911-1912

The assessments as placed by Mrs. Harding for the Convocation of Wilmington are as follows:

General Missions	5285.00
Hope Mills	180.00
St. Mary's Church—Burgaw	100.00
Thompson Orphanage	100.00
St. Agnes Hospital—Raleigh	30.00

These amounts will be apportioned among the several Auxiliaries of the Convocation.

BOX-WORK ASSIGNED BY MISS EMERY

Our Secretary Miss Collier has notified us that the box-work assigned the Auxiliaries of East Carolina this year is for Beaver Creek Mission in the District of Asheville. (The following is from a letter written by the Rev. W. R. Savage, Priest in Charge of Beaver Creek Mission:

"Owing to the unprecedetned dry season all crops are curtailed. The hay crop in particular, so that the stock will suffer during the coming winter. All crops are only half their usual amount. The gardens also suffered, so that dried fruits and vegetables will be scarce, which crops as you know, are the staple food of the mountain people; the poor among them i nparticular. These are the mountain people we are asking you to help by sending boxes of clothing for men, women and children, also bed clothing.

There are an unusual number of babies this year and clothing for these little ones is much needed. These people of the mountains ar in the habit of exchanging dried apples, beans, "pumpkin strips" at the stores where they buy clothing, but this is beyond the means of the poor in general, very few will have money for clothing not even the essentials.

I am not trying to work upon your sympathies, but giving the facts in the case."

Boxes to be sent to Mrs. R. A. Hamilton, Wilkesboro, N. C. Post office address, Mrs. R. A. Hamilton, Beaver Creek, Ashe County, N. C.

A winter in the mountains under ordinary conditions is hard. This year as we see from the above the conditions are extra ordinary. Let us put care and thought and heart into this work, and see that our boxes go well filled with the good, warm, serviceable clothing and bed clothing needed.

THE CHURCH IN THE CONFEDERATE STATES

Bishop Cheshire proposes to publish, December 1st of the current year, a series of papers on "The Protestant Episcopal Church in the Confederate States." These papers have been prepared with great care, and cover an unexplored field of American History. They seek to set forth clearly and compendiously, yet with all essential facts and circumstances, the history of the Church in the South during the trying years from 1861 to 1866. They trace the constitutional and canonical action of that Church, and the varying views developed in connection therewith. Some account is given of the work of the Church among the Soldiers of the Confederate Army, and for the slaves. The peculiar trials and difficulties of those days, with their effect upon the temper and spirit of the Church, are set forth. They give also the history of the reunion of the Dioceses after the war, one of the noblest and most interesting pages in the history of our American Church.

The whole will constitute an octavo volume of about two hundred and fifty pages. The following affords some idea of the scope and contents of the book:

I.—The Secession of the States, and its Effect upon the Dioceses. The Convention in Montgomery, July 3rd, 1861.

II.—The Convention in Columbia, October 16th, 1861. The Case of Bishop Polk. The Consecration of Bishop Wilmer. The "General Council" of November 12th, 1862.

III.—Church Work in the Army. Some Confederate Chaplains. "The Church Intelligencer." The Confederate Prayer Book.

IV.—The Church and the Negroes.

V.—The Spirit of the Church, and its Burdens.

VI.—Some of the Trials and Tribulations of the Times. Bishop Wilmer's Troubles in 1865.

VII.—Peace, and the Reunion of the Dioceses.

The price of the book will be one dollar and a half a volume. Subscriptions may be sent to Mr. Joseph B. Cheshire, Jr., Raleigh, N. C.

From the Rev. Wm. P. DuBose, D. D.:

I had the privilege and pleasure of going over with Bishop Cheshire the matter of his Lectures on the Church in the Confederacy, and reading carefully with him important sections. I think his failure to publish them to the world would entail a serious loss not only to history, but to the present discussion and solution of a number of interesting and important questions.

From the Hon. Kemp P. Battle, LL.D., late President of the University of North Carolina, and Professor Emeritus of History:

I have examined your history of the Protestant Episcopal Church in the Confederate States, and derived great pleasure and profit. I find it founded on official and original sources, and therefore accurate. It is also extremely interesting, and a most valuable elucidation of the events, and methods of the actors, in most difficult circumstances.

Since our own Board, ten years ago, adopted the apportionment method, many others have done likewise. The latest instance of this is among the Presbyterians. Three boards entirely distinct in membership and administration—the Board of Home Missions, the Board of Foreign Missions and the Freedmen's Board—do the work in which our own communion is centred in the one general Board of Missions. The combined apportionments of the three Presbyterian Boards for the fiscal year—April 1st, 1911, to March 31st, 1912—amount to $2,554,825. This is almost twice as much as the $1,314,000 apportioned by our Board for the next fiscal year. Of the Presbyterian total the woman's boards, corresponding roughly to our Woman's Auxiliary, are expected to give in money $881,703. This is almost ten times the amount given last year by the Woman's Auxiliary to aid our Board of Missions in meeting its appropriations.

Colored Department

LETTER FROM THE ARCHDEACON

Our work is now in good shape for the Fall. With more concentration on the part of the clergy among us our people are in better working order. We wish the people to make their payments to the Budget System a constant thing, and that our clergy will make their reports for each quarter to the Treasurer, Mr. Meares, Wilmington, N. C.

Please remember that the Convocation will be in Belhaven the next meeting; our good friends there are now fixing for us. They are making many struggles to put in some improvements in their church property. Mr. Johnson is making much progress for the uplift of the people in Belhaven. At our last visit there we were called upon to preside at an educational meeting of the colored people called to put forth efforts for raising money to sink a well on the grounds of the school that the children could have pure water to drink while at school, and this will help the good water supply of Belhaven in that section of the town. This meeting terminated in a permanent organization to be known as the Educational Society of Belhaven, and elected its officers. Our missionary, Mr. R. I. Johnson, was elected President. It is well for our men to be so related to the community in which they live that they can be useful leaders in all good things for the people.

The work at Greenville is soon to be on the way of constructing a church. Mr. Johnson has this work in charge also, where we are sure to have a growing congregation ere long. The Sunday School is doing well at this place and now is a splendid time for Rev. Suthern to make good his promise of $5.00 on behalf of the Auxiliary of St. Mark's for this new building. Mr. N. B. Brown is a staunch worker in the progressive town of Greenville.

It is our intention to visit the places where we have work more frequently this year, and thus assist in having a greater work at each place. I want to thank you all who are willing to assist me in this work of advancement, and I long for the time, which is nearing, when we shall be one solid co-operation of earnest workers for His Cause. We can help to make the world better, and it is His desire that we do so. Let us "work for the night is coming." When those who have done good work may rest from their labor. What are we doing? Is our work done in such a spirit as will please Him and do good for mankind? May His Blessings rest upon us all and our intention be to do that which pleases the all-wise Father. His servants are we all. May peace and prosperity attend each worker in the Church.

ARCHDEACON AVANT.

ST. PAUL'S P. E. MISSION, WASHINGTON, N. C.

The work at this point is still pushing forward. We have paid out $19.00 this month, ending October 3rd. Balance in treasury $15.90. We have put in a ton of coal.

On Tuesday night, Sept. 26, the venerable Archdeacon W. G. Avant, D. D., visited us and gave communion. We always love to have him with us, as it gives us new vigor to push on the work that brings us nearer the goal. We desire to mention our dear old mother, Mrs. Midgett, who goes every Sunday and gathers together the little children,—no matter what the weather is this dear old mother goes and gathers her flock as a hen gathers her chickens and brings them to Sunday School. How it brings to our minds the words of Jesus when he said, "Suffer the little ones to come unto me and forbid them not for of such is the Kingdom of Heaven."

Miss A. E. Tyner, one of the willing workers, has been of great help to us in our work. She has done some very nice work on some of our altar hanging, and never says "No" when asked to help us in our work. We soon hope to have one of the best choirs in town, under our new choirmaster, Mr. Boon, who is one of the best musicians in Beaufort county.

Yours very truly,
J. G. W. BROSI.

Washington, N. C.

GOLDSBORO MISSION.

The Mission in Goldsboro is in a progressive state. Although the work is small and of few communicants, yet each one is earnest in doing his or her duty for the success of the Mission, and with God's assistance commending the Apostolic Church to the people of our community.

For the past three years our little congregation has been worshipping in the Masonic hall each second and fourth Sunday. Our little flock held together fairly well, though some who had made their homes with us left for other cities. The faithful few held to the principles of the Church, and through prayer and self-denial last July we were able to purchase a church home. The site we have purchased was owned by the Methodist Episcopal branch. Upon it is an edifice in which we hold our regular divine services. We want to mention here the kindly aid the members of St. Stephen's parish, of this city, rendered us in securing our home. We thank our friends and pray God's blessings upon them. We make honorable mention of one communicant of the Mission by name, Prof. W. S. Hagaur, who is thoroughly interested and manifested his interest by his noble deeds when the purchase of the site was made.

Our Archdeacon has been to see us once since we have been in our church home and tendered us his congratulations for the work we have and bade us God speed to go forward and grow stronger.

Since we have gotten into our possession a place of our own for worship our attendance at the services has increased and we feel confident that the work will grow and more will be added to the church.

J. W. HERITAGE,
Priest-in-Charge.

Almost everyone has heard something of the great work done by Dr. Grenfell in Labrador, but few know that the Church of England has for sixty years been laboring among these people, and is now conducting ministrations all along the coast. The idea has somehow gotten abroad that until discovered by Dr. Grenfell these people were spiritually destitute. In correction of this it is well to know that five clergymen, three catechists, and one hundred licensed lay-readers are at work in Labrador. The chief obstacle to their success is that the Church does not know about them and so they are deprived of the splendid backing which the widely advertised Deep Sea Mission of Dr. Grenfell has received—and has richly deserved.

The missionary giving of the Church during the year which closes September 1st, is the largest in its history. The advance has been general along all the lines of activity. The total gifts for the work conducted by the Board of Missions amounted to $1,107,971.41. This is $123,000 more than the sum given last year. $89,000 represents an increase in the giving of congregations. The Sunday School Offering of more than $155,000 is nearly $10,000 more than ever before, while the Woman's Auxiliary has surpassed itself by giving $115,000. It is an admirable record, the only regret being that in spite of it there is still a deficit, owing chiefly to the greatly enlarged responsibilities which the recent General Convention laid upon the Board.

All Saints' Parish, Ashmont, Mass., is arranging for a Conference of the Missions of the Church early in November. This will have somewhat of the character of a parochial mission, the hope being to deepen the spiritual life by deepening the knowledge of the Church's great enterprise. The staff secretaries from the Missions House, and the department secretary will assist the parochial clergy.

It is said that Buddhism is waning in Japan. In four years there has been a loss of 264 temples and 180 priests. There is a corresponding loss in Shinto shrines. The great Shinto temple in Kyoto is hopelessly in debt, though it belongs to one of the most popular of the Shinto sects.

THE BROTHERHOOD OF ST. ANDREW IN CONVENTION AT BUFFALO

(Continued from Page 5)

Holy Trinity, Philadelphia; Joseph Curzon, St. James', Guelph, Ont.; R. J. Dissosway, Newbern, N. C.

Bishop Walker welcomed the Convention on behalf of the diocese, giving a special welcome to the Canadian men. The mayor of the city was prevented from attending, but the welcome of Buffalo was extended by Mr. William E. Robertson, President of the Chamber of Commerce, who outlined admirably what an up-to-date Chamber of Commerce tries to do in the way of civic betterment. Mr. N. Ferrar Davidson responded to the welcome for the Canadian delegates while Mr. George E. Moreton, who until leaving New Zealand last January was Honorary Secvretary of the Brotherhood there, thanked the men for the warm welcome he had received and told briefly of Brotherhood conditions in his country.

At noon in the Star Theatre many business men joined with the delegates in listening to Bishop Anderson, who talked for twenty minutes on "Our Great Need." He did not need more than one or two minutes to make his points, he said. The rest of the time he could use to reinforce them for concrete examples. The great need was personal—personal service, personal application to duty, personal conviction, personal consecration. God Himself showed that by coming in Person to save the world and to minister to it. If they would know what God was like, and what man ought to be like, let them look at Christ. A man's conception of his own life and dignity and duty would depend upon his conception of God. Then let them contrast the life of self-seekers whom they might know with a life like that of the late treasurer of the Board of Missions, or with that of Sir Wilfred Grenfell, or of Florence Nightingale, or the great the great Christian democracy upon which the hope of America depends. We should not be content to be carried up the hill of progress, or even to walk beside the coach "In the name of God," he said, "let us get out and shove."

PRAYER AND SERVICE.

At the General Conference in the afternoon, one of the best meetings of the Convention, Dr. Sturgis gave a quiet, penetrating address on "The Basis of Service—Prayer." Mr. H. D. W. English, First Vice-President of the Brotherhood in the United States, and known throughout the country as a leader in Pittsburgh's fight for civic righteousness, followed on "The Fruit of Prayer—Service." Christ, he said, had given us our commission for service in the words: "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide; that whatsoever ye shall ask the Father in My name, He may give it you." This meant no petty service. The Christian must be cleansed by sacrifice. We were too content to offer a minimum. Mr. English asked some searching questions that each might answer to and for himself as to his willingness to make sacrifices to serve the Master.

In this address Mr. English told for the first time of the force that had put him in the van of the fight to clean Pittsburgh. He told of the words that spurred him on "to leave his station in life and fight a battle for years at short range with the devil of graft, bearing the contumely of men who, intent upon material things, claim such revelations are inimical to the business of a city." Stopping short suddenly, Mr. English threw aside the manuscript from which he had been reading, advanced to the front of the stage and, in a voice that quivered with emotion, paid tribute to Mr. Sturgis, the speaker who had preceded him. "I can say that all I have done has been the fruit of prayer," he said. "The splendid address by Mr. Sturgis at Washington three years ago inspired me to the part that I played during the recent stress of things in my city. It brought me into a life of service." He said no more of this, but the audience understood. And the applause was long and loud.

"The Great Advance in Bible Study," was the first topic at the evening public mass meeting. Mr. Clayton S. Cooper showed facts to prove the increasing interest that men all over the world were taking in this study. The college men who were the leaders in it were, he said, the men who were the leaders in all other college activities as well. The men who used their Bibles were the men who were making a success of life. Mr. Cooper gave many telling instances of what a study of the Bible had accomplished

DEVOTIONAL AND BUSINESS MEETINGS

At the devotional meeting on Friday morning the address was by the Rev. Wilson R. Stearly, rector of Holy Apostles', Philadelphia, on "The Bible—How To Use It in Preparation for Service." He urged men to know their Bibles so well that when men came to them who were in trouble they could readily show them a chapter that would be of real help. We should get a message from the Bible not only for ourselves, he said, but for our fellowman. When we read the Bible we ought to be reminding ourselves constantly that this Word should be passed through our minds and hearts to others. Following this there was a business session at which Mr. Courtenay Barber, on behalf of the Chicago men, invited the Convention to meet in that city next year. Mr. H. W. Atkinson urged the men to come to Baltimore, and Mr. A. M. Hadden read a letter from the Bishop of New York, inviting the Brotherhood men to meet there in the week preceding the triennial Convention of the Church in 1913. Action was deferred.

The report of the council for the year 1910-1911, which had been distributed to the delegates, was then read to the Convention by Mr. Bonsall. The special endeavor throughout the past year had been, it was said, to strengthen the existing work rather than to extend it. In the Senior Department the total number of present active and probationary chapters was 979, while there were 603 in the Junior Department. The Follow-Up Department had during the year received the names of 453 men who had gone to new homes, of whom 246 were reported as having become connected with a parish in their new place of residence. Mr. Alexander M. Hadden, of New York City, was chairman of the conference on "Ways to Win," a title which he asked the Convention to allow him to change to "Some Ways to Win Men." With many illustrations from personal experiences Mr. Hadden gave suggestions under the headings, "The Bible Way to Win Men," "The Prayer Way to Win Men," "The Holy Communion Way to Win Men," and showed how each of these could be made effective in bringing men to Christ.

At twelve o'clock the conference adjourned for a few minutes while the Rev. J. J. D. Hall read the prayers for missions. In the discussion which followed Mr. Paul W. Gardner told of a Bible class in his parish which had been the means of bringing many men into definite relation with the Church. Other speakers were: Mr. Henry Stewart, of Clifton, Staten Island, who told of an interview he had with a man in Bellevue Hospital, which resulted in starting the man in life anew; Mr. William F. Legge called attention to the School Boys' Scripture Union cards, which are being used by thousands of boys in this country and Canada.

THE SECTIONAL CONFERENCES.

Mr. Bonsall, at the General Conference following, outlined a programme for next year for the National Office, the chapters and the individual members. Dr. Carlton read telegrams of greeting from Brotherhood men in all parts of the world. There were eight sectional conferences, four going on at once in different small rooms in the building. There was great enthusiasm among the men, who seemed all to agree that they had been practical and definite, and of the kind calculated to help them meet their problems. The conferences and leaders were as follows: "The Week of Prayer," Dr. Sturgis; "Men and Religion Forward Movement," W. A. Cornelius, member National Council, McKeesport, Penn.; "Hospital and Jail Work and Rescue Missions," the Rev. J. J. D. Hall, Superintendent Galilee Rescue Mission; "Men's Communions," N. Ferrar Davidson, Toronto; "Confirmation Campaigns," R. K. Sampson, Dominion Council member, Ottawa; "Junior Work," J. A. Birmingham, Canadian General Secretary, and "Bible Classes," A. G. Alexander, President Brotherhood in Canada.

DIFFICULTIES IN CHURCH WORK AND IN SOCIAL WORK.

The meeting following the business session was on the subject, "Our Brotherhood Problems: How We Can

Solve Them," in charge of Dr. Hubert Carleton. Twelve questions were asked, typical of the difficulties of the Brotherhood man in his work for the Brotherhood and the Church and assigned men answered. Dr. Carleton called attention to the danger there was in such movements as Juvenile Court and Big Brother work, that the Brotherhood man or Churchman in charge of a boy would aid him materially, would be a friend to him and the like, and then neglect to influence the boy Churchward, to bring him to baptism, confirmation and the Holy Communion. Mr. A. M. Hadden told of concerted efforts on the part of the New York Brotherhood men engaged in this work to win and hold such boys to the Church. Later on the chairman, in referring to parishes where the rectors were greatly overworked, called on the Rev. R. A. Edbrooke, of Grace church, New Orleans, La., who gave remarkable testimony. His parish, he thought, would probably not be in existence today had it not been for his Brotherhood Chapter. He told how Brotherhood men took charge of more than half of the eleven to twenty-services every Sunday held in the parish and in public institutions. He referred to the work done by them in visiting the sick, which in his parish was more than could possibly be done by any one clergyman. His unstinted praise of the Brotherhood men and description of their really remarkable work was so unusual that it pleased the Convention greatly and many men were heard talking of it in the halls and corridors after the close of the session.

The Star Theatre was well filled again at noon when Mr. Stearly spoke on "The Personality that Counts." It must, he said, be purposeful if it was to count in winning men definite and worthy of us as men and children of God. Our personality must be practical and must have sympathy, love and divine power. At the short business session after luncheon, the council was elected for the ensuing year.

A PAPER READ AT THE MISSIONARY COUNCIL OF THE SIXTH DEPARTMENT BY THE BISHOP OF MONTANA

The allotted time is short and I use no time in an introduction, I take the following propositions for granted:

1.—That our Lord wanted His prayer "that all may be one," accomplished.

2.—That the world can never be won to Christ until it is accomplished.

3.—That there is a stronger desire for its accomplishment than has been felt for centuries.

4.—That it is our duty as a branch of the Holy Catholic Church, to do all we can for its accomplishment.

My subject is this: "What can we do to strengthen and develop the desire for church unity already existing, and thus help to bring about its accomplishment in the years that are to come?"

CHURCH UNITY

In the first place we must hold and advocate the most comprehensive ideas of church unity. They must include not merely the part of the Christian world called Protestant, but the Roman Catholic and Greek Churches as well. Of course, we cannot approach the Roman church except on the condition of absolute surrender of everything in which we differ. But that is no reason why we should not stand ready to make the approach, whenever there seems to be the least chance of success. We claim to hold every essential of faith, doctrine and polity, which belonged to the church before divisions crept in. We will hold them still. We cannot surrender them without being false to our heritage. I believe there is a spirit of unrest, of inquiry, and a demand for greater liberty of thought and action working all through the church of the papacy. Papal absolutism may seek to put down modernism, but it will never succeed. The spirit of the Lord is at work in the hearts of His children, and where the spirit of the Lord is, there is, and must be liberty. Then when the upheaval comes, as come it will, we who have kept the heritage down from the past, will be in a position to proffer an olive branch that will help in the healing of unfortunate and unhappy divisions. With the Greek church there is more of hope. Yet if we are to judge by the address delivered by Archbishop Platon a few days ago in Philadelphia, there is no immediate prospect there. Still, there is good reason for hope. The efforts now being made to bring the Anglican and Greek communions into a better understanding of each other, and into closer relationship, can be continued. If inter-communion between these two branches of the church can be accomplished, it will go far to make such an impression on the authorities that rule in the church of Rome, that there will be a greater readiness to consider proposals that may result in bringing back the unity of the early church.

But, no doubt, we must look to the bodies called Protestant, among whom we are as a feeble flock, for any response to our attempt to unify the church. It is true that the rank and file of these bodies think little about the necessity of church unity. But the leaders are thinking. And if they think, the feeling will spread from one to another, and bring about a demand for action, sooner than we imagine. Again I ask, what can we do to intensify this feeling and hasten the day when all can work and worship together with one heart and mind? Well, we have done something already. Dr. William R. Huntington's large vision and prophetic nature prepared the way for the Chicago quadrilateral in 1886, and its adoption by the Lambeth conference a few years later Those declarations have had their influence in producing the longing for unity, which is manifest in the church to-day. But it seems to me that it is possible to do something more, without yielding one iota of the principles set forth in that declaration.

First. We can let them use our churches whenever there is any occasion for such use. We are using theirs all the time, and it is hardly fair to do it unless we can return the courtesy. I cannot see that there is any violation or abandonment of principles in doing this. It will help to make them understand us better, and show them that we are not so narrow and exclusive as they have supposed.

Second. In new and small places that are to-day springing up all through the west, and in other parts of our land, we can together build and use one church. Let the first comer hold the title, own and control the building, but with the understanding that other churches having people there, may use it for ministering to their own people, when it is not in use by the resident clergyman. This will prevent the burdening of the people with the building of churches that are not needed, and the support of services beyond their ability to support, and yet provide the opportunity for each religious body to minister to its own people. Of course to accomplish this, there would have to be consultation and approval by missionary boards and ecclesiastical authorities. I do not see why the same plan could not be carried into effect in the small places of the older parts of our land. In a great many of them there are three or four or half a dozen church buildings where there ought to be but one, and let ecclesiastical authorities decide which one it shall be. But let it be also agreed that all Christians may have the services which they prefer, under such conditions as may be agreed upon. This would prevent the enormous waste of money and men that now marks the religious work of this land, and would help to bring about the time when our unhappy divisions should cease

Third. We might by common consent agree to give the largest interpretation to the rubic at the end of our confirmation office in regard to communicants. I mean that this rubric should be regarded as a rule applying to our own people only, and as not forbidding communicants of other churches to kneel with us at the table of our common Lord. In my view that would not mean a compromise of any doctrine of the faith, and would be a proper interpretation of our Lord's words and acts in His ministry on earth.

Fourth. I wish we might repeal Canon XIX. I would cut it out entirely. I consider it a blot on our body of canons. The preface to our ordinary offices, the ordination offices themselves, and the rubrics of the prayer book, show where we stand in regard to the ministry of the church. It seems to me the church is treatinf her officers like schoolboys when she says: "If

treating her officers like schoolboys when she says: "If

and offices, you shall be disciplined as naughty children." Of course there would be violations. But would there be very great danger or harm if there were? Each diocese could make its own canons on the subject. This might lead to diversity of practice. But what if it did? We shall have to learn that there may be, and perhaps ought to be, diversity of practice of worship, as well as diversity of gifts. The repealing of that canon would make no difference in my position or practice and diversity of worship, as I have now. But I want to do all in my power to convince my brother Christians of every name, not only that we believe in church unity, but that we are willing to do everything in our power, except compromising the faith and violating principle, to make it an actual fact.

Fifth I believe that we might safely offer to give, under certain conditions that might be agreed upon, to the religious bodies around us the episcopate which we possess and hold in trust for the future, and let them retain their present organization, standard of doctrine and forms of worship. If that were done, in a generation or two we should all be one, and in the meantime there would be a gradual healing of divisions, laying aside of rivalries and a tremendous increase in the advancement of Christianity. It will be said that these churches do not want the episcopate, and would reject it with scorn if it were offered them. That may be true to-day. But a change is working in the hearts of Christians. They may not be ready to accept it as a principle or an apostolic institution, as we hold it to be. Yet they may in time be willing to accept it in order to bring about the unity that they wish for in common with ourselves. They have to have some officer that takes the place of the Bishop now. Since the government of the church has been Episcopal from the first century on, since the government of three-fourths of the Christian world to-day is Episcopal why should not the government of the other fourth be the same? It is unreasonable for one fourth to ask three fourths to yield unless the three fourths are wrong. One fourth may regard the form of the ministry as unessential. But three fourths do not consider it so. If we can only be large hearted and broad minded enough, I believe they may in time be willing to accept as a gift what they would never be willing to receive as a necessity.

I am aware that many will reject with scorn the suggestions that I have made, and that others may be filled with alarm at what is here proposed. But think of the state of Christendom to-day. Consider its divisions, oppositions, rivalries—the waste of money and of men. Consider the object to be accomplished—the winning of the nations for Christ. Consider also our little place in the Christian world, and the slow progress that we are making. Isn't it possible that something more can be done to work out Christ's purposes in the world? Can we not try to see the good in others, and to measure up our own delinquencies? Isn't it possible that we can give up something, and yet keep the faith? Yield something without compromising principle? The church must be larger than our prejudices and theories make it. The highest and the lowest views must be included within the compass of its circle. We may be wrong, but Christ is surely right. Tennyson wrote in Memoriam:

"Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, are more than they.
"We have but Faith; we cannot know.
For knowledge is of things we see;
And yet we trust it comes from thee.
A beam in darkness; let it grow.
"Let knowledge grow from more to more,
But more of reverence in us dwell.
That mind and soul according well,
May make one music as before.
"But vaster. We are fools and slight;
We mock thee when we do not fear:
But help thy foolish ones to bear;
Help thy vain worlds to bear the light.

And the great teacher of the ages said: "And other sheep I have which are not of this fold; them also I must bring, and they shall be one fold, and one shepherd."

SEABOARD AIR LINE SCHEDULE.

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Trains leave Wilmington, Effective April 9th, 1911.

No. 45—5:00 A. M.—For Hamlet and intermediate points to Charlotte, connects at Hamlet with No. 66 for Raleigh and points North.

No. 39—3:40 P. M.—For Charlotte, connecting at Hamlet with through trans for Atlanta, Birmingham, Jacksonville, Norfolk, New York and trains in all directions. Arrive Hamlet 7:40 P. M.; leave Hamlet 8:00 P. M., arrive Charlotte 10:50 P. M.

Trains Arrive at Wilmington.

No. 40—12:20 P. M.—From Charlotte.

No. 44—11:59 P. M.—From Charlotte and intermediate points.

No. 45 connects at Hamlet with No. 66 for all points North at Monroe with No. 53 for Atlanta.

No. 39 connects at Hamlet with No. 41 for Atlanta, Birmingham and Memphis. No. 84 for Washington, and New York and No. 92 for Portsmouth, Norfolk and No. 43 for Columbia, Savannah and Jacksonville.

Parlor car service will be maintained on No. 39 leaving Wilmington at 3:40 P. M., and No. 40 arriving at Wilmington at 12:20 P. M.

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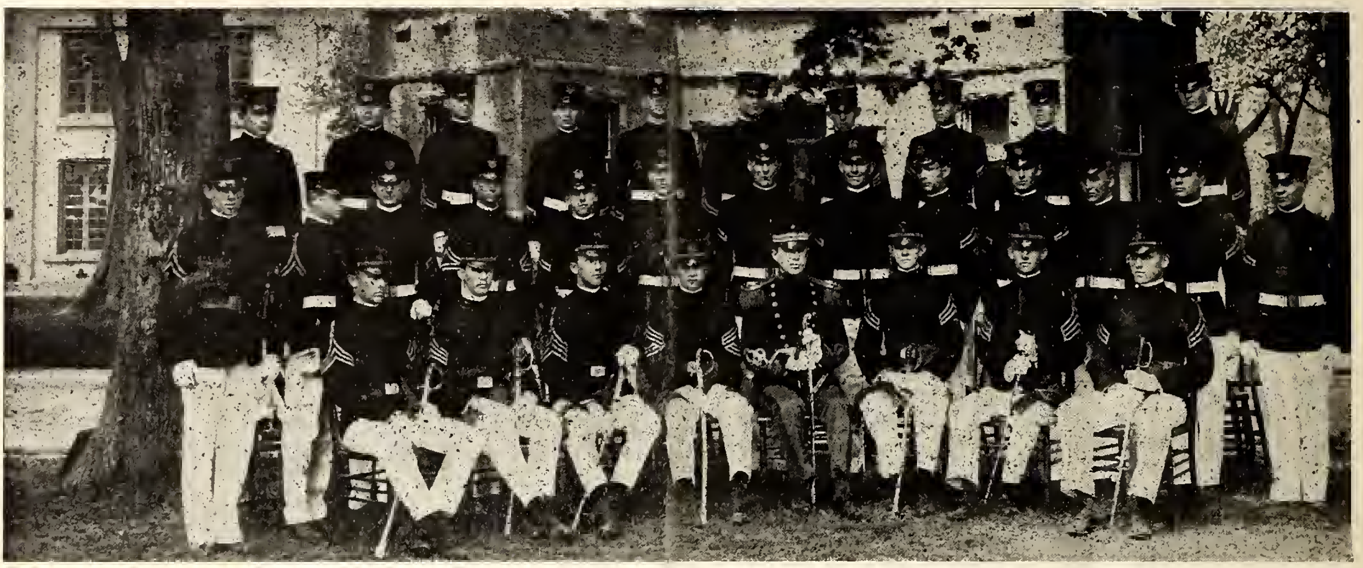

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Mr. Gaylord, together with his head Milliner, are now in the Northern market examining and selecting the CHOICEST and MOST UP-TO-DATE creations that the Millinery Market has to offer, and you may rest assured that with her KNOWLEDGE of the Millinery Business in making selections, and his experience in BUYING for CASH, will secure for you the GREATEST BARGAINS POSSIBLE.

Spring Dress Goods

In this department we have received thousands of dollars worth of stock and though early in the season we are placing them on our counters and tables at remarkably low figures.

New Silk Voiles, assorted colors, of 75c value for	50c
25c Soiesette for	15c
30c Jap. Silks for	18c
Yard wide Plaid Silks of $1.25 value for	89c
Quantities of New Spring Woolen Dress Goods, the regular 75c grades, for	50c
Black and White Stripe Suitings, worth 40c for	25c
20c grades of Cotton "REP"	15c
Best grades of new figured Swiss in the latest colors and designs	12 and 15c

In our Domestic Goods Department, we stand unchallenged for a combination of QUALITY with PRICE.

House Furnishings

Matting, yard wide	15, 20 and 25c
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Floor Oil Cloth, yard wide	22, 28 and 35c
Linoleum	$1.35, $1.60 and $1.85
Feather Pillows	50c
Beautiful Rugs	25, 50, 75, $1.00 and $1.75
The usual grade of $35.00 Art Squares	$22.50
Window Shades and Fixtures	8c

All kinds of Crockery, China-ware, Glass-ware and Enamel-ware at the lowest market prices.

Muslin Underwear

We carry an enormous stock of these goods and make special prices on same.

Ladies' Tailor-made Suits,
Cloaks, Skirts and Waists

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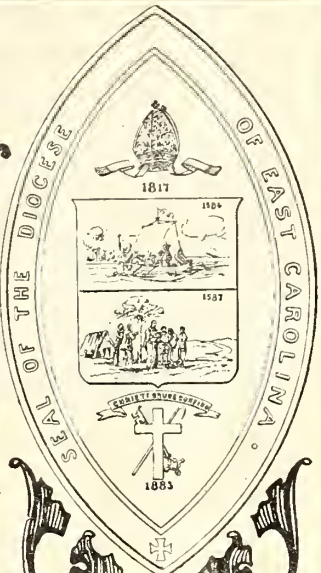
COLLE ON

VOL. XXV NO. 12

The Mission Herald



"Let·him·that·heareth·say·come" Rev. 22:17

"Lord, I know a work is waiting
For each ransomed child of Thine.
Lo, I come in faith beseeching
Show me mine.
Whatsoever Thou appointest,
Be the service great or small,
Give me grace to rise and do it
at Thy call."

December 1911

Published·by·the·Diocese·of·East·Carolina·at·Wilmington·N·C

"Suffer the little children to come unto Me"

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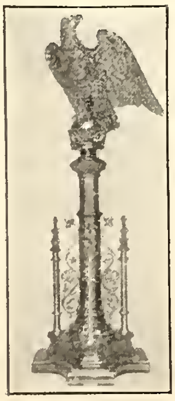

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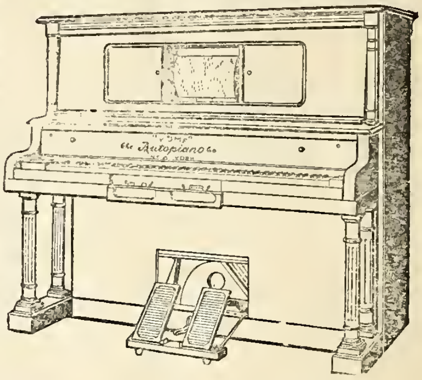

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Ar. Wilson, A. C. L 11:00 p. m.

Lv. Wilmington, A.C.L †5:50am. *3:25pm
Ar. New Bern, A.C.L 9:15am. 6:50pm

Lv. Goldsboro, N.S.R.R. *7:15am *10:15pm
Lv. New Bern, N.S.R.R 9:30am 12:30am

Lv. Wilson N.S.R.R *8:20am *11:30pm
Lv. Wash'gton, N.S.R.R 10:50am 2:20am
Ar. Norfolk, N.S.R.R 3:35pm 8:00am

SOUTH BOUND
Lv. Norfolk, N.S.R.R 9:00 p. m.
Ar. Goldsboro, N.S.R.R 6:20 a. m.
Ar. Wilson, N.S.R.R 5:05 a. m.

Ar. Wilmington 9:45 a. m.

* Daily. † Daily Except Sunday.

For reservations, address W. J. Williams, T. A., Wilson; F. W. Tatem, G. A., Goldsboro; T. H. Bennett, T. A., New Bern.

W. W. CROXTON,
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THE MISSION HERALD

Vol. XXV WILMINGTON, NORTH CAROLINA, DECEMBER, 1911 No. 12

CALENDAR FOR DECEMBER

3.—First Sunday in Advent. (Violet.)
10.—Second Sunday in Advent. (Violet.)
17.—Third Sunday in Advent. (Violet.)
21.—St. Thomas, Apostle. (Red.)
24.—Fourth Sunday in Advent. (Violet.)
25.—Christmas Day. (White.)
26.—St. Stephen, Martyr. (Red.)
27.—St. John, Evangelist. (White.)
28.—The Innocents. (Violet.)
31.—Sunday after Christmas. (White.)

THE BISHOP'S APPOINTMENTS

Dec.	1—A. M.	Brotherhood Hall
"	1—P. M.	Vanceboro
"	2—A. M.	Vanceboro
"	3—A. M. & P. M. (St. Peter's)	Washington
"	3—Afternoon (St. Paul's)	Washington
"	4—P. M. (St. John's)	Edenton
"	5—P. M. (St. Paul's)	Edenton
"	6—P. M. (St. Paul's)	Edenton
"	7—P. M.	Avoca
"	10—A. M. & P. M. (St. Paul's)	Greenville
"	10—Afternoon (Colored Mission)	Greenville
"	11—P. M.	Williamston
"	12—P. M.	Williamston
"	17—A. M. & P. M. (St. Stephen's)	Goldsboro
"	17—Afternoon (Colored Mission)	Goldsboro

CONSECRATION OF THE CHURCH OF THE HOLY COMFORTER.

A Red Letter Day for the Episcopal Church in Burlington.

Judging from the congregation present and the number of people that had to be turned away, it would appear that most of the people in Burlington turned out on Sunday, November the 5th, to witness the consecration of the magnificent new Episcopal Church. The church is built of Mt. Airy granite with an imposing Gothic tower 18 feet square and 70 feet in height. The nave is 40 feet wide by 70 feet long with an open roof 40 feet to the apex, supported by arched timbers. It has three aisles and will seat 400 people. It has an 8-foot crossing from tower entrance and ample space in front of the chancel. The chancel is 24 feet wide by 32 feet deep. The altar is properly elevated, there being 7 steps in all from the floor of the nave. The chancel is lighted by triple windows on each side, the east wall being occupied by a reredos surmounted by a triple window of the Annunciation, Resurrection and Ascension. To the right of the chancel is the organ chamber containing the new two manual pipe organ which delighted all and sustained the reputation of the Estey Organ Company. To the left of the chancel is the extension, containing the sacristy, clergy room, choir room, etc. The large west window represents Christ blessing little children. It is a noble and inspiring building in every detail; indeed, it is one of the very finest church buldings in the State. The interior finish is in dark oak (real oak), the pew and choir stalls are also of oak, the interior finish and arrangement are perfectly harmonious and dignified. The beautiful church and the splendid lot on which it stands were given by Mr. Lawrence S. Holt, Sr., and his wife, Mrs. Margaret Erwin Holt, as a loving memorial to their little daughter Emily Farish. It is appropriately named the Church of the Holy Comforter. This noble gift to God will always be a joy and comfort to the generous donors, and will but enhance their happiness and joy when they shall have entered into the nearer presence of the King. Long after they shall have been gathered home it will be standing there in its stately and imposing proportions, witnessing to God and His truth the symbol of Evengelical Truth, and Apostolic Faith and Order. What the splendid building cost is known only to God and the generous donors. It certainly must have cost at least $50,000, especially if the site on which it stands is included. Besides the building and the two large windows given by the donors, there are several father and mother. A window by Mrs. Willis L. Bryant, sister, Mrs. F. B. Williamson, as a memorial to their father and mother. A windok by Mrs. Willis L. Bryant, in memory of her husband. A processional cross given by Mr. and Mrs. James M. Holt, as a memorial to their little daughter Olive; and a beautiful receiving sterling silver alms basin, given as a memorial to Mrs. Holt's father; an exquisite sterling silver chalice and paten given by Mrs. Margaret Holt Lowry, Mrs. Florence Holt Brooks and Mrs. Bertha Holt Clark, as a memorial to Elizabeth Hill Holt, wife of Lawrence S. Holt, Jr., who also gave as a memorial a white brocade set of exquisitely embroidered altar vestments of churchly teachableness

The music of the vested choir of 37 voices was a feature of the service. The choir master and organist surely deserves unstinted praise and commendation. Mr. E. Seton Blyth came to the parish only a few months ago. He found a very small choir. He has formed this splendid choir and trained them within the past few months. No such musical program was ever heard in the town as that which this choir rendered at the consecration service. The procession entered the church singing the inspiring strains of "Rise Crowned With Light, Imperial Salem Rise." Bishop and other clergy followed the choir repeating alternately the 24th Pslam. The visiting clergy were: The venerable Archdeacon Osborn of Charlotte, the Reverend Thomas L. Trott, of Durham; the Reverend George W. Lay and the Reverend Milton A. Barber, of Raleigh; the Reverend Walter J. Smith, of Charlotte, and the Rev. S. J. Brown, of Cooleemee. The petition for consecration was read by Mr. S. A. Steele, secretary and treasurer of the parish, the instrument of title, viz: The title deed conveying the property to the diocese was read by Mr. F. L. Williamson, junior warden. Standing on the second choir step, Mr. Lawrence S. Holt, Sr., requested the Bishop, as president of the trustees of the diocese, to accept the gift of the church and lot; the Bishop in well chosen words accepted the legal documents and solemnly placed them on the altar. One provision of the conveyance of the property to the diocese was that the pews should never be rented or sold. The instrument of consecration was read by the Reverend Walter J. Smith. The consecration sermon was preached by the Right Reverend Joseph Blount Cheshire, D. D. Bishop of the diocese. The offering, which was quite generous, will be used to place in the church a permanent memorial of the consecration of the building. An interesting feature of the morning service was the baptism of little Rufus Wheelwright Clark, the infant grandson of the donors of the beautiful church. The water used was brought by the grand parents from the River Jordan, in Palistine. At the night service the Bishop made his annual visitation, and confirmed a class of nine, presented by the faithful and indefatigable rector, the Reverend John Benners Gibble. The sermon at this service was preached by the Reverend Milton A. Barber, a former rector of the parish. The church at this service was also crowded to the doors. It was a great and glorious day for the Episcopal Church in Burlington. With the splendid equipment which the parish now has, we feel that a new day has dawned for this old Apostolic Church of the Anglo-Saxon race. "Peace be within her walls, plenteousness within her palaces."

THE MISSION HERALD

ORGAN OF THE DIOCESE OF EAST CAROLINA

PUBLISHED MONTHLY, AT WILMINGTON, N. C.

SUBSCRIPTION, 50 CENTS A YEAR IN ADVANCE

EDITORS

Rev. Thomas P. Noe, Wilmington, . Editor in Chief.
Rev. Wm. H. Milton, D. D., ... Wilmington.
Rev. J. H. Griffith, Jr., ... Kinston.
Mr. J. G. Bragaw, Jr., ... Washington.
Rev. Wm. E. Cox, Wilmington, . Business Manager.

ADVERTISING RATES FURNISHED ON APPLICATION

COMMUNICATIONS—Articles for publication should be addressed to and must reach the Editor before the 15th of each month to insure insertion.

BUSINESS LETTERS—Should be addressed to the Business Manager.

Entered as second-class matter July 7, 1911, at the post office at Wilmington, N. C., under the Act of March 3, 1879.

EDITORIAL

BUDGET OF DIOCESAN SUPPORT.

The first half of the fiscal year of the Diocese is ended. For that period, as will be seen by reference to the appended table of assessments and recipts for Diocsan Support, $1,673 only of the $8,340 assessed have been paid in to the Treasurer against one-half of that amount due to date.

We do not bring this fact to the notice of people and vestries for their discouragement. We confidently believe that at the next meeting of the Council of the Diocese the Treasurer will be able to report a good return on these assessments for the support of the work in and for the Diocese. What we do wish to call the attention, especially of rectors and vestries, to is that the system of payments adopted by the Council is not being carried out; and that until it is we cannot expect the largest possible results to be realized from our present system. We are sure that the Diocese will be able to do more with the money received, and will get more to do it with, if these payments are made quarterly as ordered by the Council instead of annually as under the old system. In all experience, individual as well as institutional, it is always easier to pay debts as they accrue than to wait until they have become burdensome, or the money to pay them has been used for something else. Persons can promise more in small installments than in single payments, and are better able to keep their promises. It is no less true of institutions. A weekly system of contributions is more efficient than a monthly, and a quarterly than an annual, where it is possible. And that is the whole principle of the present Budget System, which aims to provide for the regular contributions of the people every month, and the regular return of their offerings to the Treasurer of the Diocese every quarter.

We are still under the thrall of the old system of making payments only at the end of the year. That means that for some of the objects included in our Budget the Treasurer must borrow money to meet current obligations, and pay interest on it. It means also that if a parish is unable to meet its full assessment at the end of the year its deficit is carried over, and rarely paid—because new obligations crowd it out. While almost every parish and mission could and would meet its full share of the obligations of the Diocese if the total was divided up into quarters, and regularly remitted. That is almost universal experience, and not theory or speculation.

At the last Council a new Budget was made of the year's expenses, and after certain changes in their assessments were made by request of several parishes, it was unanimously accepted by the representatives of all the parishes and missions in the Diocese. The following is the Budget for the year beginning May 1st, 1911:

Episcopal and Contingent Fund	$3,000
Diocesan Missions, Church Building Fund and Students Aid Fund	3,650
General Clergy Relief	500
University of the South	150
Chaplain at University of North Carolina	600
Interest on note, Permanent Episcopal Fund	440

May we venture to suggest that the vestries of all the parishes take up the consideration of the matter at their next meeting, and after reference to the appended table take such steps as in their judgment will be effective in bringing their parish into line with the resolutions and directions of the Council? We do not wish to fall behind this year; nobody does. Rather we trust that at the next Council we may be in a position to take another step forward for the extension of Christ's kingdom in the Diocese and abroad. And we can only push forward to nobler and better things when we have met generously and promptly our present obligations. Surely we have not yet reached the limit of our endeavors; surely, we shall not reach it as long as there is a will to attempt great things for God. For where there is a will there is always a way—with God back of us!

RECEIPTS ON ACCOUNT OF BUDGET FUND FOR DIOCESAN SUPPORT TO NOV. 20, 1911.

	Assessment.	Paid.
Chapel of Cross—Aurora	$ 100.00	$ 50.00
S. Thomas—Bath	40.00	--------
St. Paul—Beaufort	50.00	8.10
S. James—Belhaven	75.00	10.85
Holy Trinity—Beaufort County	30.00	--------
Zion—Beaufort County	75.00	--------
S. John—Bonnerton	50.00	--------
S. Paul—Clinton	85.00	--------
S. Paul—Edenton	375.00	243.45
Christ Church—Elizabeth City	300.00	60.00
S. John—Fayetteville	550.00	--------
S. Joseph—Fayetteville	75.00	--------
S. Mary—Gatesville	80.00	40.00
S. Stephen—Goldsboro	225.00	--------
S. Paul—Greenville	200.00	--------
S. Martin—Hamilton	50.00	28.32
Christ Church—Hope Mills	30.00	--------
Holy Trinity—Hertford	175.00	--------
S. George—Hyde County	50.00	--------
S. Mary—Kinston	200.00	40.00
Holy Innocents—Lenoir County	50.00	--------
Christ Church—New Bern	550.00	100.00
S. Cyprian—New Bern	50.00	--------
S. John—Pitt County	90.00	--------
Grace—Plymouth	75.00	--------
S. Luke—Roper	75.00	10.00
S. David—Scuppernong	75.00	--------
S. Phillip—Southport	20.00	3.92

S. Paul—Vanceboro	35.00	--------
S. Peter—Washington	500.00	150.00
Advent—Williamston	175.00	--------
Good Shepherd—Wilmington	50.00	--------
S. James—Wilmington	$2,000.00	$ 500.00
S. John—Wilmington	450.00	200.00
S. Paul—Wilmington	75.00	--------
S. Mark—Wilmington	75.00	--------
S. Thomas—Windsor	135.00	35.00
S. John—Winton	40.00	20.00
Grace—Woodville	85.00	42.50
S. James—Ayden	25.00	5.00
S. Thomas—Atkinson	36.00	2.30
Mission—Aurora	5.00	--------
Holy Innocents—Avoca	24.00	--------
S. Andrew—Columbia	30.00	4.59
S. Joseph—Camden	24.00	11.00
S. Thomas—Craven County	12.00	--------
S. Thomas—Cumberland County	16.00	--------
S. Clements—Beaufort County	20.00	--------
S. Mary—Belhaven	20.00	--------
S. Jude—Boardman	24.00	--------
S. Mary—Burgaw	16.00	--------
S. John Evangelist—Edenton	20.00	5.00
Church of Redeemer—Edward	20.00	--------
S. Phillip—Elizabeth City	16.00	14.35
All Saints—Fairfield	14.00	--------
S. Gabriel—Faison	16.00	--------
Emmanuel—Farmville	20.00	--------
Mission—Goldsboro	12.00	--------
S. Andrew—Greenville	8.00	--------
S. Phillip—Fayetteville	24.00	--------
S. Augustine—Kinston	20.00	--------
S. Matthew—Maxton	12.00	--------
Mission—Waccamaw	12.00	4.00
Mission—Oriental	10.00	--------
S. Barnabas—Murfreesboro	16.00	--------
S. Mark—Roxobel	52.00	26.00
S. Stephen—Red Springs	20.00	--------
S. John—Sladesville	16.00	--------
S. Barnabas—Snow Hill	50.00	10.20
Mission—Shawboro	5.00	--------
Mission—Stonewall	10.00	--------
S. Peter—Sunbury	20.00	--------
Mission—Swan Quarter	12.00	--------
Grace—Trenton	25.00	--------
S. Luke—Winterville	36.00	9.00
S. Paul—Washington	20.00	24.40
Mission—Watha	10.00	--------
S. John—Weeksville	24.00	15.00
Good Shepherd—Winfall	12.00	--------
S. Matthew—Yeatesville	24.00	--------
S. Ann—Roper	------	2.00
————LaGrange	------	--------
Totals	$8,340.00	$1,674.98

GENERAL MISSIONS.

As is known to many of our readers, the General Board of Missions adopted a different system of apportionments this year for the guidance of the various dioceses and parishes in the Church in determining their proportionate obligations for the general work of the Church. Heretofore only congregations have been apportioned their share of the total obligations; Auxiliaries and Sunday Schools have been left free to supplement the offerings of congregations as they felt able. This year the apportionments have included all possible offerings. Auxiliaries and Sunday Schools being asked to assume their portion of the total amount needed.

A committee was appointed for this Diocese to make the apportionments on the new basis. In the absence of a meeting of this committee, and after conference with the Bishop and several members of the Committee, the chairman has decided for several reasons that seem to him good and that he thinks must appeal to every one, not to make any definite apportionment, but to deal with the parishes and congregations in the Diocese with a large trust, only asking that every congregation, auxiliary and Sunday School will do their utmost to outdo themselves in the past by contributions as generous as they are undefined.

The Apportionment Plan, adopted some years back by the General Board, was never claimed by them to be the ultimate ideal. They even denied any intention of defining the debt of a parish. What they did aim to do was to establish a starting point of endeavor from which as a minimum of obligation each congregation might go on to better things. East Carolina has caught the spirit, and has almost every year exceeded her apportionment. Last year she went far ahead of it. And so, we feel that the time has come when East Carolina can be trusted to do her part without having her debt defined. She has done more in the past than what the General Board defined as her debt; she has shown that she is not willing merely to pay her debts; that she wants to be generous; that she does not need to be told her duty because she wants to do more than her duty.

But while we rejoice in the evidences of generous endeavor in the past, we must not forget that we ourselves are largely, as a Diocese, the material beneficiaries of our own generosity. An amount almost equal to our apportionment and contributions has been returned to us by the General Board for mission work in our own diocese each year—to be exact, we receive each year $1,500 for Diocesan Missions among white people; and a much larger sum for mission work among the negroes. So that while we contribute to General Missions more than is required of us, we receive back more than we give for work in our midst.

And this is true of the whole State of North Carolina, with its misisonary district of Asheville, and its work of mountain missions—we are dependent, as a State, upon the General Missionary Fund, for much more support than we are able to return through our offerings. The work that is being done now simply could not continue but for the aid of the General Board. Let every individual who denies any obligation to General Missions remember this. If he has failed as yet to catch the spirit of the Master in His vision of a world conquest. without controversy on the subject of Foreign Missions, be patient with him till he has caught it; and in the meantime remind him that by refusal to contribute to General Missions he is turning his back upon the mountain work in his own State, the cotton-mill work, the negro work, and even upon a large part of the work which is being done right around him in the non-supporting, outlying districts in his own Diocese.

The Bishop at the last Council recommended that the aid from the General Board be relinquished, or at least a portion of it. But the Council, while agreeing with him in his desire, thought best not to risk as yet the crippling of our mission work in the Diocese by relinquishing this aid at the beginning of the year; expressng at the same time their hope that some portion or all of it might be returned at the end of the year. With this aim, which must find an echo in the self-respect of every loyal Carolinian, before us, let us each, congregation and individual, strive to the uttermost to set our mark still higher this year than ever before. And just because of the trust in us, which has led our Committee to withhold any apportionment of our debts, let us vie with each other in making the noblest expression of our self-denying generosity! W. H. M.

NEWS OF THE DIOCESE

ZION PARISH, JESAMA.

Although without a minister, the people of Zion, Beaufort county, believe in doing good work.

The vestry have made a new well which cost something near $50.00. The ladies of the Auxiliary have raised some over $60.00 and are having the Church repainted, which is very near completed. This they have done since August, and also have new altar hangings.

I am glad to say the parish owes no man a penny.

May God bless and help them in their good work.

Christ Church, Elizabeth City, N. C., Nov. 13, 1911.

Mr. Editor: Will you please allow me space in your columns for a small notice? Friends of the late, lamented Rev. Luther Eborn are making an effort to raise funds for a small monument or cross to be erected at his grave. Some money is already in hand and others want to give. At their request I am writing to advise all who wish to have a part in the memorial to send their contributions to the treasurer of Edenton Convocation, John G. Bragaw, Jr., Washington, N. C. The design will soon be decided upon by the family and it is hoped that the work may be completed before the anniversary of his burial.

As Dean of the Convocation may I express the hope that all who knew our devoted and venerable saint of God, especially those to whom he ministered, will send some contribution. I have consulted the family and am writing of my own accord, and with their consent, which I urged them to grant. Yours truly,

CLAUDIUS F. SMITH.

Elizabeth City, November 13.

The Convocation of Edenton, the Rev. Claudius F. Smith, rector of Christ Church, Elizabeth City, Dean, convened in St. James' Church, Belhaven, October 25 and 27. The attendance was rather small, but there was much work accomplished and the faithful few in their zeal and enthusiasm in their duties more than made up for the lack of numbers.

The Rev. Mr. Bethea, of Williamston, was the preacher Wednesday evening, the 25th, and his sermon on Christian Living and Witness for the Master" was strong, clear and helpful. At 7:30 a. m., Thursday and Friday, Holy Communion was celebrated and a large number attended both services.

At the early service Friday the women of the Edenton Convocation presented their first offering, at the Dean's request. It was for the work of the Convocation and amounted to thirty dollars.

Thursday and Friday at 11 a. m. Morning Prayer was said with the Rev. R. B. Drane, D. D., of Edenton, as preacher on Thursday and the Rev. C. D. Malone, at the Friday service. The Dean was the preacher at the Thursday and Friday evening services and his sermons were strong and eloquent.

Wednesday evening after service the essay on Teacher Training was read by the Dean, who was followed by the Rev. T. P. Noe in an able discussion of the same subject.

The Juniors had their meeting Thursday afternoon in the Red Men's Hall and the Women's Parochial and Mission Societies met in the church, both under the presidency of Mrs. N. Harding, who acted in place of the president of the Societies, Mrs. Staton.

All reports by clergymen and ministers at morning sessions were encouraging and gratifying to a large degree, indicating much progress and increased interest throughout the territory embraced in the Convocation.

At this session the members missed the saintly and lamented, the Rev. Luthern Eborn, who has passed to his reward; also Mr. Thomas W. Blount, the Diocese's late and lamented champion of diocesan missions. Every one expressed a kindly concern on account of Mrs. Staton being detained at home by illness.

The Convocation adjourned to meet at Hertford, February 13th, next.

Mr. Alligood, of Bath, was appointed essayist, subject "How Can We Best Carry on Our Work of the Church in Our Convocation?"

The Rt. Rev. Robert Strange, D. D., Bishop of the Diocese of East Carolina, visited Christ Church, Elizabeth City, November 5th, and confirmed a class of five Sunday evening.

He preached both morning and evening and his sermons were eloquent and uplifting. The Bishop is a great favorite in this city and is always greeted with a full house.

The services Sunday were both especially interesting and impressive. There was a spirit in the music and general rendition of the services that made itself felt and left its stamp on those who were present.

So encouraging is the work in this parish that a second visit of the Bishop is promised for the week after Easter. There are several others who are contemplating confirmation and the prospect is indeed bright.

On the morning of Sunday, November 5, 1911, just as the light of day began to appear, passed into rest Mr. Thomas E. Darden, of Hamilton, N. C.

Mr. Darden was in his seventy-seventh year and had been confined to his bed for some time previous to his death. He was buried on Monday evening near the front entrance of St. Martin's Church, for which in his lifetime he had done so much. His body was escorted to the grave by members of the Masonic Fraternity, of which he was a member, and laid to rest with the solemn and beautiful services of the Church. The Masonic service was to have been read over his grave after the service of the Church, but was omitted on account of the rain.

Whereas, in the providence of Almighty God, the Hon. Thomas W. Blount, whose lamented death occurred October 4, 1911, has been removed from our midst; and whereas this Convocation, of which he was a member, keenly feels his loss; therefore be it resolved:

That we bow in humble resignation to the will of our Heavenly Father, knowing that though his ways are past finding out, yet He is righteous and merciful and does not willingly afflict the children of men.

That we put upon our records our appreciation of Mr. Blount's life among us as a citizen and a churchman. He was a worthy and noble advocate of the Master's cause, espousing and supporting enthusiastically the various movements planned for the upbuilding of the Church.

In the Laymen's Forward Movement he was a prominent figure, and was also an active member from our Convocation of the Executive Missionary Committee. His wise counsel lent strength to all causes in which he was enlisted, and he will be sadly missed in our meetings.

His own Church has enjoyed his unstinted beneficence and the support and encouragement of his personal presence and unselfish provision.

In all walks of life, whether husband, citizen, friend, or Christian he bore himself with firmness and kindness, possessing a dignity and demeanor worthy of a father among men. He was one of God's noblest creatures—an honest man.

In our grief we turn to Him who is the God of all comfort praying that He may soothe the stricken and bruised hearts, and make to some upon His loved ones that Peace of God that passeth all understanding.

(Signed) CLAUDIUS F. SMITH,
G. L. SWINDELL,
Committee.

Entered into Life Eternal, Sunday morning, November 5, 1911, at Hamilton, N. C., Thomas E. Darden, aged 76 years and 2 months.

Mr. Darden was born in Virginia, connected himself with the Church in early life, moved to Hamilton, and was for many years Senior Warden of the Church there. A daughter and three sons survive him.

He had a genial and sunny disposition, and was noted for his fondness for children, always greeting them with a smile and pleasant word. The last years of his life were filled with suffering, having been confined to his bed for a long time before his death. Yet he bore his affliction with such cheerful resignation to the will of God that his closing years were like a benediction to all who knew him.

His body was escorted to its final resting place in St. Martin's Churchyard by the Masons, members of his own and other lodges, and laid to rest with the beautiful and impressive service of the Church he loved so well.

May God send 'His peace which passeth all understanding" into the hearts and lives of those he left behind.

DR. B. L. LONG,
JOHN MARTIN,
J. P. BOYLE,
Committee.

In memory of the Rev. Luther Eborn and in appreciation of his services to this Convocation of Edenton and to the Church in North Carolina, we, his brethren in Christ, would reverently put on record this expression of our esteem.

Born in Beaufort county, North Carolina, March 22, 1837, and died July 15, 1911. Mr. Eborn lived all his life in his native State, except the time spent in study at Trinity College, Hartford, Conn., and that was cut short by the breaking out of the war between the States.

He returned to his native State not to serve with the arms of the flesh, but as a soldier of the great Captain of our Salvation. Following his ordination to the Diaconate on July 13, 1861, he continued faithfully and tirelessly at the front as a pastor of his people in these days which tried men's souls.

Gentle in nature, and of an humble spirit, it was because he sought the honor that came from God alone that he won from his neighbors and brethren that affectionate esteem which has been so largely expressed since his death.

He served North Carolina well as a good citizen, and as an official in the work of Superintendent of Public Instruction for Washington county. Strong testimony has been borne to the value of his services by the lamented Thomas W. Blount, his broad-minded friend and faithful parishioner.

All who knew Mr. Eborn unite in praising his unselfish devotion to the work of the ministry, in things spiritual to the people committed to his care—young and old.

We miss him, and shall miss his presence from these Church meetings. We thank God for what he was to us, and for his good example which would incite us who remain to be more diligent for Christ and his Church.

We sympathize with his family and his parishioners in their loss.

Resolved, that a record be made of this action and that a copy be sent to Mrs. Eborn and to the Mission Herald.

Respectfully submitted,
ROBERT B. DRANE,
E. LUCIEN MALONE,
Committee.

Belhaven, N. C., October 26, 1911.

The meeting of the House of Bishops, held in New York October 26-27, resulted in the choice of three bishops—for South Dakota, Kyoto, Japan, and Wuhu, China. Also it was decided not to divide the district of South Dakota, and to defer action upon a missionary episcopate for Central America until the next General Convention. A commission was requested to investigate the condition of the Church in Haiti.

The men chosen for the existing vacancies in the missionary episcopate were: For South Dakota, Bishop Rowe, of Alaska; for Kyoto, the Rev. Dr. Tucker, president of St. Paul's College, Tokyo; for Wuhu, the Rev. D. T. Huntington, of Ichang, China. At this writing it is not known whether any of these accept their election. The choices are in every respect admirable, both of the men chosen for the work abroad having given their entire ministry to the field for which they have been elected.

Woman's Department

WOMAN'S AUXILIARY AND PAROCHIAL SOCIETY.

President.

Mrs. Nathaniel Harding, Washington, N. C.

Vice-Presidents.

Convocation of Edenton—Mrs. James G. Staton, Williamston, N. C.

Convocation of Wilmington—Mrs. Nixon Davis, Wilmington, N. C.

Convocation of New Bern—Mrs. H. M. Bonner, New Bern, N. C.

Secretary.

Miss Sue Collier, Goldsboro, N. C.

Treasurer.

Mrs. George H. Roberts, New Bern, N. C.

Treasurer of United Offering.

Mrs. Josh T. James, Wilmington, N. C.

Secretary of Junior Department.

Mrs. F. R. Rose, Fayetteville, N. C.

Secretary of Babies' Branch.

Mrs. John Cranmer, Wilmington, N. C.

Recording Secretary.

Mrs. W. E. Cox, Wilmington, N. C.

PROGRAM FOR DECEMBER.

Prayer.
Roll Call.
Minutes.
Old Business.
New Business.
Readings: (1st) From Spirit of Missions. (2nd) From Mission Herald.

SUGGESTED TOPICS.

"The Why and How of Foreign Missions," by Brown. Churchman's edition, 43 cents.

Describe Christmas in one of our Foreign Missionary Districts.

Educational Missions in Foreign Land:

(1st) St. Paul's College, Tokio. Reference, President Tucker's pamphlet on the College.

(2nd) St. John's University, Shanghai. Reference, Files of the Spirit of Missions.

(3rd) St. Hilda's School, Wuchang. Reference, Files of the Spirit of Missions.

(4th) St. Margaret's School, Tokio. Reference, Files of the Spirit of Missions. There are also pamphlets on last two subjects.

General reference: Gloria Christi, chapter 3.

CONVOCATION OF EDENTON.

The Woman's Auxiliary and Parochial Society met in St. James' Parish, Belhaven, October 26th and 27th. The Juniors met on the afternoon of the 26th. In the absence of Mrs. Staton Mrs. Harding took charge of the meeting.

Rev. E. L. Malone welcomed the delegates to the parish and spoke to them of the good work they were doing in training the children to work for the Master. It was a great privilege to have with us two of the oldest workers in the diocese, Miss Pennie Norcom, of Hertford, and Miss Sophia Martin, of Elizabeth City, and hear from them their experience in training the young people in work for the Church and the refined courtesies of life.

The meeting on the afternoon of the 27th was held in the Church, Rev. Mr. Bethea, as claplain, opened the meeting with prayers, and urged the women not to be discouraged in their work. Miss Myrtle Swindell welcomed the visitors in a most graceful manner, which was responded to by Miss Pennie Norcom. The meeting was then called to order by Mrs. Harding and the roll was called showing about twenty delegates present besides visitors. Reports were called for and showed much interest and much work done.

For the first time an offering was made at the early celebration of the Holy Communion, by the women, to be known as the Dean's Fund and to be used by him in the convocation. This collection amounted to $32.00 and was distributed as follows: Church at Columbia, $10.00; to Mr. Johnson for use in Hyde county, $10.00, and $10.00 to the Dean to help in the education of boys sent from the Edenton convocation to Christ School, Arden.

A paper on the impressions of the Study Class, by Mrs. W. H. Bonner, of Washington, was read by Miss Skinner, of Edenton, who also attended the class in Wilmington.

The people of Belhaven were most cordial and hospitable, and we were glad to meet with them in their beautiful little church.

The next convocation will meet in Hertford in February, 1912.

CONFERRING A FAVOR, OR ENJOYING A PRIVILEGE.

(By Marie J. Bois.)

"Are you going to church this morning?" was asked of someone who did not seem to heed the bell calling to worship. "No, indeed," was the answer, "I have to write to my parents and that is just as much my duty as going to sing in the choir of the Episcopal church, to which I do not belong." Thus, the attitude of the speaker was that she was conferring a favor on the Church by going to enjoy its privileges. The question need not now be raised whether the favor conferred was as great as it seemed to the speaker. How then shall we consider her answer? Not by passing judgment, God forbid! but by sincerely asking ourselves, "What is church-going to me? Do I consider it a privilege, or do I think I am conferring a favor in going regularly and joining heartily in the worship, whether it be in the choir or in the congregation?"

Thus, avoiding personalities and yet being very personal in our enquiry, the question may well be put, "What is Sunday to me? A day for my own enjoyment, to use only for my own selfish purpose, giving Almighty God a fraction of the time and faculties he gave me, the one best suited for my own convenience; or am I learning to worship Him, whom heaven and earth adore, giving Him the best of His own day; that which in truth belongs to Him; my first thought, my first prayer, hastening to meet Him at His altar, counting it a privilege to raise my joyful and thankful voice and to join in the worship of His whole Church expectant or militant, 'with angels and archangels and with all the company of heaven'?" Which one, then, dear reader?

Are you conferring a favor by going to church? Or are you enjoying a blessed privilege too great for words of mine to express adequately?—The Living Church.

PARTY FOR BABY BRANCH.

The following invitation was issued by St John's Junior Branch, of Wilmington, to the Baby Branch:

"St. John's Juniors invite you to be present at the Mite Box Party to be held Thursday afternoon at four o'clock in the Parish House. Be sure to come and bring your Mite Box and your mother."

In response to this invitation many children and quite a number of mothers came out. It was an interesting sight to watch the little ones standing in a circle, saying the little prayer, then sitting on the floor eagerly opening the boxes and loading the ship that had been prepared for the purpose with their pennies. The boxes were then returned to be brought again in the spring. The children, as well as the parents, enjoyed the afternoon and quite a neat sum was brought in.

HOW TO MAKE YOUR BRANCH GROW.

The following has been sent out from the Church Mission House. Let us try, at least, to make progress in some, if not all, of these ways:

1. Let us make a great, concerted effort to reach the whole number of parishes within this year.
2. In every parish and mission, let us double the membership.
3. In every one double the number of subscribers to The Spirit of Missions.
4. In every one try to institute systematic missionary reading and study.
5. In every one encourage systematic giving for General Missions.
6. In every one set on foot and greatly increase the United Offering.
7. In every one seek for a volunteer who shall go as our Missionary to the front.
8. In every one urge individual and united prayer and, once a year at least, a corporate Communion of the members.

Let every one of us be ready to take part in every one of these forward movments, and hope for all good things under our Leader Who cannot fail.

Note.—Send to the Woman's Auxiliary or its Junior Department for helps in carrying out any one of these undertakings, or for more copies of this leaflet (W. A. 17), Church Missions House, 281 Fourth Avenue, New York City.

GIRLS' FRIENDLY SOCIETY

Meeting of Central Council in New York—Impressions of the Branch Secretary, Good Shepherd, Wilmington.

The annual meeting of the Central Council of the Girls' Friendly Society was held in New York City during the week, beginning October 23.

The afternoon of the first day was devoted to meetings of the various committees on finance, publication and administration, and in the evening, at Grace Church, a most helpful "Quiet Hour" was conducted by Bishop Courtney. This service was appointed for the Chantry, but the congregation soon overflowed this building, and adjourned to the church. This beautiful service was followed, Tuesday morning, by an inspiring early celebration of the Holy Communion in Calvary Church, with Bishop Greer, of New York, as celebrant. The uplifting influence of these services was with us through the whole conference. The rest of the day was given up to meetings of the Central Council and Branch Secretaries, and a conference of associates at night. The meeting of secretaries was of special interest, with a most illuminating address by Miss Whipple, of Massachusetts, on "Definite Church Teaching—a G. F. S. Responsibility." The most important business of Wednesday was the election of officers. Miss Wilson, who has made such an excellent president for several years, was re-elected. The offices of secretary and treasurer, made vacant by the death of Miss Eve Alexander, will be filled by Mrs. Bernard Schulte, of New York, and Miss Mary B. Anthony, of Providence. In the late afternoon the Council, Secretaries and Associates were tendered a very attractive reception by Bishop and Mrs. Greer. The event of the session, for the members, was their conference, which was held in the evening at St. Bartholomews Parish House. A very large number crowded the assembly room to its capacity, and several well written papers were read to this most enthusiastic audience. "What is a true G. F. S. Spirit?" "What to Do With One's Spare Time," were subjects finally treated by these young people, and we felt a growing enthusiasm as we looked into the faces of these girls, so full of the real G. F. S. spirit. On Thursday, while the Associates were discussing the work for Missions, Holiday Houses and Candidates, the visiting members were delightfully entertained—visiting many points of interest in New York, and later at a luncheon at St. George's. At the meeting of the Department for Missions, one of the speakers, Miss Sibley, of Michigan, had been a year in the Philippines, and spoke most interestingly of the work, giving many incidents of her experience there, and telling several very touching stories. The work for candidates, which is deeply interesting and most important, was discussed at length, and many hopeful suggestions given by those who have had experience in this department. At 8 p. m. Thursday the members and officers met in Synod Hall and at St.Faith's and formed in procession for the closing service held in the cathedral. The procession was rendered very attractive by many beautiful banners, carried by the various branches; and the large auditorium, under the dome of the great cathedral, was filled with more than two thousand girls and women of the G. F. S., with the Rev. John Mockridge as preacher. It was an inspiring sight—this splendid gathering of women, engaged in the work of this great society, and the service a fitting close to a most helpful and uplifting session of the Central Council.

It is a matter of regret that so little seems to be known, in the South, of this organization, which is doing such splendid work for young women and girls, throughout the North and West. It is hoped that a Field Secretary may be secured for the South in the near future to care for this work, and push it forward. For some time efforts have been made to have an endowment fund for administration expenses; the amount supplied by dues from branches is inadequate. This work was especially carried forward by Miss Alexander, and now earnest efforts are being made to complete it and make it a memorial to our late beloved treasurer.

In several cities G. F. S. Lodges have been established for the accommodation of members, where rooms and board may be obtained at small cost and under refined and wholesome influence, and where the fullest liberty may be enjoyed that is consistent with propriety. We found the Lodge in New York a commodious, attractive and conveniently located house. An invitation was extended to all members of the G. F. S. to visit the Lodge any afternoon, and many availed themselves of the opportunity of seeing the comfortable home for the girls. Among those attending this meeting in New York, East Carolina was represented by one Associate from Christ Church Branch, Newbern, and six from the Good Shepherd Branch, Wilmington; we all felt a new zeal and enthusiasm after coming in close touch with many devoted women from all parts of our land, who are filled with the true G. F. S. spirit, that they have been able to help many, many girls to strive for the better and higher things of life.

PROGRAM MISSIONARY MEETING—WILMINGTON.

The first of a series of Program Missionary Meetings to be given under the auspices of the Auxiliaries of Wilmington, was held in St. James' parish house Friday, November 17th, Mrs. William Calder, president of St. James' Auxiliary, presiding. Papers on the topics that had been assigned them were read by Mrs. Walter Parsley, Mrs. Cameron MacRoe, Mrs. Victor Grainger, Miss Louise Hill and Mrs. Nixon Davis.

The Program Missionary Meeting is a method of instruction proposed by the Educational Department of the Board of Missions. It might almost be called a large Study Class. The subject and the aim of the meetings are given and talks on papers are prepared bearing on the subject and leading up to the aim. The meetings as planned will prove interesting and instructive. Always inspiration is gained from such gatherings. The December meeting will be held at St. James', and the January meeting at St. John's parish house.

BABIES' BRANCH, FAYETTEVILLE.

The leader of the Babies' Branch, Fayetteville, gives the following interesting account of their fall meeting:

"I have just had my fall meeting and it was the most enthusiastic one I have ever had. The amount brought in doubled that of last fall. I believe our parish led in pennies last year and I hope will do so this year, as we have $10.50 for the half year. Our children have the little prayer of the Branch, a few hymns and I show them missionary pictures and tell them about the world. Then we have simple refreshments and some games. They seem to enjoy their meetings and feel an interest in "their Society."

JUBILEE MEETING IN WINTON.

On the afternoon of October 17, 1911, there was a joint meeting of all the Missionary Societies (Baptist, Methodist and Episcopal) in the town, at St. John's Episcopal Church. This year being the Golden Jubilee of missionary work among women, this was a jubilee meeting. The presidents of the different societies took part in the devotional exercises, and there was an effort to have the meeting as undenominational as possible. It opened with the hymn "All Hail the Power of Jesus' Name," followed by the reading of the 19th Pslam by Mrs. T. P. Story, president of the Methodist Society. We were then led in a beautiful, heartfelt prayer by Mrs. W. P. Shaw, president of the Society of the Chowan Baptist Church, and there was a reading by Mrs. S. P. Taylor, president of the Society of the Winton Baptist Church. There were also readings by members of the various societies, and a beautiful vocal solo by Miss Donnie Ward, of the Chowan Church.

Miss Jessie Cowper, president of the Auxiliary, made a short talk, telling about a jubilee meeting she had attended in Norfolk. The beautiful jubilee hymn was then sung, and the meeting closed with prayer. Those who attended seemed filled with enthusiasm and with the spirit of unity, and we went away feeling that the meeting had done us good.

To any new subscriber sending one year's payment in advance ($1.00) for The Spirit of Missions, to the Church Missions House, 281 Fourth avenue, New York, is offered The Conquest of the Continent, the new textbook on missions in the United States. Old subscribers may also secure the book by the payment of two years' advance subscription. The volume is most highly spoken of as a notable contribution to the Church's history.

The one Church institution of Eastern Oklahoma, All Saints' Hospital, McAleester, started as an emergency hospital at the time of a dreadful mining disaster. It has now grown to nearly a hundred beds, has a staff which is unexcelled, and a patronage which has forced continued enlargement. This charitable work, conducted in the name of the Church, reflects honor upon her, and should receive a cordial support.

It is estimated that 35,000 persons attended the "Orient in Providence" missionary exposition during the fifteen days it was recently open, notwithstanding several stormy days. The cost of maintenance, $15,000, was met Almost all of the 1,800 stewards filled their places. Twenty-three missionaries gave frequent addresses and demonstrations. The Sunday Schools of Providence and vicinity attended on Saturday mornings by special invitation. A similar exposition is to be held in Cincinnati next March.

A small Montana parish sent this message to the Board of Missions: "Our every-member canvass has worked out far better than I had anticipated. We have increased our subscriptions a little over $1,000, with a number of stragglers yet to be heard from. When the canvass is complete we will certainly have doubled our subscriptions. The sixty sets of duplex envelopes are exhausted. Kindly forward an additional fifty sets. I am sorry that I did not order enough at first, but I had no idea so many new subscribers would be found."

Dr. Grosvenor, the new dean of the Cathedral of St. John the Divine, New York City, plans to make it a strong centre of missionary influence, and has already arranged that workers in various parts of the field shall tell their story from its pulpit. Thus the great cathedral will not merely be the chief building of a great diocese, nor a national feature of a great country, but a vitalizing force in the Church's world-wide campaign.

In spite of the civil war and bloodshed in China it is gratifying to know that no harm has thus far come to any of our missionaries. The majority of them have been removed from Wuchang, Hankow, and any other places where there is likely to be severe fighting, but the attitude of the Chinese people toward them has been most gratifying. The three cities which are the storm centre of the revolution, Wuchang, Hankow and Hanyang, and which form practically one community, are the headquarters of our mission work in Central China. Thirty of our missionaries live in them and they also contain the two important educational institutions, Boone University and St. Hilda's School. It is to be hoped that serious damage and loss will not result from this revolution. So far there is no indication of it.

Colored Department

ADVENT MISSION, AURORA.

Archdeacon W. G. Avant, D. D.

Rev. Sir: The people here are doing well. We have paid $5.00 on the apportionment. There is $6.43 still due and we soon hope to pay that. The Rt. Rev. R. Strange, D. D., visited Aurora on the 20th. We regret very much we were not there, but we learn there was a fair gathering to hear him. We intend to put on new weather boarding and put in new windows and seats there soon.

Yours respectfully,
J. G. M. BROSI.

ST. PAUL'S P. E. MISSION, WASHINGTON.

Dear Archdeacon: Always up and doing seems to be the spirit among the church-loving people in St. Paul's P. E. Mission. We have a working Guild here, of which Mrs. Jessie Parham is president. This guild is painting the seats in the body of the church. Mr. Brosi is doing the work himself. Brother John Dickerson is ever ready to do all he can to help us. This faithful brother has struggled hard to keep the church together. And we are sure God will repay him in his old age with joy here on earth, and rest, perfect rest, in the home beyond.

We are still able to pay our bills, amounting to $11.63, ending November 1st, and have $13.00 in our treasury.

Mrs. R. Groves who so faithfully keeps our church clean and lights our fires deserves our good wishes and prayers. We hope in the near future to be able to reward her for her kind service. The church joins me in sending their love to you, and we wish you could be with us more than you do.

Yours truly,
J. G. M'Brosi.

ST. MARY'S BELHAVEN.

Since our last writing Mr. Andrew Riddick, a communicant of St. Mary's and a member of the local committee, has died. He sickened suddenly while on his way to Washington and died on his return that night. He leaves a wife and two step children to mourn their loss, as well as a numerous host of fraternal brethren.

When the Bishop arrives, on the 20th of November, our improvements on St. Mary's will be complete. These improvements consist of a good many things very much needed. We have weather-boarded and under-pinned the building, built a vestry room on the north side and a ten-foot addition back of the altar. Together with this we are painting inside and out, carpeting and have put in a new and powerful organ. Messrs. Hawkins, Richardson, Lanier, Whitfield, Chapman, Lawson, Boyd and Hunter paid at the outset $5.00 each. Many of our young men and ladies have given $1 and $2 so that in five weeks we raised $125.00. We are making an effort to show our people how to do things for themselves. Mr. D. W. Blunt, our leading groceryman and a member of St. James' Church, noting how hard we were striving, mailed us, unsolicited, a check for $5.00 and offers to give us further assistance on our new pews. Mr. Blunt has always shown a friendly and helpful attitude towards our work. We hope also to have our electric lights in when the Bishop comes.

At our educational meeting last month a great impression was made by Archdeacon Avant, who is also, we hope, to deliver for us the address for the Lincoln Association, on January 1st, 1912.

Sincerely,
R. I. JOHNSON.

Rev. W. G. Avant, No. 179 George Street, Newbern, N. C.

Dear Sir: Through the Bishop's provision a complete course of the New York Sunday School Commission was secured. July and August was spent in examining the outlines and studying the text books. Following the schedule sent him in August, I have visited six points.

Rev. Mr. Southern having taught the commission course very successfully in Fayetteville, N. C., and Wilmington, N. C., I made Wilmington my starting point. Sunday, September 3rd, I met St. Mark's Sunday School and found it very interesting. The attendance that very very hot Sunday was sixty. The superintendent's report and review, the personnel of the teachers, and the hearty orderly responses from the classes place it among the model Sunday Schools.

Monday, September 4th, I went to Fayetteville, N. C., to meet the teachers of St. Joseph's. They were using the leaflets, having changed from the commission last fall. Friday night, September 8th, Rev. Mr. Morgan called his teachers toegther and I presented the commission. They decided to restore the course.

Many of the parents were loud in their praises of the course when it was in use, saying that the children were anxious to attend to get the pictures, to write and read stories, and to merit promotions. When I told the children that you had sent me to beg for its return they shouted.

A Home Department was organized and Mrs. Thomas Broadfoot was appointed superintendent. I met the Woman's Auxiliary and talked with them. I was not an unwelcome guest in this parish, I had worshipped with them daily for more than a year during my sojourn at the State Normal.

St. Joseph's has many things favorable, eight good teachers, a good rector and coveted equipments.

From Fayetteville, N. C., I went to Goldsboro, N. C., Monday, September 11th. Rev. J. W. Herritage had arranged for me to meet his Sunday School teachers that night. Quite a number of friends were out. The course was adopted. They will begin with three grades, the kindergarten, first year intermediate and the" Story of the Christian Year" for the adult members of the school. They organized a Home Department, the rector promising to give weekly instructions to the members. The course is just what these people say they want to know about the Church and its teachings. Judging from the many ways and expressions the anxiety to know more about the Church and their willingness to purchase the course, the sign is very hopeful.

From Goldsboro, N. C., I went to St. Augustine's, Kinston, N. C., where the Rev. Mr. Herritage had informed them of my coming. Tuesday night, September 12th, I met the teachers and many of the children, and presented the course. They thought it best to have a conference with their rector, since they could not willingly set aside the old for something new. The children enjoyed the kindergarten stories. Several little girls borrowed the books to read the stories to their playmates and parents.

The course, when properly presented, appeals to children. I am hoping to visit them again soon and help them test some phases of the course.

Wednesday afternoon, September 13th, Dr. Taylor, rector of St. Cyprian's, met me and allowed me to take a peep at his new church, his memorial, a very deserving monument. After tea we went to the "school house," as they say, where I met the Sunday School teachers. I made a plea for the commission course, displayed the library of fifty books for inspection. They promised to order the course and give it a fair trial. One very hopeful sign was during the session two gentlemen offered their services as teachers in order to promote their Sunday School. Mr. Sawyer is very ambitious and progressive and promises great achievements when they move into their new church.

The superintendent of the Washington, N. C., city schools summoned me to report for duty Thursday morning, September 14th. I obeyed. Monday night, September 18th, I met the teachers of St. Paul's, presented the course to them. They ordered a set covering four grades.

Yours, most gratefully,
KATE R. TRUMAN.

THE WORK AT EDENTON AND ROPER.

Dear Archdeacon: The work at these two places is going on apace. I took a much needed rest the latter part of September and the former of October. I felt very much worn and jaded, and on consultation with my physician I was advised to cease all effort and rest awhile, or pay for it by a spell of prostration. As the journal shows, we paid last year $20.00 for diocesan support (Budget in full) $5.00 (General Mission (the amount assessed), and $3.00 (Sunday School Lenten Offering).

These amounts included all assessments against St. John Evangelist's. We hope to do as well this year. We feel proud of it. The balance on the rectory lot has been reduced to $17.00, and we are confident D. V. that at the next Council, or before, we will be able to place the cancelled papers in the hands of the trustees of the Diocese. St. John's is working, and the few faithful are making real sacrifices of time, talents and means. We are working hard to secure a pipe organ and have started a fund to that end, and the amount is growing. With a little help we will be able to have it installed in the near future.

We cannot say too much in commendation of St. Ann's, at Roper. The Mission is making wonderful strides. It paid its budget $10.00 last year and made a Sunday School Lenten Offering of $4.00. It is striving not to be a drone the current year. Last April it was over $600.00 in debt, at present $313.00 will pay all indebtedness in full. On my last visitation the members and congregation made an offering of over $60.00. Fifty dollars of this was paid on a note which the Bank of Roper holds ($400.00), leaving a balance of $295.00. We are working hard to cancel that amount so that we can begin work on the interior of the building. It will take about $400.00 or $500.00 more to finish the building. The majority of the members are enthusiastic and are working hard. A very sad occurrence happened on the 4th of October by the death of Mr. Thomas W. Blount, who was a staunch friend to the Mission. A gloom was cast over every one, and the loss of such a good friend was keenly felt, but with faith in the Lord we are still working with undaunted courage, knowing that our labor is not in vain in the Lord.

A Rectors' Aid Society has been organized in St. Johns. Its prime object is to assist the rector in his undertakings of the work of the Mission. This organization is doing noble work and has helped materially to reduce the debt on the rectory lot. The members of this society are Mrs. Nellie E. Jones, President; Mrs. Eunie A. Herritage, Secretary, and Mrs. Bertha V. Halsey, Treasurer; Mrs. Harriette Gorham, Mrs. Rosa Bright, Miss Bessie Riddick, and Miss Pearl Gussom.

The Parish School opened on September 18th with bright prospects for the year. There are 20 pupils enrolled at present. We intend to perfect industrial features this year, making the school not only one of heart and head, but of the hands also. We have a branch of the Woman's Auxiliary, but it is not in good working order yet.

We have announced your appointment, and are looking for you to be with us at St. John's Evangelist, Edenton, on the night of the 16th of October.

Faithfully yours, in the work,

W. J. HERRITAGE.

I wish to ask the clergy again to let me have some statement by the 4th of each month of their work for The Mission Herald, as it is a means of making one our work. Have not much to say this month as other letters about take our space. Am thankful for the interest in the Sunday School work and trust we may do our best in pushing it to the greatest power. The System is a splendid one. Our work is in a better condition than ever, and with union and unselfishness we can do much for His cause. Let us all see how much we can sink ourselves for the elevation of the Christ. It is His cause and we are all his servants, if we work like Him.

ARCHDEACON AVANT.

The late Professor Austin Phelps, in his volume entitled "My Note-Book," made the following significant statement:

"The work of the world's conversion suffers for the want of prestige, which in any great enterprise of a spiritual nature comes only from rapidity of progress. One brief period of rapid conquest in the progress of Christianity would concentrate the mind of the world upon it as the work of God. For moral impression it would be worth twice that of the same amount of gain extended over twice the time. And in such an enterprise, moral impression is the germ of ultimate success."

CHINA'S NEW CALAMITY

Only a few weeks ago the Bishop of China closed the famine fund which had furnished greatly needed relief to the destitute sufferers in the Province of Anhui. He had a small balance remaining which he wisely put away in the bank, stating that it would undoubtedly be needed for some future famine, these catastrophes being inevitable because the government takes no steps to remove the cause from which they spring. The bishop has been proved a good prophet much sooner than even he expected, for the terrible floods in the Yangste Valley have brought again a dreadful calamity in China, and again funds are needed to feed the hungry and clothe the naked. A relief fund has been opened, contributions for which will be forwarded by the treasurer of the Board of Missions.

A NOBLE PIONEER

On September 21st, Dr. James C. Hepburn, the first medical missionary to Japan, died at East Orange, New Jersey. Representing the Presbyterian Board he and his wife went to Japan immediately after our first missionary, and gave fifty years of splendid service to the Empire. He assisted in the first translation of the Bible into Japanese, issued the first Japanese dictionary and introduced modern medicine into Japan. So widely were his services recognized that on his ninetieth birthday the Emperor of Japan bestowed upon him the declaration of the Order of the Rising Sun. He died at the age of ninety-six, leaving a name which is conspicuous in the annals of American history.

Mr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions writes as follows to President Lloyd: 'I desire, in behalf of our Board and our missionaries in China, to thank your Board for the most generous help which your missionaries rendered to our missionaries at Hwai Yuen on the occasion of the severe illness of Dr. Cochran and Mr. Morris, two of our representatives, who contracted typhus fever in the work of famine relief. Nothing could have been more beautiful or more brotherly than the way in which from every quarter missionaries of other bodies hurried to the relief of our station, and it is with deep gratitude that I write to tell you how greatly their unselfish and loving service was appreciated, and to ask you to express to them the sincere gratitude and regard of our Board."

One of our newly appointed missionaries, Dr. Harold H. Morris, of St. Luke's Hospital, Shanghai, by his noble action in a time of crisis, has gained international recognition. In company with a party of American missionares he ascended Mt. Asama, in Japan, for a night view of the crater. Unfortunately, just as they reached the top of the mountain, a violent eruption took place by which many were injured,—two so seriously that death resulted. In the darkness, amid showers of red-hot stones, in constant danger of his life, Dr. Morris remained by the side of the dying Presbyterian missionary, the Rev. John E. Hall, ministering to him as best he could until his death and staying there alone upon the mountain until help came to remove the body. When last fall Dr. Morris was appointed for China a Philadelphia physician wrote of him, "He is an athlete of no mean ability—the very ideal of American Christian manhood." It is evident that these words were no exaggeration.

A series of meetings to which students and young business men were admitted by ticket only, has recently been held in Shanghai, China. As a result over 500 of those who attended have promised to do three things: (1) to read some part of the four Gospels, especially the life of Christ, every day with open heart and mind; (2) to pray daily for guidance in the truth; and (3) to follow the example of Christ according to their conscience. This is a notable instance of the appeal of Christ to the educated men of China.

RESOLUTIONS "IN MEMORIAM."

The Executive Missionary Committee of the Diocese of East Carolina met in New Bern, N. C., on the night of Tuesday, October 17th. Those present noted with deep regret and true sorrow the fact that this committee had recently suffered the loss of one of its honored members. On October 4th there had occurred the death of Mr. Thos. W. Blount, of Roper, N. C. The Divine summons had come to this soldier of the Cross, and so he had departed this life "in the comfort of a reasonable, religious, and holy hope and in the communion of the Catholic Church." Therefore by unanimous rising vote, the Executive Missionary Committee expressed its sorrow at the death of Mr. Blount, and resolved that a committee be appointed to draw up suitable resolutions of respect at the loss of this honored brother and to extend its heartfelt sympathy to the bereaved family.

At the Council of the Diocese, which met in Washington in 1909, Mr. Blount was largely responsible for the Forward Movement for Diocesan Missions that was then inaugurated. It was, therefore, most fitting that, with his love for missionary work and his zeal in the service of the Church, he should have been a member of the committee whose duty it is to have the oversight of our mission work.

Therefore be it resolved, that the Executive Missionary Committee adopt resolutions of respect upon the death of Brother Blount, and that their deep sympathy be expressed to the family of the deceased.

Resolved, further, that these resolutions be spread upon the pages of the Minute Book of this committee. As Mr. Blount's life was, for his brethren, a shining example of devoted faithfulness; so his death will be a severe loss to the Church.

The Executive Missionary Committee records its appreciation of Mr. Blount's valuable service for the Master's Kingdom, and cherishes his memory as a loyal churchman, a conscientious vestryman, a member of the Diocesan Councils, and a faithful Senior Warden.

The Church calls for men to follow such a worthy example, and bids the faithful to be strong, that they may carry on the labors of those who have gone to receive their reward, in "the calm of Paradise," and in the ranks of the Church Triumphant.

ROBERT STRANGE, Chairman.
J. H. GRIFFITH, Secretary.
C. F. SMITH,
T. P. NOE,
W. H. MILTON,
J. G. BRAGAW,
W. M. DUNN, JR.,
G. V. COWPER,
W. G. LAMB,
B. F. HUSKE.
Members Executive Missionary Committee.

MASONS LAY CORNER-STONE.

Solemn and Impressive Ceremonies at New Building of Church of the Good Shepherd—Large Crowd Present.

With the solemn and imposing ritual of the Grand Lodge of Masons of North Carolina, represented by St. John's Lodge, No. 1, A. F. and A. M., and an interesting programme by the choir and congregation, the corner-stone of the handsome new house of worship which the Church of the Good Shepherd is erecting on the corner of Sixth and Queen streets, was laid yesterday afternoon at 4 o'clock, the ceremony being witnessed by a large gathering of members of the church and interested friends.

A number of the officers and members of the Church of the Good Shepherd, as well as several clergymen from other churches made short talks on the ceremony and its symbolical significance, and Rev. Thos. P. Noe, the rector, also made a heartfelt talk, telling of the long struggle for the new building and the tireless efforts and self-sacrifice of so many of those present, as well as some of those who have been removed by the Divine Hand, that had made the erection of the new structure possible.

The ceremonies opened with the singing of a hymn by the congregation and this was followed by a short prayer service, participated in by the rector and the congregation.

Following another hymn the rector called on George Rountree, Esq., a vestryman of the mother parish, St. James' Episcopal Church, who made a short talk congratulating the pastor, the building committee and the congregation on the splendid new structure in which they will soon be able to worship. Mr. Noe thanked Mr. Rountree for his kind words and stated that as the new building was a memorial to the late Dr. Armand J. DeRosset it was fitting that Mr. James H. Burriss, a member of the building committee, say a few words about the one whose tireless efforts and whose great faith, probably more than any one other person's efforts were responsible for the new church building. Mr. Burriss paid a pretty tribute to Dr. DeRosset and closed by stating that it was fitting and proper that the new structure be a monument to his memory.

Rev. W. E. Cox, rector of St. John's Episcopal Church, then made a speech congratulating the church on the fruition of its work and stating that it was a matter of gratification to St. John's Church, as well as to the city at large, to witness the splendid growth of the Church of the Good Shepherd, and to know that it is soon to have a handsome new home.

Characterizing him as probably the best-loved minister in the city, Rev. Mr. Noe then called upon Rev. Dr. A. D. McClure, pastor of St. Andrew's Presbyterian Church, for a few remarks. Dr. McClure responded and made a clever little speech of congratulation, adding that the erection of a new house of worship, no matter of what denomination, was a matter of uplift and education for any community. Dr. McClure extended to the pastor, the building committee and the congregation of the Church of the Good Shepherd the felicitations and best wishes of himself and his congregation.

The rector himself closed the speeches with a short talk, stating that it was fitting and proper to observe the laying the corner-stone on All Saints' Day. He declared that there were four names that stood out prominently on this occasion as deserving a great part of the credit for the movement for a new structure, three of whom had been called to their Master since the movement began. The first of these, he said, was Dr. J. Armand DeRosset, the donor of the site for the building. The second of the four, and the only one now living, was Mrs. Kate DeRosset Meares, the daughter of Dr. DeRosset, who gave herself to the work with such rare devotion. Another was Sister Cecilia, who left behind her a sainted memory and an influence that still lives. The last was the late Mr. J. Hal Boatwright, who was at the time of his death superintendent of the Sunday School and who devoted nearly 40 years of unbroken services to this Church.

By the work of these people, said Mr. Noe, and their great faith, the members of the church have been inspired to carry on to its completion the movement which they started.

Following the singing of another hymn the State Grand Lodge of Masons took charge of the services and laid the corner-stone with their impressive ceremony. The Grand Lodge officials for the occasion were: M. W., Wm. B. McKoy, as Grand Master; R. W., B. A. Merritt, as Deputy Grand Master; R. W., Jas. F. Sears, as Senior Grand Warden; R. W., John S. McEachern, as Junior Grand Warden; R. W., S. F. Highsmith, as Grand Treasurer; R. W., A. S. Holden, as Grand Secretary; R. W., Rev. J. H. Foster, D. D., as Grand Chaplain; R. W., R. C. Cantwell, as Senior Grand Deacon; R. W., R. H. Pickett as Junior Grand Deacon; R. W., Charles H. White, as Grand Marshal; R. W., W. R. Dosher, as Grand Sword Bearer; R. W., E. P. Bailey, as Grand Architect; R. W., Stuart R. Keyes, as Grand Steward; R. W., W. A. McGirt, as Grand Steward; R. W., R. H. Bradley, as Grand Tiler; R. W., Dr. John Thames, Bearer of Three Great Lights.

Upon the conclusion of the Masonic ritual several hymns were sung and the meeting came to an end.

In the crypt of the corner-stone were placed a Bible, a hymnal, copy of the Journal of the Diocese of East Carolina for 1911, prayer book, copy of the Mission Herald for October, 1911; copy of the Morning Star for

November 1, 1911; copy of Evening Dispatch for October 31, 1911; copy of programme for the day's services; picture of the new church from the drawings; three pictures of breaking ground service; picture of the old chapel building; old prayer book presented to the donor by Sister Cecilia; a copy of the year book of St. James' containing a short sketch of the Church of the Good Shepherd; book of remembrances; copy of membership directory of Masonic Lodges, of Raleigh; copies of by-laws of St. John's, No. 1, A. F. and A. M.; Orient, No. 395, A. F. and A. M., and list of membership of Wilmington Lodge, No. 319, A. F. and A. M.

The Church of the Good Shepherd has enjoyed an independent parish organization sinc 1907, and under the leadership of Rev. Thomas P. Noe, the rector, it has had a remarkable growth and expansion. The church has grown in numbers and influence until it now has a communicant membership of 198, with 220 confirmed persons and 420 baptized. The Sunday School numbers more than 250 and has a corps of efficient and loyal teachers.

The vestry of the Church of the Good Shepherd consists of J. H. Burriss, senior warden; J. M. Lord, junior warden; C. H. Huband, secretary; D. D. Barber, treasurer; R. S. Pridgen, E. J. Irving and Henry Willoughby. The building committee is composed of Rev. Thos. P. Noe, chairman; Messrs. James H. Burriss, Anson Alligood, D. D. Barber and S. M. Boatwright.

ST. LUKE'S BROTHERHOOD

We are printing on another page, the report of St. Luke's Brotherhood for the Increase of the Ministry. This Society was formed at Sewanee some years ago, and seeks the increase of the ministry, not only quantity but quality. It seeks to provide the Church not only with more men but with better equipped men.

It endeavors to find fit men and when necessary, it undertakes to give material aid, as far as its ability permits.

The report is gratifying: but the very encouragment in the report but stresses its opportunity for wider usefulness—nay its need of more ample support to meet the many demands already pressing upon it. Membership may be secured by the annual payment of dues, in any amount, however small, from twenty-five cents up.

The Society has done a very important work and should be sustained and to this end new members are needed.

The Editor would be very glad to act as recruiting officer for the Society and is willing to receive subscriptions from any who wish to become a member, however small the dues. These amounts will, of course, be properly receipted for by the qualified official at Sewanee.

DEATH OF DR. JAMES CARMICHAEL AT WILMINGTON.

On Saturday, November 25th, at his residence in Wilmington, the Rev. James Carmichael, D. D., rector emeritus of St. John's Parish, Wilmington, died. For nearly thirty years Dr. Carmichael had lived and labored in the Diocese of East Carolina, and the news of his sudden death will bring a deep sense of loss to his many and warm friends in this Diocese. To his family and friends we extend our most sincere sympathy.

We regret that we cannot publish a sketch of Dr. Carmichael's most useful life in this issue of our Diocesan paper, but the issue is ready to go to press and we shall be obliged therefore to defer this sketch until our next issue.

UNIVERSITY OF THE SOUTH.

To the Readers of The Mission Herald:

The University of the South, Sewanee, Tenn., is the Church Institution for the Dioceses of the South. The Southern Church ought to be able to support this University when the whole Southern Church is backing it; and our support ought to be generous.

Please take part in seeing that East Carolina does her share and make a contribution to this cause through Mr. T. D. Meares, Wilmington, N. C., or the undersigned.

Yours respectfully,
B. F. HUSKE, For the Committee

If we are depressed by continued failure, if we seem to stand idle as tse hours go by, if our efforts seem to bring no fruit, let us forget ourselves. Let us go back to the beginning of our covenant, sure that God is waiting to accomplish what He has already begun. Father, into thy Name we were baptized, give us the tenderness, the devotion, the trust of sons.—Bishop Westcott.

The attention of treasurers and other parish officers should be called to the fact that the Board of Missions on October 1st had withdrawn from its reserve deposits the sum of $232,000 to protect the credit of the Board and assure the prompt payment of the missionaries. This must be done because the payments during the opening months of the fiscal year are so meagre. The treasurer of the Board of Missions strongly urges that offerings be forwarded to him as soon as taken, even though they may be but a small fraction of what the parish expects to send during the year. The numerous outstanding small sums, while amounting to little in each case, in the aggregate mount into large figures, and compel the withdrawing from interest of very considerable sums of money, which might be avoided were remittances promptly made.

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Trains leave Wilmington, Effective April 9th, 1911.

No. 45—5:00 A. M.—For Hamlet and intermediate points to Charlotte, connects at Hamlet with No. 66 for Raleigh and points North.

No. 39—3:40 P. M.—For Charlotte, connecting at Hamlet with through trans for Atlanta, Birmingham, Jacksonville, Norfolk, New York and trains in all directions. Arrive Hamlet 7:40 P. M.; leave Hamlet 8:00 P. M., arrive Charlotte 10:50 P. M.

Trains Arrive at Wilmington.

No. 40—12:20 P. M.—From Charlotte.

No. 44—11:59 P. M.—From Charlotte and intermediate points.

No. 45 connects at Hamlet with No. 66 for all points North at Monroe with No. 53 for Atlanta.

No. 39 connects at Hamlet with No. 41 for Atlanta, Birmingham and Memphis. No. 84 for Washington, and New York and No. 92 for Portsmouth, Norfolk and No. 43 for Columbia, Savannah and Jacksonville.

Parlor car service will be maintained on No. 39 leaving Wilmington at 3:40 P. M., and No. 40 arriving at Wilmington at 12:20 P. M.

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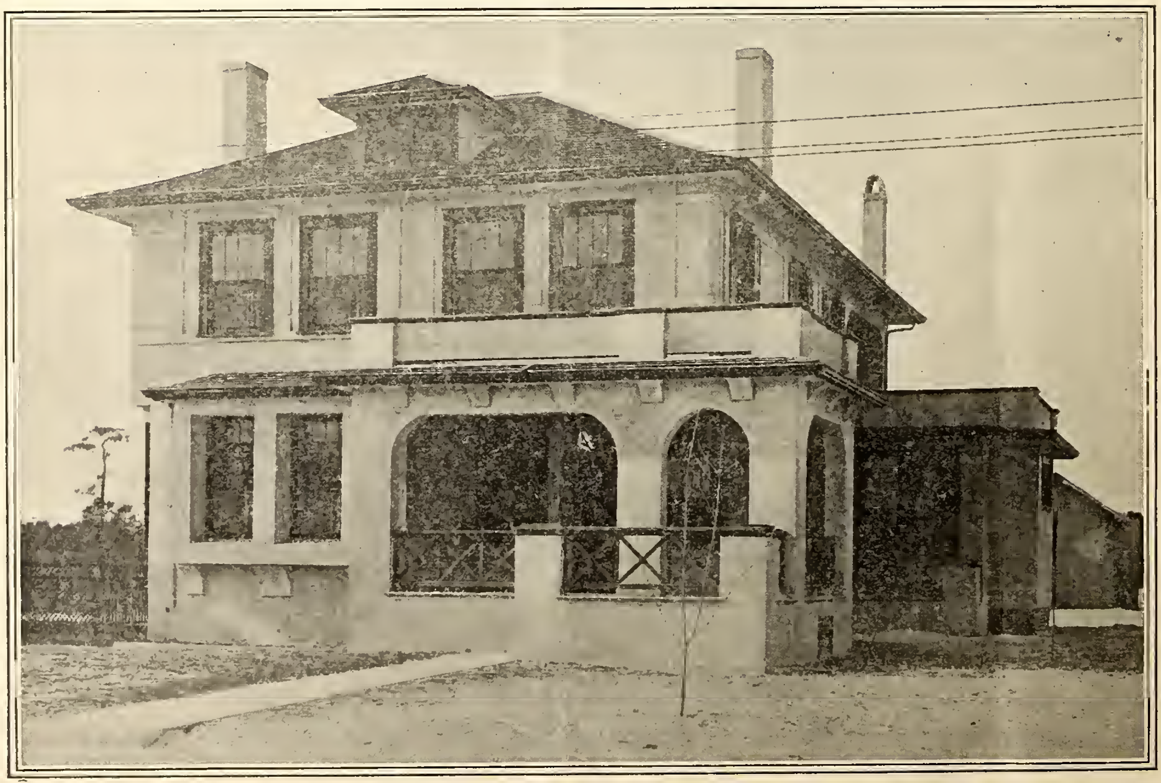

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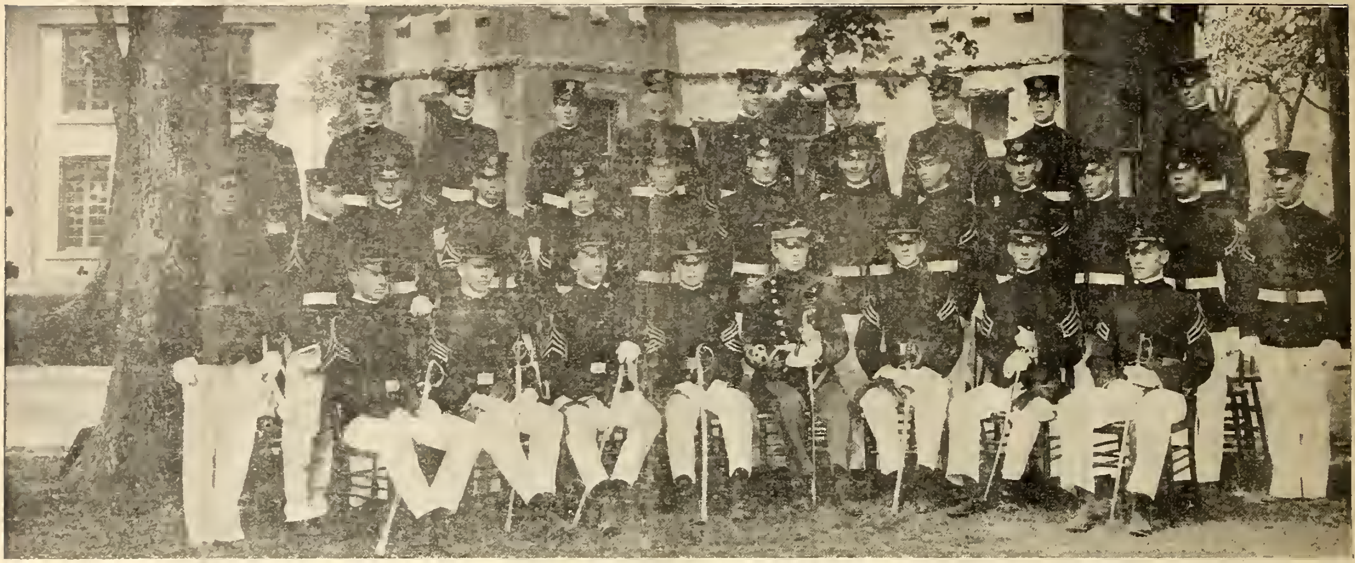

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VOL. XXVI NO. 1

The Mission Herald

1817 1584 1587 1883

"Let him that heareth say come" Rev. 22:17

A New Year Thought

"If you and I, just you and I,
Should laugh instead of worry;
If we should grow — just you and I,
Kinder and sweeter hearted —
Perhaps in some near by and by
A good time might get started.
Then what a happy world 'twould be
For you and me,
For you and me."

January 1912

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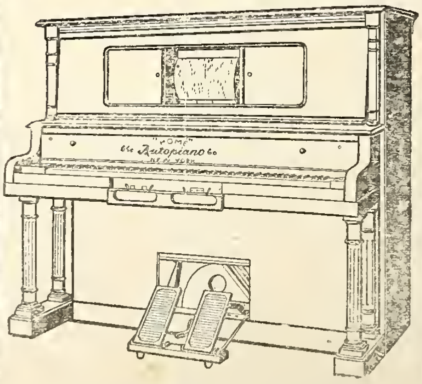

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Lv. Goldsboro, N.S.R.R.	*7:15am	*10:15pm
Lv. New Bern, N.S.R.R	9:30am	12:30am
Lv. Wilson N.S.R.R	*8:20am	*11:30pm
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THE MISSION HERALD

Vol. XXVI WILMINGTON, NORTH CAROLINA, JANUARY, 1912 No. 1

CALENDAR FOR JANUARY.

1. Circumcision. (White.)
6. Epiphany. (White.)
7. First Sunday after Epiphany. (White.)
14. Second Sunday after Epiphany. (White.)
21. Third Sunday after Epiphany. (Green.)
25. Conversion of St. Paul. (White.)
28. Fourth Sunday after Epiphany. (Green.)

THE BISHOP'S LETTER.

Dear Brethren: I wrote my last letter in Plymouth, where I held service with Mr Malone night and morning and confirmed one person on the fourth Sunday in October.

Monday, I went to Lawrenceville, Va., and the next day started for New York for the meeting of the House of Bishops. Our beloved Presiding Bishop had called us together to elect a Bishop for Kyoto, Japan, to take the position made vacant by Bishop Partridge's acceptance of the diocese of Kansas City, a bishop for the new Missionary District of Wuhu, in China, and a bishop for South Dakota, to take charge of the field vacated by Bishop Johnstone when he became the Bishop-coadjutor of Missouri. We made the nominations on Thursday and the elections on Friday morning. We elected Rev. Henry St. George Tucker Bishop of Kyoto, and Rev. David Huntington, Bishop of Wuhu, two men who had been missionaries in Japan and China for twelve or fifteen years, coming to us with the practical suffrages of their fellow missionaries. We translated Bishop Rowe from Alaska to South Dakota, to take the work which Bishop Hare administered among the Sioux Indians so successfully. In so moving Bishop Rowe the House of Bishops took the position that it is better to send one man to these great ports of danger and keep them there for a time—in this case fifteen years—and then remove them to a less trying port, and then send another man to work there for a while.

I left New York Friday night and travelling by Cape Charles, Norfolk and the Norfolk and Southern railroad, I came to Creswell Saturday afternoon. I stopped with dear Mrs. Eborn at the old rectory for perhaps the last time. How I did miss Mr. Eborn at Creswell, Columbia, and Roper! Mr. Eborn had lived in that house for more than thirty-five years; he had spent all his ministry of more than fifty years in that part of the State. By his love and trust and untiring energy he built and strengthened the Church and won the love and respect of his fellow men. May the Lord of the harvest send us men like him to carry forward His work. I officiated in St. David's in the morning and in Christ Church, Creswell, at night. Dr. Drane came across the sound in the afternoon and joined me at night. We went down to Columbia Monday afternoon by train. I confirmed two persons that night, and I held service and preached the next morning and night.

Wednesday, November first, I went to Roper. Then I felt indeed the loss of Mr. Blount, who had died just a month before. Few men have so led their communities in all goodt hings as Thomas W. Blount led the citizens of Roper and Washington county in religion, in education, in politics, in business, takng always positions that make for character and for progress. I officiated in St. Luke's Wednesday night and Thursday morning, confirming two persons at night. Thursday night, with Mr. Heritage, I had service, preached and confirmed nine in St. Ann's, the new colored church. The people have finished their church, excepting the ceiling and thce furniture. Mr. Herritage covered a goods box for the altar, made a cross and put flowers on the altar, making the building look sweet and churchly. Friday I went to Hertford, holding service there that night, and confirming three persons. I rode out six miles and spent the night with Mr. and Mrs. Francis Nixon. Saturday morning in Hertford again for a sermon and Holy Communion. The first Sunday in November I was with Mr. Smith, in Christ Church, Elizabeth City, morning and night, and at the last service confirmed five. Christ Church has been much improved. The choir has been vested, an organ chamber has been built, a beautiful new organ installed, a good organist and choirmaster is playing the organ and training the choir. The service is beautiful and complete. I congratulated Mr. Smith and his congregation. That afternoon we were driven by Mr. Flora in his automobile to Weeksville, where we held service and I preached to a full house.

Monday night I joined Archdeacon Avant at St. Phillips with Mr. Smith. We had a sweet service and I confirmed four. St. Phillip's is directly under Mr. Avant, who goes there once a month. He has an excellent lay-reader, who is also the superintendent of the Sunday School. The mission is picking up again and giving evidence of vigorous life. Tuesday afternon Mr. Smith and I made an interesting trip to Shiloh, a little settlement about ten miles from Elizabeth City. We took a nice supper with the only member of our Church in the neighborhood and preached and held the Leaflet service in the Methodist church. It was the first time a regular Episcopal service with clergymen in vestments had ever been held in that community. We had an interested congregation. We are thinking seriously of building a church in that neighborhood. The country is improving, farming is better, more market crops are raised, public schools are educating the people, and our beloved Church is finding a welcome in the country.

Wednesday afternoon we went to Camden Court House to hold a Mission through Sunday morning. Mr. Smith thinks we have made a good impression on the community. Sunday night I went on to Knoxville, Tenn., to attend the Missionary Council of our Department. It was a fine Council, and we think we have started some things good for the Church. The spirit of the Council was fine, and the speeches were of a high order. Bishop Lloyd was with us and said in his inimitable way, "The Church has passed beyond seeking dollars; she is seeking men and women. In her missionary committee for every parish, in her seeking small weekly offerings from every single member of the Church, even from those who have never before given anything to missions."

ROBERT STRANGE

At a meeting of the Third Department Missionary Council, in Baltimore, the Rev. G. C. F. Bratenahl, canon of the Washington Cathedral, was elected Department Secretary in the place of Bishop Suffragan Garland. At the meeting of the Eighth Department, in Sacramento, the Rev. George C. Hunting was elected secretary of that Department.

"The Conquest of the Continent," the new text-book of the domestic mission study course, has achieved an unexampled success. The first edition of five thousand copies is already sold out. The second edition will be issued at once. This book is not only useful for study class purposes, but is being bought in large numbers for general reading.

The American Church Institute for Negroes issues a report covering its five years of work. It has now under its supervision five important institutions in the South, while two other large normal industrial schools are asking to be taken under its charge. The nstitute is making every effort to help meet the need of the 1,500,000 negro children and youth who are deprived of school provileges.

THE REVEREND JAMES CARMICHAEL.

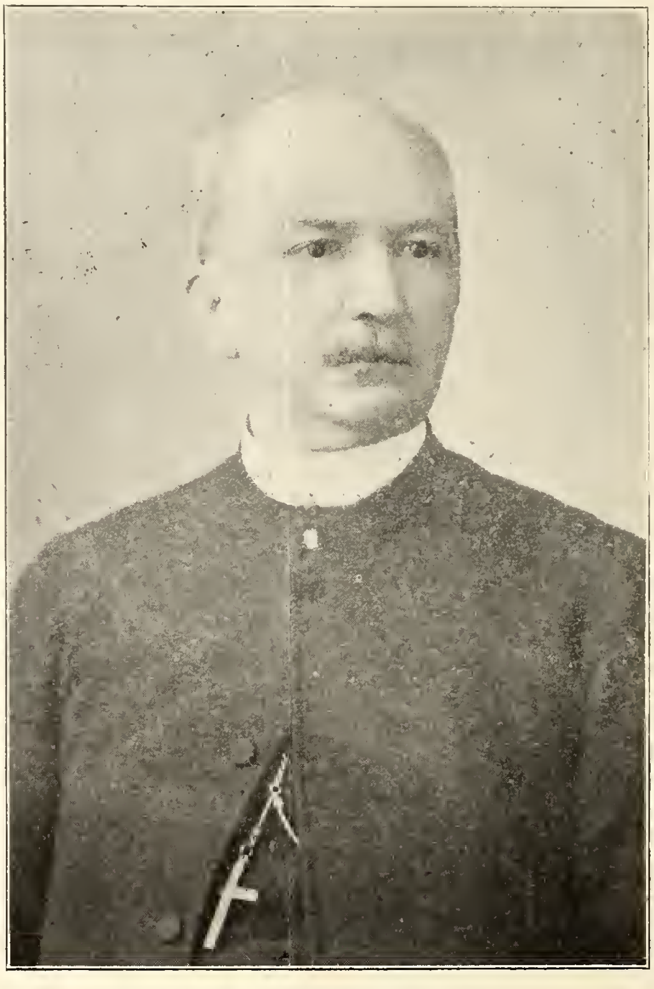
(A Tribute.)

One of the most prominent and beloved members of the clergy of the Diocese of East Carolina, Dr. James Carmichael, has passed away.

The following is a simple tribute to his memory from a friend who knew and loved him well.

The Rev. James Carmichael, D. D., was born in Fredericksburg, Virginia, March 14, 1834, and died in Wilmington, N. C., November 25, 1911.

Dr. Carmichael was the son of Dr. George F. Carmichael, a noted physician of Fredericksburg. His mother was Mary Carter Welford. From his father he inherited those lovable traits of character which enabled him to minister so well to suffering and sorrow. From his mother he got a will which, when convinced, could not be changed. From both he drew refinement, culture, and honor.



REV. JAMES CARMICHAEL, D. D.

His early education was received in the celebrated school of "Fred Coleman," as all of the old time gentlemen of that part of Virginia were wont to call him. In that school a young man's word was his bond, and the only restriction placed upon him was what was expected of a gentleman. From this school he naturally went to the University of Virginia, where he graduated. After leaving the University he chose the law for his profession. Exactly how or why he abandoned the further prosecution of this study is not known to the writer. Perhaps a higher power directed.

His parents were Presbyterians of the strictest and straitest sect. He was of Scotch strain, and when such a one is convinced a miracle cannot change him. He read, he pondered, he was convinced. He believed in an historic church and an apostolic ministry. No more need be said upon the course he would pursue.

He was confirmed in old St. George's church, Fredericksburg, in a class of over one hundred candidates, under the ministration of Rev. Edward . McGuire, of sainted memory among all good people in the Rappahannock Valley; and, indeed, throughout Virginia. In this class were numbered members who grew great and strong—such as Magruder and Maury, and others

Dr. Carmichael went to the Theological Seminary at Alexandria in 1858, where he spent two years. Here he had distinguished classmates and fellow students. Among them were Bishop Randolph, of Virginia, and Phillips Brooks, of Boston. In fact, his whole life was spent in touch with influential and prominent men.

The Civil War broke out about the time he was concluding his studies at the seminary. Before ordination he was appointed chaplain of the Thirtieth Virginia Regiment. He spent a part of hs ministration with this regiment in North Carolina. Later he was promoted to the office of Post Chaplain of hospitals in Danville, Va. Here his close contact with the suffering and the dying brought out those inherited qualities which made his life so sym-

out those inherited qualities whcih made his life so sym-

At the close of the war, through kindness shown a young man in the hospital, he was invited and took charge of a mission, as it might be called, in the suburbs of Louisville, Ky. There he came in touch with Bishop Cummins, who afterwards went to the so-called Reformed Episcopal Church. We can imagine that they were not very congenial. He remained in this work three or four yars, bringing the small mission to a thriving parish. About this time he was ordained to the priesthood by Bishop Smith, of Kentucky.

In the year 1871 he was called to Grace Church, Memphis Tenn. Here he labored faithfully; and when the Angel of Death spread his wings over the fated city Dr. Carmichael sent his family to Virginia, but he remained at his post through three epidemics—one of yellow fever, one of smallpox, and one of cholera. He soothed the suffering of the sick, and shrived the dying as the parting spirit passed into eternity. God alone knows all the good he did, but many a grateful heart blessed him.

When the epidemics abated his family insisted upon his changing his post. He went to Cincinnati, where he did temporary hospital work. After a short while he was called to the charge of a church in the town of Port Deposit, Maryland. At this place he remained until called to the rectorship of St. John's Church, in this city. This was in the year 1883. Faithfully he served this parish until December, 1907, when declining years made it necessary for him to give up active parochial duties. He was elected rector emeritus of the parish, which position he filled until his death. But only death caused him to cease the Master's work. As chaplain of the secret order of Elks he was enabled to carry on his life's mission, and to work upon the grandest idea and guiding principle of the past and the present century, as taught by Christ—the Brotherhood of Man and the Fatherhood of God

Dr. Carmichael married, in 1861, Miss Lucille Wallace, of Fredericksburg. Faithful and true, loving and tender, helpful and encouraging, she survives him with one son, Mr. J. Wallace Carmichael, and two grand children.

As a minister Dr. Carmichael was devoted to the Church. His favorite quotation, which rang out clearly through his sermons, was "The Church, built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone." Another favorite phrase was "The faith once delivered to the Saints."

He was friendly and co-operative with the clergy of the other denominations. He knew and admired Cardinal Gibbons, and always called upon him when this distinguished prelate visited Wilmington. The city clergy loved him and worked with him. So well versed was he in the canons of the Church that he was always a welcome member of any committee; and, indeed, as a Bishop's helper and advisor. In parliamentary law he was unsurpassed. Whenever he espoused a cause in the Councils his long experience, his cultured style, and his convincing argument had much to do with the result.

He loved the beautiful ritual of the Church, and no man knew better what was correct in form and orthodox in its doctrinal meaning. Years ago he was called ritualistic, or High Church. I remember twitting him once as going beyond the forms of the McGuires, the Maurys, and Bishops Johns, Meade, and Whittle, of Virginia. He turned and said, "Sir, I believe in the historic Church and its forms. I am a Prayer Book Churchman and an humble teacher of the doctrines of the Lord Jesus Christ."

We sometimes argued the anomaly of modern Churchmen in administering the "Supper of the Lord" from an altar instead of a Communion Table as the Prayer Book requires; or the innovation of making the cup more conspicuous than the other element. He generally had an argument which was clear enough to him, as he was convinced that he was right.

As a minister no work stirred his energies more than when helping "fallen" humanity. It is an easy thing to lead the righteous, but he looked upon the wayward and those lost to the higher world as still God's creatures. The good Saviour loved them and Dr. Carmichael felt it not beneath him to try to bring them back to the Father's house, though they had "filled their bellies with the husks of the swine" and had crucified the Saviour afresh. Perhaps his hospital experience aided him in this; but if all the good which he did in this field of work where known it would fill a volume, and entitle him to the Lord's gracious greeting, "Well done, thou good and faithful servant."

He was not a great orator or logician; but he had a chaste diction, a remarkably full vocabulary, a classical style, and a fund of Biblical lore to use in the statement of his facts. I have often listened with close attention to the beauty of his language, when at times the subject of his discourse did not especially interest me.

ST. JOHN'S CHURCH, WILMINGTON, N. C.
Of which Dr. Carmichael was Rector for nearly a quarter of a century.

As a man I knew him well and long, and I loved him. As I pen these words a flood of thought comes over me and I sigh "For the touch of the vanished hand and the sound of a voice that is still."

I have sat with him often in the gloaming of a closing Sabbath, and talked with him in closest intimacy. He was kind and gentle when I needed advice; congenial and sympathetic when I wanted friendship; helpful and resourceful when I asked assistance; clear and convincing when I expressed religious doubts.

He had an impulsive nature but it was tempered by a gentlemanly courtesy. He loved his ease; but when the occasion for action arose an ever ready energy met it.

He was a valiant soldier in the great Church militant; and in the day of Resurrection he will arise with the vast host of the Church Triumphant around the throne of God.

May he reach that haven of rest which his abiding faith led him to feel that:

"For tho' from out our bourne of Time and Place
  The flood may bear me far,
I hope to meet my Pilot face to face,
  When I have crossed the bar."

WASHINGTON CATLETT.

IN MEMORIAM.

At the regular meeting of the vestry of St. John's Parish, held December 4th, 1911, the following resolutions were unanimously adopted:

For as much as it has pleased Almighty Gd to take out of this world, at a ripe old age of usefuless, the soul of our honored and beloved rector emeritus, James Carmichael, D. D., be it

Resolved, That we hereby express our love and esteem for him as rector, faithful, learned and true; as a man, kind, gentle, and sympathetic; as a Christian gentleman, courteous, and one of whom it may be said:

"To relieve the wretched was his pride
And even his failings leaned to Virtue's side."

Resolved further, That a copy of these resolutions be sent to the family of the deceased with an especial expression of sympathy and love to his widow.

Resolved further, That these resolutions be spread upon a full page of the Records of St. John's Parish.

THE UNIVERSITY OF THE SOUTH.

(Church Herald.)

It can be truly said that Sewanee is renewing her youth. Two years ago, on the death of Dr. Wiggins, things appeared very dark, and all kinds of pessimistic rumors were in the air. We were nearly bankrupt, and there were not wanting those who confidently affirmed that the University of the South had had its day. We would give much if these Job's friends could come here today. Sixteen or more Dioceses have in the past year pledged an annual sum aggregating some eighteen thousand dollars, eight or ten alumni associations have been formed in different Southern cities, one of which in less than a year has pledged ten thousand dollars towards endowment. The New York Association has been reorganized, and with the cooperation of Bishop Greer is to give a dinner on December 5th, which promises to be the largest and most representative of its kind ever held in the interests of Sewanee. And how are things at home? Our faculty has been wonderfuly reinforced and augmented. We have secured Dr. Bevan, a Ph. D. of Munich, Mr. Selvage, Fellow of Owens College, Manchester, Professor Mackall, of the University of Virginia, and Mr. Raymond, of Tulane. All these are at once young men, and devoted churchmen, and their advent has brought a wholly new spirit into Sewanee. A $6,000 science hall is about to be erected, a modern, thoroughly equipped and fireproof hospital is in course of construction, an elaborate sewerage plant is being installed, and a modern system of fire protection has just been purchased. Miss Laura Drake Gill, of Boston, one of America's foremost woman educators, has just been in consultation with the Board of Regents with reference to the foundation of a great woman's college on the mountain. We matriculated the largest and best prepared class of freshmen this year that I have seen at Sewanee. Seventy-four new boys matriculated at the military academy, and their faculty has been entirely reorganized. These are but a few signs of the new life which has entered this dear old mountain top. Best of all is the wonderful improvement in our spiritual life which is so very noticeable. Sewanee, the university and the military academy, stand for the church for an education based definitely upon the principles of the Christian religion first, last, and all the time. Were there the least signs of weakening in that direction, we would emphatically fail to deserve the support of Southern people. It is in the sure knowledge that we do stand for Christian education, that we appeal to churchmen for aid. Send your sons here; we shall try to return them to you educated Christian gentlemen. Help us with your means on behalf of your loved Southland.

A little hospital with four beds asked to take care suddenly of eighty-one victims of a railway disaster and doing it efficiently, this was the record which "The Good Samaritan Hospital" for colored people, Charlotte, North Carolina. It is not strange that this worthy charity is asking aid for better accommodation, especially as this is the second occasion when such a tremendous demand has been made upon them.

THE MISSION HERALD

ORGAN OF THE DIOCESE OF EAST CAROLINA

PUBLISHED MONTHLY, AT WILMINGTON, N. C.

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EDITORIAL

EPIPHANY.

The Epiphany is the great missionary season of the Christian Year. Its lessons are all of the universality of Christianity, as laying claims to meeting the needs of the whole race and the whole nature of man. In the scene by which the season of the Epiphany is introduced, this fundamental truth of the universality of Christianity is most impressively fixed upon the minds and hearts of its followers. The picture of the Magi—fit representatives of the Gentile world, kneeling before the infant Messiah of the Jews—mightily transcends the narrow conceptions of Judaism. The eager haste with which these disciples of Zoroaster turn their backs upon the religion of their nativity—seeking a fuller satisfaction for their deeper needs—completely contradicts the assertion that the heathen religions are alone sufficient and adapted to heathen nations and heathen natures. While the lavishness with which they lay their richest gifts at the feet of their new-found King, puts to shame the partialness and incompleteness of the offerings which many in Christian lands think sufficient to satisfy religious obligations, at home or abroad.

If tradition is right in supposing that those who knelt at the feet of the infant Christ were priests of the cult of Zoroaster, with its pure tenets and exalted worship of one God, what is the first impression that such fact makes upon the observant student? We trust that of thankfulness, that God has not left himself without witnss even among the heathen; that the light that shines upon us in the fulness of its glory, hath also shined in their hearts, even though they know Him not; that He whom we cry unto as "Our Father," is their Father too, and that He has sent His Spirit into their hearts to cry, "Abba, Father." We trust that the time has past forever, when men shall look for darkness and evil only in the groping of the heathen after God, and find no star of hope for them in their faithful following of whatever light their religions may contain. We trust also that the time has passed, when zealous missionaries may speak of every soul that dies without the knowledge of the historic Christ, as going out of the total darkness of heathenism into the starless night of everlasting despair.

We are slowly going back of the harsh theology of the Middle Ages—of a mere handful of scorched souls snatched as brands from the burning—to the noble conception of St. Paul of a world-empire over which reigns and rules a God in whom all men live and move and have their being; back to the inspiring vision of St. John, whose eyes were opened to the light that lighteneth every man that cometh into the world; back to the cross of Christ, who said, "I, if I be lifted up, shall draw all men unto me;" back to the scene at Bethlehem, to the cradle of the infant Savior of the world before whom the Wise Men from the East bow in adoration, and offer their gifts in acknowledgment that they have found in him only One whom they can perfectly worship and serve, and find in Him a Saviour from their sins.

Christianity is an universal religion; it is more—it is the only universal religion. It is not merely a substitute for the heathen religions—it is their fulfilment. It does not go to the heathen with its mission of enlightenment for the first time when the gospel is preached by those who have inherited it; its light, in the purest and best of the truths of these religions—though it be but a star shining in their night—has been shining in their heavens all along. It does not spurn and cast aside, as worthless, their gifts of piety and humble adoration, or the stores which they bring from the treasures of their ancient faiths; it accepts them, as fit tributes to its own greater majesty and nobler sacrifice and fuller truth. And last and least of all, does it send them back to their old ,imperfect worship and half truths and gropings after God, telling them that these are sufficient if they will only follow them; but having accepted their gifts, it sends them back with the fuller truth of an Incarnate God, to become in turn witnesses of what they themselves have experienced.

There is no need to rob the heathen religions of what is good in their sacred books and what is noble and true in the lives of their great teachers and leaders, in order to establish the universality of Christianity. On the contrary, it were better to search their records and history and to pick from the filth of their general practice all the pearls of truth one can find; to search the night of despair for every star of promise for the eternal future; to seek diligently, and find every noble soul and exalted character in their history, past and present, and to thank God and His Christ for them. For there will still remain the ages that have witnessed the gradual decadence of all heathen nations, and the death of many of them—Babylon, Egypt, Greece, Rome—all silent witnesses to the insufficiency of any of their religions to lift their adherents to the light and liberty which have been found by the nations that have found Christ. What has Buddhism, with its denial of an enduring personality and its only hope the annihilation of the soul, done for India? What has Zoroastrianism, with its noble tenets of purity, piety, veracity and industry, done for Persia? Or Mohammedanism, with its strong grasp of the truth of the oneness of God done for Turkey or Africa? These nations are all doomed, unless, upon the crumbling foundations of such truth as they possess, is builded the eternal structure of a Christlike Christianity. Says the great preacher, Phillips Brooks, "The fact remains that beyond the contradiction of the wildest folly, the best part of the world today is Christian and not heathen. The healthiest life, the truest brotherhood, the noblest thought, the fullest manhood—where is the advocate of heathen virtue, where the critic or foe of Christian faith, who will today deny as plain fact, that all these great things are to be found within the sound of the Christian Gospel, within the light of the cross, and not under the shadow of any heathen temple in the most beautiful of pagan lands?"

We are accustomed to speak of Christianity as our religion, ignoring the fact that, if it is our religion, it is only because it first made us its disciples. "We love Him, only because He first loved us, and sent His Son to be our Saviour." The Anglo-Saxon did not adopt Christianity, and fit it to his superior character, Christianity adopted the Anglo-Saxon, and fitted him to itself. "Ye have not chosen Me, but I have chosen you, and have ordained you, that you should go and bring forth much fruit"—is as true of nations as of those first disciples. Anglo-Saxon advancement, Anglo-Saxon pre-eminence over the nations of the world, may be an instance of the survival of the fittest; but it was first an instance of the fitting to survive, with Christianity as the regenerating influence. What is the foremost distinguishing characteristic of the greatest nations? Is it not the value set upon personality? Whence, indeed, but from religion, as the primal impulse of all national life. If we take the nations of the world today, and mark them in the order of their vitality and progress, it will be found that they stand in the order of the value they set upon the personality of the individual. Study the reason for their worship of a personal God. At the bottom of the list stand India and China, save as they have been aroused by Christian nations—most apathetic and hopeless of progress and enlightenment: the religion which has had the most profound influence upon them has been Buddhism whose chief object is the annihilation of personality. And at the top stand the nations of the West, whose religion is Christianity. And at the top of the Western nations stand England and America, the nations that have most profoundly learnt and applied the lessons of Christianity, as it upholds the saving doctrines of personal responsibility and personal liberty, sets before men the Gospel of a Person, inspires them with its promise of forgiveness for their sins, and sends them forth to retrieve the past. This is what has made the Anglo-Saxon race—the regeneration of personality, the establishment of Christian democracy, the inspiration of a faith, which teaches, not the annihilation but the redemption of the race; and in the strength of that faith sends men forth, to raise up the fallen, to strengthen the weak, to right the wrong, and to lift the nation and all that come in contact with it to the plane upon which Christ has built His kingdom. For that which the Wise Men found at Bethlehem—a Person, the embodiment of innocence, purity, goodness—Christian nations have found in a redeemed and liberated personality.

Westward the Star of His empire has taken its course, leading us onward to His feet! O may it still lead us, that having found Him ourselves, we may carry His Gospel of Light and Truth back again to the place of its birth, encircling the world with a band of light! God forbid, that gorged with the Bread of Life, blinded by the Light of Truth, we should refuse to hear the Macedoman cry! On the principal of reciprocity—if not for the love of Christ—let us give back to the East that which had its birth in the East! Let us create another Epiphany in these last days by the manifestation of Christ to those nations, whose Wise Men were the first to acknowledge Him king by their gifts and the Incarnate God by their worship! W. H. M.

A PARABLE FOR YOUNG HEADS.

And a Few Old Ones—The Mouse That Did Not Believe in Missions.

Once upon a time a mouse started out to seek his fortune. The first thing he came to was a tall tree, up which he climbed, and at the top he found many large nuts. "Here is food," he said, "if I can only get inside." He soon gnawed through the husk, but then came to the hard bark of the nut. "Perseverance will overcome all difficulties," he said, and soon he found a small soft place in the bark, and he quickly pushed his way through it, and there before him lay a most delicious feast of milk and sweet white cocoanut meat. Now this mouse might have hurried out and told his friends and neighbors of the feast he had found, enough for all for many days, or he might have stood in the hole and handed out meat to his friends, who could carry it to other mice who lived at a distance. But our mouse did neither of these things; he said, "Charity begins at home," and "Look out for Number One," and "First come, first served," and some other proverbs that he had been careful to remember, and these taught him that he would enjoy himself most by keeping quiet and eating it all himself. So he stayed inside the nut, and ate, and ate, and ate, till he had eaten it all up; and then he said, "I will go out and find another nut." But, alas! when he would go outside he could not possibly squeeze through the hole, he had grown so big and he could not gnaw the hard shell, so he had to stay inside till he died, and when th cocoanut gatherers came they found one nut too light to be good, and they cracked it open. And lo! it was the tomb of the unfortunate, selfish mouse.

This is a true tale. It is quite a common thing to find these empty nuts with nothing inside but a dead mouse; this sithe way the poor things get there.

But it is also a parable, and this is the lesson of the parable: We have had an abundance of good food given to us, on which our souls may feed and grow, even the knowledge of salvation through our Lord Jesus Christ. We may hasten to share this feast with others who do not know about it; we may call them together and give it to them, or we may send messengers abroad to carry to those who live afar. Or we may do the other thing that the mouse did—we may keep it all for ourselves. But if we follow the mouse's example we shall meet with his terrible end. Do you know how? So soon as we go away by ourselves and forget our hungry brothers and sisters, a shell begins to grow up around us. We don't notice it at first, but it grows very fast and very hard; and by and by, if we do not take care, it will surround us and shut us in a prison of selfishness, and while self grows larger and larger, our souls will grow smaller and smaller, and will be so used to thinking only of themselves that they will have lost the power of doing good, and will be as worthless in God's sight as the dead mouse is in the sight of the nut gatherers.

The parish of St. Mark's, Mauch Chunk, on the occasion of the reopening of its church, which had been remodeled and beautified, gave a thank offering of $1,000 for diocesan missions and another $1,000 for general missions. It was not content to do well for itself without doing well for others, and this is the result of better understanding of the missionary ideal.

A parochial conference on missions, conducted at All Saints, Dorchester, Boston, Mass., during an entire week, was a most encouraging success, and it is believed that other earnest parishes will follow the example there set.

The meeting of the "Society of American Indians," held at Columbus Ohio, on October 12-16, brought together for the first time the leaders among these people to take council concerning their race. It was encouraging to find among these three priests of the Church, one of whom—the Rev. Sherman Coolidge—was given a place on the Executive Committee.

News of the Diocese

ST. THOMAS' BATH.

The church here is taking on new life. The vestry has been newly organized, curtailing its number and adding three new members. All of these are men of business experience, and are going to make their activeness felt throughout the community. At present we have only one service each month, but are asking our lay reader for two.

The Guild is resolved to keep pace with the vestry, and are working hard, aided by the vestry, to secure the service of a priest onc ea month in addition to our regular service.

We feel sure that the church is going to forge ahead and accomplish great things for the Master.

HOLY TRINITY, HERTFORD.

The Bishop visited Hertford November 3 and 4 and confirmed three young men. Two others who were ready and desirous were prevented from being confirmed. The confirmation was at night, November 3rd.

The next morning at 11 there was a celberation of the Holy Communion, first communion for those confirmed. The Bishop preached at both services and we all feel that his services were a blessing to us all and productive of great good.

St. Katharine's Guild has placed a new chancel rail in front of the altar, which is made of an oak rail and beautiful brass standards, replacing a heavy rail of black painted pine, which has been so familiar to us for half a century.

The services held at Chopanoke have already borne some fruit.

MEMORIAL FUND.

Mr. Editor: At this writing, in response to Rev. Mr. Smith's letter in the last issue of the Mission Herald, I have received the following contributions toward the proposed memorial to Rev. Luther Eborn:

Ladies of Belhaven	$10.00
George H. Roberts, Esq.	5.00

Yours very truly,
JOHN G. BRAGAW,
Treasurer.

CHRIST CHURCH PARISH ELIZABETH CITY, N. C.

Elizabeth City, N. C., Dec. 12.

Rev. Claudius F. Smith, the rector of Christ Church, is making an earnest effort to interest the men of the parish in church work and church history and has been the father of several movements looking to this end.

Last winter and spring Christ Church Club, composed of the young men of the church, met regularly twice a month and although apparently there was little good accomplished, it was the beginning of a movement which has developed into one of the strong organizations of the church work. This winter the Club has reorganized, the meetings having been postponed during the hot summer months, when many of the young men were absent from the city, as was also the rector for some time. At the last meeting of Christ Church Club the following officers were elected: President, Rev. Claudius F. Smith; Vice-President, R. D. Dixon; Secretary, W. G. Gaither, Jr.; Treasurer, William P. Skinner. It was decided to hold meetings the second and fourth Tuesday evenings of each month and occasionally to serve a supper, a smoker or some social entertainment that will add to the attractiveness of the Club's work.

Another club has been organized in this parish also, and has started off most auspiciously. It is the Boys' Club of Christ Church. The membership is composed of all the boys of the church, together with such friends as they may desire and who might be attracted to the church. This club meets each first and third Monday evenings of the month and the following well known young men are the officers: President, D. W. Simmons; Vice-President, Ralph Pool; Secretary, C. E. Griffin; Treasurer, W. E. Griffin; Reporter, J. B. Shaw.

Mr. Smith is expecting much from these two organizations and there is no doubt that with determination and willingness the young men can be of incalculable service to the Church and a great assistance and comfort to the hard-working rector.

At the annual meeting of the members of Christ Church, held during the past week, the report of the treasurer was heard and other matters pertaining to the work of the church were discussed. In addition, the following vestrymen were elected for the year: J. B. Flora, G. W. Grice, J. T. McCabe, Dr. J. H. White, W. A. Worth, W. G. Gaither, Jr., J. C. B. Ehringhaus, W. H. Zoeller and G. R. Little.

There are several young men and others in this city who have decided to be confirmed and are awaiting the next visit of Bishop Strange, which will probably be some time during the holidays. At his last visit here several days ago there was a class of five confirmed.

The week of services, conducted by the Bishop and the Rev. Claudius F. Smith, at St. Joseph's Church, Camden, was productive of great good to that community and also to the future of the church. The services were well attended and, of course, the eloquent and learned Bishop made a most favorable impression upon the good people of Camden county and visitors.

ST. PETER'S, WASHINGTON.

On the third Sunday in November a handsome silver alms basin was presented to the parish in loving memory of Dr. William A. Blount, for forty years a vestryman and for a third of that time Senior Warden of the parish. The presentation was made at the morning service by William A. Blount, Jr., on behalf of the donors, the grandchildren of Dr. Blount.

The offering at the Thanksgiving Day service, amounting to $51.26, was for the benefit of Thompson Orphanage.

The funeral of the late Mrs. Margaret Blount de Mille, who entered into life eternal at the house of her daughter, in Orange, New Jersey, was held in the late afternoon of All Saints' Day from this church, in which she worshipped for many years and which was always near and dear to her.

The Senior Chapter of the Brotherhood of St. Andrew held its annual meeting on December 6th and elected the following officers for the coming year: E. K. Willis, Jr., Director; D. W. Bell, Vice-Director; J. Theo. F. Randolph, Secretary; N. Henry Moore, Treasurer.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased Almighty God in his infinite wisdom to call to eternal rest Edgar Gordon Powell, one of our most worthy and estemed co-laborers, we, the members of the Junior Auxiliary of St. Mark's Church, Roxobel, N C., join in mourning with his family for the loss of the devoted one, and record our appreciation of him; therefore

Resolved 1—That the way in which he aided our auxiliary by service and contribution will always be gratefully remembered.

Resolved 2—That in his death the Junior Auxiliary has lost a faithful member, and the community a most promising young man.

Resolved 3—That with meek heart and due reverence we bow our heads in submission to His will, knowing that He doeth all things well; and deeply sympathize with the bereaved family.

Resolved 4—That a copy of these resolutions be sent to The Mission Herald, The Windsor Ledger, The Roanoke-Chowan Times, the family; and one recorded on the minutes of this auxiliary.

SALLIE GOODE NORFLEET,
ELIZABETH GORDON NORFLEET,
MARY LEE CAPEHART,
Committee.

As a result of the Church's work on the Oneida Indian Reservation, conducted through many years, there is a fine stone church and parish house, a hospital, mission house, and other buildings, a communicant list of nearly 600, and a Christian community which will compare favorably with any among white people.

REV. J. H. GRIFFITH POUNDED.

Last night about 8 o'clock, between 30 and 40 ladies and gentlemen, members of the Episcopal church, and also some friends, met at the home of Mr. and Mrs. Wait T. Hines, on King street, and under the chaperonage of Mrs. V. Lee Turrentine and Mrs. Hines, went in a party to the home of their rector, Rev. J. H. Griffith, and his wife, and most generously pounded them with every imaginable article of groceries and fruits. From what we heard, the word "pounding" is mildly putting it. Thirty-odd different articles were left,—in fact, all the party could carry, while this morning some more heavy groceries and turkeys were sent.

Aside from the above, three pounds sterling were also placed in the hands of their rector. The writer has seen and read of pounding parties before, but the one last night carried happier faces and greater enthusiasm than any he has heretofore had the pleasure of seeing. To serve a congregation nearly fourteen years, and to be so generously remembered, goes far to cement still closer the friendship which has been growing dearer each year. Truly, Mr. Griffith and his flock walk together in God's house as friends.

December 20.
For The Mission Herald.

MISSION AT ST. JOHN'S, WINTON.

On Wednesday night, December 21, 1911, there closed a very sweet and helpful mission conducted by the Rev. John R. Matthews, assisted by Rev. W. R. Noe, rector of the Parish. Mr. Matthews' sermons were powerful, making us feel the unworthiness of our lives—and full of encouragement, pointing us to a loving Saviour, who would help us tomake them pure. He made one feel a desire to be good, and I feel sure the mission has been a benefit to all who attended it. The men's service on Sunday afternoon was very well attended. On one afternoon there was a children's service, at which a large number of children were present, and this was one of the sweetest services of all. Every afternoon there was a Bible reading, which was very instructive and sweet. Mr. Matthews is doing a great work, and it seems to me that the words of his closing text are true of him, as of John the Baptist, "There was a man sent from God, whose name was John."

CHRIST CHURCH, NEWBERN.

The work at All Saints' Chapel, Christ Church Parish, for the last year has been very gratifying and encouraging. The Chapel Sunday School, with Mr. R. J. Disosway as Superintendent and Mr. H. B. Smith as Assistant Superintendent, has done most excellent work and has a large and regular attendance. The Christmas tree for this Sunday School will take place Holy Innocents' night, December 28th, while the Parish Christmas Festival will be on Tuesday afternoon.

It is interesting to note that the money for the Chapel Christmas tree was made during the summer and fall by some of our earnest workers.

The Chapel Junior Auxiliary, established by Mrs. W. E. Clarke, is being very successfully carried on by the present leader, Miss Myrtle Disosway and her assistants.

There has just appeared a most excellent history of Christ Church Parish, written by Miss L. L. Roberts. This little book, which has been published in a very satisfactory way, is both instructive and entertaining, and contains valuable information. The book gives the story of the parish and also an account of the rectors of the parish. Persons interested in Christ Church and its people will welcome this volume. Miss Roberts has dedicated this History of the Church in New Bern to her father, the late Frederick Cox Roberts, of sainted memory, who "departed this life" the twenty-fifth of August, 1911. It is very appropriate that this History of the Church should be dedicated to the memory of one of the most beloved and honored sons of the parish.

The Parish does well to cherish its past history, which Frederick C. Roberts and many others of God's elect have helped to make worthy and noble.

CONVOCATION OF EDENTON.

St. Paul's Parish, Edenton, N. C.

December 5, 1911.

Rev. R. B. Drane has been rector of St. Paul's Parish, thirty-five years, having taken charge of it the first of November, 1876.

The November meeting of the Woman's Auxiliary was attended by more than half of its members. Since that meeting the treasurer has forwarded the remainder of the apportionment for General Missions and the pledged amount for the Central Fund; and has sent money to buy a hat, a pair of shoes, to the clergyman, for whom the Auxiliary in East Carolina is supplying an outfit. A quantity of clothing has been collected, and will soon be shipped to the Beaver Creek Mission, Asheville.

Thanksgiving Day was observed, as usual, in St. Paul's, by having Morning Prayer, a sermon and the Holy Communion. The offering was for the Thompson Orphanage, and amounted to more than a hundred dollars, besides the sums contributed to it by some of the parish societies. Immediately after service provisions (which had been sent in) were divided and sent to needy persons.

The Dime Society is having a pavement laid in front of the church yard and rectory. It is almost finished; but as there is not enough money in the treasury to pay for it the members of that society have planned to have a bazaar December 7th, hoping to raise the lacking amount.

St. Mary's Guild gave ten dollars to the Thompson Orphanage, through the Thanksgiving offering; and is about to order a new carpet for the Church. Its members are very active in raising money, by other means than by the payment of regular dues. They supply the refreshments served at the annual reception of the Chowanoke Club; and, lately, have had a Hallowe'en party, and chartered a boat to convey guests to a wedding in a neighboring county.

The Junior societies have new leaders this fall. Misses I. J. Rogerson and R. B. Wood have taken charge of the Junior Auxiliary, and Mr. G. C. Wood of the Helping Hand (the boys' society). These two societies had a Bundle Party November 24th for the benefit of the Thompson Orphanage. By it they obtained a box of clothing (valued at thirty dollars) and fourteen dollars in cash (which they contributed to the Thanksgiving offering).

HOW TO AVOID CONSUMPTION.

Keep Perfectly Healthy—The Best Defense.

The best defense a man can have against consumption is a perfectly healthy body. We are all more or less exposed to the dangers of consumption much of the time. The dust we inhale is often laden with the deadly germs. The disease may also be transmitted by means of fly infected foods and milk and meat from tuberculosis cattle. While these possible sources of infection exist and will probably continue to exist largely beyond our control, we can only do the next best thing which is to avoid the disease despite these conditions

The seeds of consumption take root and grow in our bodies best when we are physically "run down." It is at this time that our physical resistance is lowest. To avoid consumption, therefore, it is of greatest importance that we do not become "run down" by over work, loss of sleep, poor ventilation or intemperance of any kind. On the other hand we should strive to build up a perfectly healthy body by breathing only fresh air and lots of it, by moderate eating, by regular habits in regard to sleeping, eating, working and bathing, by avoiding constipation, colds, malaria, hook-worm disease, alcoholic beverages, work, or anything that tends to lower our stock of physical vitality. Get the fresh air and sunlight habit. Windows in bed rooms are to exclude rain and snow only and should otherwise be open. Screens are to exclude flies and mosquitoes.

A careful observance of these suggestions and the usual laws of hygiene will greatly increase our chances of avoiding the great white plague.

WOMAN'S DEPARTMENT

JANUARY PROGRAM.

Prayer.
Roll Call.
Minutes.
Old Business.
New Business.
Readings—1st—One from Spirit of Missions. 2d—One from Mission Herald.

SUGGESTED TOPICS.

The description of our one Missionary district in South America—Brazil.

First paper—Climate, resources, boundaries.

Second paper | Climate, resources, boundaries.

Third paper—Who Are Our Missionaries There? What Are Their Needs?

Ask that each branch of the Auxiliary try to increase the number of subscriptions to The Spirit of Missions. Every family ought to have it in their home.

THE SECOND PROGRAM MISSIONARY MEETING,

Wilmington.

The second and last of the series of Program Missionary meetings. on the "Southern Mountaineer," was held in St. John's Parish House, Friday, December 15th, under the auspices of the Woman's Auxiliary.

At the first meeting, held in St. James' Parish House, November 17th, a descriptive sketch of the country, the people and their environments, as well as a comparative study of what the church is doing for them and what it is doing for the same number of people, living in eight States in the Rocky Mountain region, the need these people have of the church and what the church can and should do for them. At the second meeting a short history of the work being accomplished in three organized missions, namely, Valley Crucis, "St. Mary's on the Mountain," Tennessee, and Glendale. Mrs. John James briefly told the history of the mission at Valley Crucis, our oldest mission, and how the work had steadily grown, and what a change has been wrought among the people since that first service held in 1842. How that now it is supported by the Diocese of Asheville and the United Offering.

Mrs. Cox gave an interesting account of the mission in our sister State, Tennessee; "St. Mary's on the Mountain;" how that a fire a few years ago proved a "blessing in disguise;" that in place of poorly equipped wooden buildings today stand modern stone buildings thoroughly equipped, where twice as many girls can be cared for and taught and triple good accomplished.

In educating these girls from the surrounding coves and valleys they in turn carry the Gospel of purity and cleanliness back to their homes as well as the Gospel of Christ. Our youngest mission, Glendale, was presented to the meeting by Mrs. T. E. Sprunt, who read extracts from our own missionary's (Miss Harlow) report, in which she tells of the conditions of some of the homes and the great need there is for a mission house where these people can come and feel that they are welcome, and where they can be taught how to care for their homes and persons.

The mission was only open six weeks during the past summer, due to not having a buildng where the missionary could live and do her work. The amount of work accomplished during those six weeks certainly showed how much more could be accomplished under more favorable conditions. The land for a mission house has been given, and there is nearly enough timber on the land to build a house, but no money to build it with, for Glendale does not get any help from the Diocese or the United Offering. The people are willing, waiting and longing for such a buildng and want to know "when you'un's going to build?"

The president called for a general discussion as to what our duty was in regard to the "Southern mountainer?" As a direct result, it was moved and carried that the church women of Wilmington take Glendale under their fostering care, and would do all in their power towards the completion of the building and uphold and strengthen the missionary in her work. The interest aroused was so real that before the meeting adjourned a nestegg for the fund had been started.

FAYETTEVILLE CELEBRATES THE JUBILEE.

On the 8th of December the women of the several Christian bodies of the town met together to celebrate the Jubilee Year of Woman's Work in the Foreign Field.

Mrs. R. B. John, wife of the Methodist presiding elder of the district, conducted the opening prayer service, and presided at both morning and evening services, and also at the luncheon.

To the efforts of the gracious and able women are due much of the success of the day.

Those who lent the inspiration of their love and service to the occasion were:

Miss Davies, of Atlanta, the gifted Field Secretary of the Methodist Church, South.

Mrs. Stuart, wife of the pastor of a Presbyterian church in Richmond.

Miss Patty Watkins, teacher of the Bible in the Presbyterian cllege for Women at Red Springs.

Mrs. George Worth, returned missionary for the Presbyterian Church in China, and our own Miss Neely, on leave of absence from her work in Japan.

The Baptists were no less interested, but for good reasons found it impossible to secure a speaker.

The toasts at the luncheon were particularly interesting.

Miss Neely responded to one to "The Awakened Women of Japan," and Mrs. Hinsdale to one to "The Pioneer Women of St. John's."

Our rally was full and enthusiastic. After the meeting had been opened by singing "Jesus Shall Reign," and repeating the Creed, Miss Neely conducted the short opening service and gave a talk on "The Holy Catholic Church of Japan and Its Different Departments of Work, Institutional, Educational, Medical and Evangelistic."

Mr. Tyndell spoke to us of the Church's mission and our Jubilee Offering, which we then decided to give to Miss Neely for use in her work as a thank offering to God for her work in that part of His vineyard.

After the offering was taken the meeting was closed with the Benediction and singing of "Awake My Soul."

The mass meeting in the evening was opened by a beautiful and impressive pageant in which a large number of young women and girls took part. The pageant was simbolic of the enlightened women of the world, sharing the blessings of the Gospel with their sisters still in the darkness of ignorance.

This was a followed by a prayer and a stirring missionary address by Miss Davies.

The music throughout was hearty and inspiring and the large auditorium of the Methodist church was filled to overflowing.

The women of Fayetteville have taken a step forward in the Master's service, and may the work continue to draw us and all Christians together until at last in God's own time we may, with undivided front, indeed spread His kingdom to the uttermost parts of the earth.

WHY WE SHOULD STUDY THE CONQUEST OF THE CONTINENT THIS YEAR.

As your President I ask that each branch of the Parochial Society, and especially each branch of the Auxiliary, take for their Mission Study this year "The Conquest of the Continent," by Rev. Hugh L. Burleson, secretary of the Board of Missions. I ask this for two reasons.

First. Rev. Arthur R. Gray, who has been appointed Secretary for the Educational Department, requests such study. As he is at the head of this department and we must go to him for our information, if he knows along what lines our branches are working he can systematize his work and have educational material to meet our needs in a much better way than if one person wrote today for matters of interest in China, one tomorrow for facts about our Mountain people and possibly the next day one inquiring about our work in the Philippines.

Second. Where there is unity there is strength. With a thousand or more classes working toward the same end and praying for the same thing, what may we not accomplish. Will not our work be the more inspiring, the number of volunteers the greater, and the offerings the more generous?

This year Rev. Mr. Gray desires us to study the Domestic Missions with the "onquest of the Continent" for our text book. Next year we will have Japan Missions. Those of us who have known and heard Miss Neely, our missionary to Japan, will be glad to know that she will be in Japan next year and her letters back will come as from a personal friend. The year following we will take up China Missions.

Let us lay aside, then, any plans of our own that we may have made and join in the effort to focus all study upon the same subject at the same time, all beginning together this year in the study of the "Conquest of the Continent." MRS. M. B. HARDING,
President.

THE MISSIOARY WOMAN'S JUBILEE CELEBRATED IN WILMINGTON.

The meeting was held Sunday afternoon,, December 10th, at St. James' Church, all the religious bodies of Wilmington being represented. Mrs. N. N. Davis presided. After a hymn the opening prayers were made by Rev. William H. Milton, D. D. Mrs. M. H. Shepherd read the Scripture selection and addresses were made by Mrs. George C. Worth and Mrs. J. H. Foster, of Wilmington, and Miss Neely, of Portsmouth, Va. The meeting was closed with prayers and benediction by Rev. A. D. McClure, D. D. It was decided by the women representing the different churches that the offering should be given for the relief of the famine sufferers in China. In addition to this offering, the women of the Episcopal churches of Wilmington pledge $100 to supply the services of a Bible woman for one year to aid Miss Neely in her work among the women and children of Japan.

To the Junior Auxiliary of East Carolina:

Since taking the office as your Secretary so many, and such cordial letters have come to me from my Juniors and their leaders that, although each one has been answered, I want to tell you again, in this way, how much you have encouraged me in this new work. Your letters make me glad, and until we can know each other personally we must get in as close touch as we can through letters. Write me often and freely.

In taking this new work there were many things that influenced me, but I think I need only mention three. Naturally, the first was a desire to respond to any call for help from our good Bishop, and I shall strive most earnestly not to be entirely unworthy of the trust he has placed in my hands.

And, second, I want our parish to take her part in the Woman's Work in the Diocese. And my third reason was because of the influence of a sweet young girl in my own life. From her babyhood she was a gentle little companion to me, for when she was so small that she could only sit by me and build church steeples with dominoes she brought brightness into my home. And my heart was gladdened more and more as the years went on, and she came, bringing the fresh, unconscious message of pure childhood. And so until God called her to His Paradise her sweet companionship taught me many lessons that only such radiant, lovely girlhood can teach. She has left with me an influence so strong, and yet so gentle, that I feel that I can best thank God for her life by passing the message on to you.

The message is this. Each one of you have a mission, a message to bear to some one. As little missionaries your first mission is to those nearest you. So I want my Juniors to begin at home to be good and bright aud helpful. Do not go through life blindly, thinking that perhaps some fair tomorrow will bring you the opportunity you seek; but take hold of today and its simple duties—for tomorrow is but another day. Today is given you to be patient, to be unselfish, to be strong and eager, and to work steadfastly. So that when night falls you can say "I have had a happy day" for "Thou hast been happy when thou hast done what God has planned for thee, this day, this hour; when thou hast been brave, helpful and above all uncomplaining of thy lot."

In all love,
MRS. F. R. ROSE.

INTERESTING ACCOUNT OF THE AUXILIARY MEETINGS HELD DURING THE MEETING OF THE FOURTH DEPARTMENT OF KNOXVILLE. TENNESSEE.

By special request I beg to submit this short and rather hasty account touching the meetinging of the Woman's Auxiliary held in the spacious chapel of St. John's Episcopal Church, Knoxville, Tenn., November 15-16. The officers of the Auxiliary were Mrs. John Shortridge, of Memphis, Tenn., temporary President, and Mrs Loring Clark, of Chattanooga, Tenn., Secretary.

The opening session began at 10 a. m., Wednesday, the 15th. After devotional exercises, Bishop Weed, of Florida, made an address, the subject being, "The Movement for the Organization of Department Councils." It was heard with interest and pleasure.

Committees were then appointed to draw up a provisional constitution and by-laws. Routine business followed, and when the session adjourned at 1:30 p. m. the Auxiliary enjoyed a luncheon at the Lyceum building until 2:30 p. m., given by the Auxiliary of St. John's parish. The delegates of the Missionary Council were also present by invitation. The luncheon was excellent and the feature of the gathering was social. A brilliant speech by Department Secretary, Rev. Mr. Patton, of Jacksonville, Fla., ushered in the afternoon meeting, the subject of which was in substance, the work done by the Woman's Auxiliary and how they can do more.

The regular business followed and the meeting closed with devotional exercises by Bishop Nelson, of Atlanta, Ga.

Promptly at 10 a. m. Thursday the Auxiliary renewed its labors, Bishops Gailor and Lloyd delivering able addresses, after which resolutions of sympathy were presented for Mrs. Black, of Atlanta, who was absent on account of sickness. At this juncture Mrs. Loaring Clark was elected permanent Secretary for the term of three years.

Rev. Henry Phillips, of LaGrange, Ga., who is at the head of a training school for women workers at a-L Grange, made a short speech. He said, among other things: "We are in great need of, not money, but workers. We are well equipped to give training to women missionaries, either home or foreign. The training course also covers two years in specializing for nursing and kindergarten teaching. Scholarships will be given to cover all expenses of the students. It will cost $300.00 for each student, but we don't ask you for the $300.00, we ask you for the women. We want workers among the poor whites of the South. The conditions in some places are terrible. We appeal to you for workers."

A memorial concerning the mill and mountain workers was read by Miss Kate Cheshire, of Tarboro, N. C., which was signed by all representatives present.

Many other interesting papers were read and profitable discussions indulged in, but it would make this contributiou too long and tedious to particularize. Allow me, however, to quote a small part of Bishop Lloyd's address in the afternoon of the closing session. Bishop Lloyd is President of the Board of Missions. He said: "The Woman's Auxilary must keep a record of what it does. I would be distressed if the Auxiliary would lose its organization, for you all have come to look on it as an organization. You must get credit for what you do. The rector is the head of the Parish, and Ithink that all organizations that do not obey their leaders are doomed to failure, so you had better send your money through the priest in charge, but you must make the District Treasurer give you credit for it." "But, Bishop, how can we see that he does it?" inquired one of the ladies. "Stand over him, and see that he does," answered Bishop Lloyd. "Some of you may be too timid, but you needn't tell me that ther is not a woman in the district who has not enough grit to make any man stand around." His statement was greeted with laughter.

The final devotional exercises were conducted by Bishop Gray, of Florida.

A most delightful tea was given at the Lyceum building from 4 to 6 p. m. in honor of the visiting delegation.

Nearly every Diocese was represented but I regret to chronicle the fact that no delegate from East Carolina was present.

The spiritual tone of the meeting was fine, and much good was accomplished. Deep interest began at the first morning session and continued without abatement, throughout the sessions. Visitors were never more charmingly and hospitality entertained, and we enjoyed every moment of our visit.

(Signed) MRS. W. C. GALLOWAY.

A letter from the infirm clergyman, for whom some of the branches of the Woman's Auxiliary and the Juniors have been working, writes that he and his son are highly pleased with the nice things sent, and very grateful to those sending them.

A number of branches have sent nice barrels and boxes to the Beaver Creek Mission.

Study classes are being formed in more branches than ever before, fruits of Miss Lindley's visit to the Diocese.

Colored Department

THE ARHDEACON'S LETTER.

We rejoice to say that the work in our charge is still on the increase. The good people in Elizabeth City have taken on new life and the Sunday School has greatly increased. A new stove has been bought and put in operation. Mr. J. E. Brown had the lead in this good work. We had a class of four for confirmation, and are striving to make up for lost time. The teachers of the State Normal School are helping us with the music. Mr. Rosco Herritage is also assisting very much in this line. Our faithful lady assistant, Mrs. Whitehurst, is much relieved through our good worker, Mr. Williams.

We held a mission for Rev. J. W. Herritage, at Kinston, and much good was done. We shall help him soon at Goldsboro. There is a sign of new life in these works, and we think it will continue. We are learning better how to do the work.

Our work in Greenville is very hopeful. The church has already begun to be erected, and within a few months we shall be worshiping in our new home.

May the Father ever bless us and keep us to do those things which please Him, and also grant us a great increase.

W. GEO. AVANT.

ST. CYPRIANS, NEWBERN.

The New St. Cyprians church, Newbern, N. C., had its first service on All Saint's Day. The services were well attended and callections good. The preachers for this special occasion were the Rev. W. G. Avant, the Rev. B. F. Huske and the Rev. J. L. Taylor, rector of St. Cyprian's Church, has cost over twelve thousand doliars and most of this amount has been raised by its members, who inaugurated the movement. We wish to thank our good Bishop and all our white friends who have contributed to the church, and also the Archdeacon, Rev. W. G. Avant, who has in so many ways given aid.

ST. CYPRIAN'S NEEDS.

We need money for windows, pulpit, heater and more seats, and if our kind friends will kindly assist a little more we shall have in God's name a self-supporting work in East Carolina. Our members are anxious and the work already exhibits signs of solid growth.

ST. PAUL'S P. E. MISSION, WASHINGTON, N. C.

Th work here is going on at a pace that keeps our friends thinking. On December 3rd the venerable Archdeacon, W. G. Avant, D. D., came over in the morning and gave us communion, at which time J. G. M'Brosi preached. At 3:30 in the afternoon the Rt. Rev. Robert Strange, D. D., was with us, and confirmed five. The Bishop spoke with great force on denying ourselves of things of the world and doing the will of the Master.

Mr. Eli Tyner, our faithful secretary, is of great help to us in keeping the record of all our work. We have paid out $26.75 and still have a neat little sum in the treasury. On Thanksgiving Day the members of the church came with provisions to the amount of $3.50, which we gave to the poor people about our doors. I wish to thank all who have helped us in all our efforts since I have been here. Let us continue the work. God will bless all who deny themselves and follow him.

Yours truly,

J. G. M'BROSI.

ST. MARY'S BELHAVEN.

On Monday night, November 20, 1911, the Rt. Rev. Robert Strange, D. D., Bishop of the Diocese, was with us. The Bishop spoke on the nature and meaning of the sacraments and administered the Holy Communion to the largest number in the history of St. Mary's. After making his visits in Hyde the Bishop returned to be with us on Sunday afternoon, December 7th. The Bishop preached on "Self-denial and Prayer" to a packed house. The people sat in the aisle on the edge of the choir stand and many were unable to enter stood at the windows, while many others returned home. After preaching a wonderful sermon the Bishop confirmed 20 persons. The people were greatly encouraged by the Bishop's kindly comments on the remodeled church, new organ and surpliced choir. Many who had never seen the Bishop before went away from the service with the impression that he is a great and good friend of the colored people. Much hard work has been done by our people this year. "Mother" Hawkins and her hardworking daughters have never worked harder than they did this fall. They have been greatly assistd by Mrs. Lanir, who is one of our strong helpers. Mrs. Chapman, Mrs. Fagin, Mrs. Saunders and others. Our choir is gradually mastering the church music under the direction of Manager Dawson, Mrs. Whitfield, our good organist, and Mrs. Johnson, leading soprano.

ST. CLEMENT'S, BEAUFORT

St. Clements is doing splendid work. We have a small membership but a very good Sunday School. Our minister, Rev. J. L. Taylor, gives us services once a month, and we are preparing an offering for the Diocese.

The apportionment in force for the present fiscal year is much larger than any before made. This is due to the fact that for many years no increase was made in the apportionment to the Church, although the expenses of the work were rapidly increasing. The result was a growing deficit, which, together with the enlarged needs, is now being met by a very considerable advance. The task set is not an impossible one—indeed the sum is rather small compared with what other Christian folk are giving. The Church can do for her Master whatever, in awakened love and devotion, she desires to do.

Bishop Rowe, of Alaska, has declined the election to South Dakota and the Presiding Bishop has confirmed his right so to do. In sending his declination Bishop Rowe says: "I know that kindly consideration for my health may have been partly the motive in electing me as Bishop of South Dakota, but my health is not so affected as to interfere with my work and I am about to intercede with Congress for some remedial legislation on behalf of the natives of Alaska. I think also that it would be less difficult for me to continue the work in Alaska, where I know and am known, than to take up new work in a new field." We believe that the judgment of the Church will cordially approve the action of Bishop Rowe and that he is doing a worthy service in remaining at his post.

The rector of St. John's Church, Jersey City, has an admirable plan for making The Spirit of Missions familiar to the congregation. Each teacher of the Sunday school receives the magazine. Copies are loaned successively to different members of the class, who have the right to take them home and keep them for a week. Each Sunday they are brought back and passed on to another. It is a great honor to be first one to receive a new magazine. In this way a copy at least lies for a week on the tablein each home in the parish. The magazines are literally worn out in the service.

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NEWS FROM CHINA.

The first letters written after the outbreak of the revolution are arriving at the Church Missions House. They throw additional light on the reports which have appeared in the daily press. Constant communication has, of course, been kept up by cable, and information received of the movements of our missionaries. Many have retired to Shanghai, especially the women and children. But quite as many have remained at their posts, protecting mission property and ministering to their Chinese congregations. There has been no panic. Some who have withdrawn have done so because schools were closed or other like work necessarily interrupted. In no case has injury been done to any missionary or mission, so far as we have been able to hear. Both the imperialists and the revolutionists seem to have been equally desirous to protect foreigners and foreign property, and there is no immediate ground for apprehension concerning the safety of either. Should injury be done it would probably result from the lawlessness of individuals or bands belonging to neither side, such as are apt to gather in any country where civil war is going on. Thus far even these have respected the lives and property of our missionaries.

The world will live for ages to come, and you never put into it a sweet thought or a kind word or a pure impulse or a genuine sacrifice but it will live in the life of the race, and bloom and multiply successive harvests. "Blessed are the dead which die in the Lord. Their works do follow them." That means that their works keep on following them. Age after age they are astonished in the heavenly world by fresh sheaves placed in their bosoms, the seeds of which were sown in this narrow, poor, fugitive human life.—W. L. Watkinson.

MONEY

Money! "What a blessing it would be if the Church's Mission could be carried on without money and if all talking about it and appeal for it could be eliminated." So some people think and so they say—very forcibly at times. Yet, after all, would it be well, even if it were possible to eliminate the financial element from the missionary enterprise? Money alone, it is true, is powerless. But money stamped with the personality is mighty. Our money or labor, put into form that admits of wide tristribution for the accomplishment of tasks we, individually, would never be able to carry through. So let no one think of money as a sordid and depressing element in the work of winning the world to our Lord. It is really rather one of the spiritual and ennobling elements. He who gives money rightfully in a real sense gives part of himself.—Spirit of Missions.

"The same everlasting Father who cares for you today will take care of you to-morrow and every day. Either He will shield you from suffering, or He will give you unfailing strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginations."

It is well to bear in mind that most of the so-called "modern" difficulties of belief are by no means new, but have at recurring periods been put prominently forward by "thinkers lost and gone." Whatever may be the difficulties of intellectual apprehension, "belief would"—as has been finely said—"cease to be itself, were it capable f mathematical demonstration." There are regions into which reason cannot penetrate, and then "faith must go forward alone with its torch to light the way." The history of reason shows conclusively that every attempt to make it the only light of humanity has failed. "You may drive faith out by the door, but it will return through the window."—London Christian.

"Every year of my life I grow more and more convinced that it is wisest and best to fix our thoughts on the beautiful and good, and dwell as little as possible on the evil and the false."

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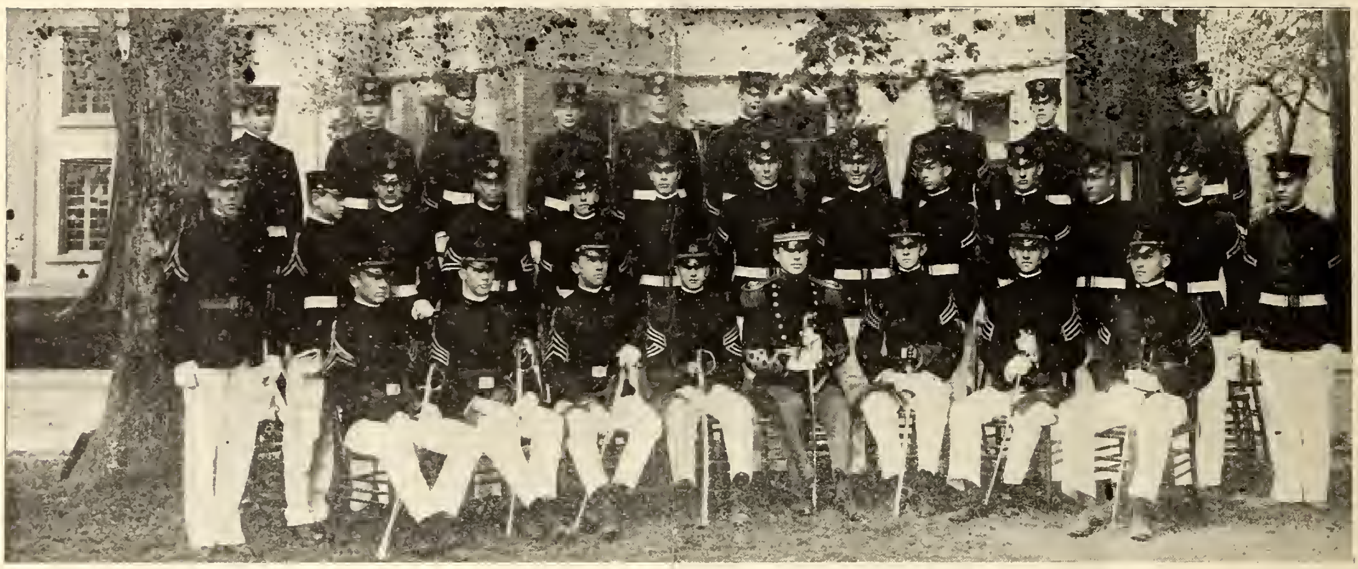

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VOL. XXVI NO. 2

The Mission Herald

"Let him that heareth say come" Rev. 22:17

THE TONE OF THE VOICE.

It is not so much what you say,
  As the manner in which you say it;
It is not so much the language you use,
  As the tone in which you convey it.
The words may be mild and fair,
  And the tone may pierce like a dart;
The words may be soft as the summer air,
  And the tone may break the heart.
For words but once come from the mind,
  And grow by study and art;
But the tones leap forth from the inner self,
  And reveal the state of the heart.
Whether you know it or not,
  Whether you mean it or care,
Gentleness, kindness, love and hate,
  Envy and anger, are there.
Then would you quarrels avoid,
  And in peace and love rejoice.
Keep anger not only out of your words,
  But keep it out of your voice.

—Youth's Companion.

February 1912

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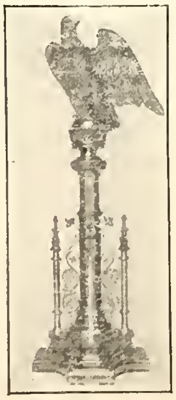

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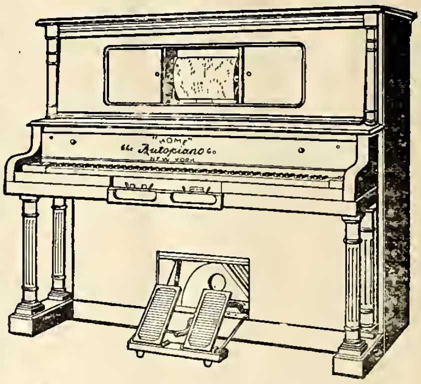

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Lv. Wilmington, A.C.L	†5:50am.	*3:25pm
Ar. New Bern, A.C.L	9:15am.	6:50pm
Lv. Goldsboro, N.S.R.R.	*7:15am	*10:15pm
Lv. New Bern, N.S.R.R	9:30am	12:30am
Lv. Wilson N.S.R.R	*8:20am	*11:30pm
Lv. Wash'gton, N.S.R.R	10:50am	2:20am
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Lv. Norfolk, N.S.R.R	9:00 p. m.	
Ar. Goldsboro, N.S.R.R	6:20 a. m.	
Ar. Wilson. N.S.R.R	5:05 a. m.	
Ar. Wilmington	9:45 a. m.	

* Daily. † Daily Except Sunday.

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THE MISSION HERALD

Vol. XXVI WILMINGTON, NORTH CAROLINA, FEBRUARY, 1912 No. 2

CALENDAR FOR FEBRUARY.

2. Purification B. V. M. (White.)
4. Septuagesima. (Violet.)
11. Sexagesima. (Violet.)
18. Quinquagesima. (Violet.)
21. Ash Wednesday. (Violet.)
24. St. Matthias. (Red.)
25. First Sunday in Lent. (Violet.)
28. Ember Day.

THE BISHOP'S LETTER

Dear Brethren:—

My letter, which came out in the January issue of The Mission Herald should have come to you in December; but I wrote that letter way down in Hyde, and it took so long to get to the Editor that the paper had already gone to press when it arrived; so I am writing this letter a month late.

I made a pleasant visit to Hyde County, to Sladesville, to Fairfield, where I confirmed two sweet young girls, to St. George's, where a good congregation greeted me, and where I confirmed three persons. I did not ordain Mr. Johnston, as I had expected, on account of failure to receive his recommendation for ordination from the Standing Committee, as they failed to have a sufficient number, according to the Canon, to grant the shortening of his time as candidate for Orders. I will make a special trip to Hyde County to ordain him this spring or summer. Mr. Johnston and I drove in a storm to Swan Quarter, and on account of the bitter weather, we failed to have our annual service there. Saturday morning I took the boat to Belhaven—a new and better way of traveling that long journey. Sunday was a beautiful and busy day in Belhaven, the morning and night in St. James, and the afternoon in St. Mary's. I confirmed nineteen persons in St. Mary's, then a sick woman after service. Mr. Johnston is doing fine work here. I noted improvements on all sides. That night service was my last with Mr. Malone, confirming four persons for him. He has done good work in his short stay in Belhaven, and his going away is much regretted by his Parishioners.

Monday, Mr. Samuel Windley came for me and drove me eight miles to his hospitable home. I spent the night with him, driving to Yatesville for Church that night and the next morning. Mr. Alligood drove me in the rain to Bath, where I held service that night and the next morning, preaching, baptizing and confirming. We had quite an interesting Parish meeting after service Wednesday morning, at which the meeting elected a new Vestry, which met immediately and organized, electing Mr. Claud Hudnal, Sr., Warden. I had a good service Thursday morning and the night before in Zion. Thanksgiving night, after a good Thanksgiving dinner, with Mr. and Mrs. Edward Tankard, I drove to Hawkin's School House and thence to Mr. Littles. The next morning we had a short service at the Brotherhood Hall, where I confirmed one lady. That afternoon I took the train for Vanceboro, where we held service that night and the next morning, in which latter service I confirmed two persons.

The first Sunday in December I was in Washington in St. Peter's morning and night, in St. Paul's in the afternoon. I confirmed eight persons in St. Peter's and five in St. Paul's. Monday I took the train for Edenton, arriving there for dinner. Monday night I had service at St. John's, confirming five, and Tuesday night at St. Paul's, confirming the same number. Wednesday afternoon we drove in Mr. Hal Wood's automobile out to Mege, where I preached in the school-house and confirmed three persons. The next day Dr. Drane and I drove to the train and went on to Sunbury, where I consecrated the new Church of St. Peter's and confirmed six persons. We all enjoyed the day, having a fine lunch in the Churchyard between the services. I returned that night to Edenton, went the next day to Aurora, and on Saturday went on to Greenville. Saturday night I took tea in the Eastern Carolina Training School, and made an address in the auditorium to the girls. Sunday I officiated morning and night in St. Paul's, Greenville. Monday I went to Lawrenceville and brought Mrs. Strange home. Saturday night I went to Goldsboro, officiating morning and night in St. Stephens, confirming three persons at night. In the afternoon I preached and confirmed for the colored people in the church we have recently bought. We are all pleased with the purchase, and we believe the Church is going forward faster among the colored people in Goldsboro.

Monday I went on to Williamston, where I spent Tuesday, having service both Monday and Tuesday nights, confirming two persons Tuesday night. I have thus been over Mr. Bethea's field. I found that he is doing good work, winning the respect and affection of his people.

Wednesday, December 20th, I came home for Christmas. I have been here ever since, chiefly resting and getting ready for my spring work. Last week the Committee of the Council met at the study of the Chairman, Dr. Milton, and made out the new apportionment according to the resolution of the Council. That apportionment, with what we expect from the Woman's Auxiliary and Sunday Schools, is no larger than last year. Let us be sure to pay that at the least, and as much more as possible. The Diocese is in good condition, the needs in the missionary field are very great; we must go forward, trusting in God's help, and fill them.

Affectionately yours,

ROBERT STRANGE.

FINE FOR THE BOYS.

An excellent book for boys is the autobiography of the Right Reverend Anson Rogers Graves (entitled "The Farmer Boy Who Became a Bishop," published by The New Werner Company, Akron, Ohio, at fifty cents a copy). This simple but interesting autobiography is dedicated "to all boys who want to make something of themselves," and to such boys it will give much inspiration. It reads almost like the story of Abraham Lincoln—of moving West in youth, of frontier life in a log cabin, of hard work on the prairie farm, and of the aspirations which led him upward to the high calling of Bishop in the Church of God. It is written for boys, in language and style suitable to boys, and is well worth putting into the hands of the boys.

On December 16th the Right Rev. John Mills Kendrick, D. D., Bishop of New Mexico, died in the twenty-second year of a devoted and fruitful episcopate. He was born in Gambier, Ohio, in 1836, and did his first work in that district. Going to the West he was one of our earliest missionaries in Kansas, after which he returned to Ohio, from which diocese he was elected as Bishop of New Mexico and Arizona in 1888. Over this vast territory of 235,000 square miles he traveled without intermission until the fall of 1910, when the General Convention assigned separate bishops to these States. Bishop Kendrick was not so largely known throughout the Church as his ability and faithful service warranted. He rarely left his district to make appeals for special help, but year after year steadily went his rounds as the herald of his Master.

A FEW WORDS ABOUT MISSIONS
FROM MEN WHO KNOW WHEREOF THEY SPEAK

Hon. William Howard Taft, President of the United States, 1909:

"Until I went to the Orient I did not realize the immense importance of foreign missions. No man can study the movement of modern civilization from an impartial standpoint and not realize that Christi-anity and the spread of Christianity are the only bases for hope of modern civilization in the growth of popular self-government. In the progress of civilization you cannot over-estimate the immense importance of Christian missions. If in China to-day you try to find out what the conditions are in the interior, you consult in Pekin the gentlemen who are supposed to know, and where do you go? You go at once to the missionaries.

Hon. Theodore Roosevelt, President of the United States, 1901-1909:

"I was immensely impressed with the improvement in the character of the natives who had been under missionary control. I wish it were in my power to convey my experience to those people—often well-meaning people—who speak about the inefficacy of foreign missions. I think if they really could realize but a tenth part of the work that his been done, they would realize that no more practical work, no work more productive of fruit for civilization, could exist than that work being carried on by men and women who give their lives to preach the Gospel of Christ to mankind—the men and women who not only have preached but have done; have made action follow pledge, performance square with promise."

Hon. William McKinley, President of the United States, 1897-1901:

"I am glad of the opportunity to offer without stint my tribute of praise and respect to the missionary effort which has wrought such wonderful triumphs for civilization. The story of the Christian missions is one of thrilling interest and marvelous results. The services and sacrifices of the missionaries for their fellowmen constitute one of the most glorious pages of the world's history."

Hon. John W. Foster, ex-Secretary of State, U. S. Minister to Mexico, Spain, Russia, China, etc.:

"My observation and experience have greatly impressed me with the salutary influence of Christian missions upon the nations of the Orient. The Protestant educational institutions at Constantinople, Beirut and other places have had a distinctly elevating effect upon political and social affairs in Mohammedan lands. The early Christian missionaries in China and Japan were of inestimable value as the medium of diplomatic intercourse between the native officials and the Western powers. And in all these lands they have been the forerunners of commerce and have created a desire for modern learning and the arts of Christian nations. Aside from their primary work as preachers of the Gospel of Christ, they have accomplished much for the elevation and enlightenment of the people of Asia."

Col. Chas. Denby, for twelve years United States Minister to China:

"I made a study of mission work in China. On a man-of-war I visited almost every open port in China. At each place I inspected every mission station. I saw the missionaries in their homes. I, unqualifiedly and in the strongest language that tongue can utter, give to these men and women, who are living and dying in China and in the Far East, my full and unadulterated commendation. Believe nobody when he sneers at missionaries. . . ."

Hon. Wm. Jennings Bryan, after a world tour:

"We had an opportunity to investigate the work done by American missionaries in Hawaii, Japan, China, the Philippines, Singapore, India, Egypt, Palestine and Turkey. The daily life of a missionary is a constant sermon. . . ."

Hon. Edwin H. Conger, United States Minister to China:

"For several years I was most intimately associated with the American missionaries in China, and I take genuine pleasure and pride in certifying to all the world . . . that they are a body of men and women who, measured by the good they do, by the sacrifices they make, the trials they endure, and the risks they take, are veritable heroes; whose absolutely unselfish devotion to humanity is surpassed nowhere upon the face of the earth. They are the pioneers in all that land. They are invariably the forerunners and forebearers of all that is best in Western civilization. . ."

Admiral Belknap, of the United States Navy:

"I assert it to be a fact beyond contradiction that there is not a ruler, official, merchant, or any other person, from emperors, viceroys, judges, governors, counsellors, generals, ministers, admirals, merchants, and others, down to the lowest coolies in China and Japan, Siam and Korea, who, in their association or dealings with their fellow-men in that quarter of the globe, are not indebted every day of their lives to the work and achievements of the American missionaries."

Hon. John Wanamaker, ex-Postmaster-General, U. S.:

"By personal contact with the work and workers, I convinced myself that the work of missionaries, clergymen, teachers, doctors, and Christian helpers was healthy, eminently practicable and well administered."

Jesse Seligman, Jewish banker and trader, New York:

"I am glad to inform you that the American missionaries all along the Nile are doing splendid work. You can scarcely enter a town or village without finding one of these nicely constructed school-houses, where Arabs are taught, and it would astonish you to hear with what pride they say they were taught at the American mission school."

Amos P. Wilder, American Consul-General, Shanghai:

"I am convinced that the missionary compounds dotting the Empire of China are the most potent force for 'the awakening of China,' of which so much is said and written. Chinese education traces to missionary influence exclusively."

Hon. D. F. Wilber, American Consul-General, Kobe, Japan:

"I ran up against the missionary critic. I heard from this person this charge and that charge against the missionary. I made up my mind I would personally investigate. I took my time about it. I did not go to the Far East as a bird of passage, a travelling tourist, or a sea captain; I went there as a permanent resident, and I was one of the kind that did not accept everything I heard without investigation. I watched the missionaries in their outward life; I watched them in their home life; I watched their work; and after months of thorough investigation I learned to my great satisfaction that each and every charge made against the missionary was false and malicious in every particular."

Robert Louis Stevenson:

"Those who deblatterate against missions have only one thing to do—to come and see them on the spot."

THE WET BLANKET.

There seem to be very few parishes that do not possess a Wet Blanket. Not that such an article is necessary to the being or the well-being of the parish, or to complete its ecclesiastical furniture. A Wet Blanket is not mentioned in the ornaments rubric of the English Prayer Book, nor has any extreme ritualist on this side of the water ever hinted that it is authorized by the canons of 1604. Nevertheless, nearly every parish can produce the article on short notice. In fact, there are some parishes where the Wet Blanket is produced without any notice at all; it spreads over the parish like a funeral pall over the casket, and envelopes the choicest hopes in its stifling folds. In this case we keenly suspect that the Wet Blanket is kept at the rectory, and is always ready for use, until it is providenitally removed to another parish, or subsides gracefully after the parochial life is completely extingished.

More often, however, the Wet Blanket does not belong to the rectory, but at some house in the parish, with some person who always uses it diligently, and is most frequently ready to cast it upon such sparks and flames of zeal as he perceives rising in the direction of the rectory and threatening a fire of energy and earnestness in the parish. Sometimes a parish is so well furnished as to possess a pair or more of these Wet Blankets, and then it is safe from any conflagration.

If you wish to know the "seamy side" of parochial affairs, just go and lift the corner of the Wet Blanket, and peep under it. If you wish to know the rector's (or his wife's) failings, go ask the Wet Blanket about them. If you desire to know what designs for the spiritual and temporal welfare of the parish will never bring forth any good results, go and consult the parish Wet Blanket. If you have a desire to thwart the building of a new church or the paying off of the church debt, or any other good work, get the parish Wet Blanket to head the subscription list and go around the parish and prepare the way for you. But if you ever want to accomplish anything, you must contrive by some means to secure a number of strong supporters before the Wet Blanket gets an idea of your project, or else you and your project will be extinguished, and "be clean put out."

Yes, to be sure, there is no limit to the efficiency of a parish Wet Blanket, when it is thoroughly seasoned, soaked and ready for business. We defy any rector of ordinary capacities to do anything for the good of the parish under two or three practical Wet Blankets. Such a parish becomes like a smouldering smudge with a bad smell. The clergy learn to shun it. They have the instinct of self-preservation, like other beasts of burden, and they don't wish to be chilled and smothered by the parish Wet Blanket.

Is there any cure for this evil? Can the parish Wet Blanket be disposed of in any way? Yes, we have heard of some rectors who have wrung them out; of others who have dried them up; of others who have converted the Wet Blanket into something more useful by dogged, persistent, energetic work and unconquerable good nature. And yet, even now it remains an insoluble problem for many of us, how to get along with, or dispose of, our Wet Blanket.—The Parish Record.

THE UNIVERSAL CHURCH.

Some two or three years ago there came to The Mission Herald, for review, a small volume entitled "Harmony of Some Revelations in Nature and in Grace," by the Rev. J. J. Lanier. In the distribution of work among the several editors it fell to my lot to read that book and write a review of it. I do not remember what I wrote about it, but I carry with me to this day the memory of the interest with which I read it—a memory still so fresh that I am resolved to read it again. Recently another volume by the same author, entitled "The Church Universal," (published by the MacMillan Company, 66 Fifth Avenue, New York, price $1.25 net) has been sent to The Mission Herald, and again it falls to my lot to review it.

The first and chief thing I wish to say here about Mr. Lanier's "The Church Universal" is that it is absorbingly interesting from beginning to end. The author thinks boldly, writes vigorously, and enforces his points with strong and apt illustrations. I do not endorse all that he says, because I do not agree with all that he says: at the same time I do not here attempt to pass judgment upon anything he says, for the reason that I hesitate to presume that I am competent so to sit in judgment. Mr. Lanier is thought by many to be "advanced" in his views, and it would seem from the introduction to the book that the learned bishop who wrote that introduction thinks likewise.

But, after all this is said, the fact remains that it is an intensely interesting book, full of stimulating food for thought, and richly worth careful reading. It is the series of "Reinicker Lectures" delivered last fall at the Theological Seminary of Virginia. In writing Mr. Lanier expressing their "high appreciation" of the lectures, a Committee of the Faculty said, "Whatever you handled you illuminated." Bishop Nelson, of Atlanta, wrote as follows: "The effect and force of your illustrations stick and cannot be forgotten. Your treatment of Holy Baptism is particularly strong—it is unanswerable by Baptists or Roman Catholics; it states the facts, the universal facts, so 'that a wayfaring man though a fool may not err.' You present the human side of Confirmation—the vows and promises—finely and in a winning way. I regard the lectures as a distinct contribution to popular theology of the right sort, as well as a devout and intelligent acceptance of the truth as it is in Jesus."

What Bishop Nelson says I heartily endorse, and I wish to add that Mr. Lanier has a fine chaper on "What the Protestant Episcopal Church has Contributed to the Making of the Church Universal.' That chapter alone is worth the price of the book.

W. E. COX.

THE MEANING OF "NOT ONE CENT."

One of our pastors who worked up the envelope system with great care was astonished and grieved to have several men return the lists of objects with this comment opposite the item of Foreign Missions: "Not one cent." That such persons may realize the actual significance of their words, let us state their position in detail. What it involves is this:

Not one cent for saving a soul outside of the United State.

Not one cent for giving the Bible to other nations.

Not one cent for revealing a God of love except to Americans.

Not one cent for making Christ known as a Saviour of all mankind.

Not one cent for giving the hope of heaven to a despairing world.

Not one cent for teaching the world the morals of Christ.

Not one cent for healing the sick beyond our borders.

Not one cent for education where it is needed most.

Not one cent for bettering the physical conditions of earth's wretched ones.

Not one cent for giving to the world what God has first given to us.

Not one cent for anything which we as Americans are not to get something out of.

Not one cent in attestation of our faith that we have a universal religion.

Not one cent for fulfilling the very purpose of Christ in redemption.

Not one cent for obeying the last command of Christ.

No, these men did not think what they were saying when they wrote those words.—Missionary Herald.

You can get low fares via Norfolk Southern to New Orleans, Mobile, Pensacola, account Mardi Gras Carnivals. Tickets on sale February 13th to 19th, 1912. Final limit, March 2, 1912. Ask nearest ticket agent for particulars.

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EDITORIAL

THE POINT OF VIEW.

Convert the Heathen at Home

“Convert the heathen at home” is a sound doctrine. But “First convert the heathen at home” is a fallacy and an evasion. The man who puts the emphasis on the word “First” you know will be the last man to give you anything for the heathen at home or abroad. No man waits until the education of his oldest child is complete before beginning the education of the youngest. All grades of God's children, like all grades of ours, must be educated simultaneously. And yet we hear that we must “first convert the heathen at home.” Now, no business man has any right to say that regarding the religion of Jesus Christ, unless he is ready to stand by it as a principle in his business. To lay down a principle for some one else that we intend to repudiate for ourselves, comes perilously near to being cant. Does any man conduct his business on the principle of “first convert the heathern at home?” Does any merchant in Boston wait until he has sold his commodity in every household in Boston before he attempts to sell it in Worcester or Providence? Does he wait until everybody in New England is buying from him before he tries to sell his goods in the West? Or does he go where he finds the readiest response and the quickest returns? You are selling the best leather that is made. Not all the shoe factories in Massachusetts are buying your leather. Why then do you go out West to sell your leather? Why not “first convert the heathen at home?” Many a stony acre of New England hillside has never been sown down in wheat to the extent of its utmost possibilities. Why then did the New England farmers turn to the great granaries of the West until they had fully “converted the heathen at home?” If the apostles had remained in Jerusalem until all Jerusalem was converted, we would be in heathen darkness now; for all Jerusalem is not converted yet and never will be. And our own civilization is the result of Foreign Missions; for our race was “foreign” to the first missionaries. And the least we should do is, to do for others what has been done for us.

They Are Not Asking For Our Religion

We are told, moreover, that the heathen are not asking for our religion; that they are contented with their own. So they were contented with their own ploughs, if they were let alone. Manchester was not asking for our cloth. They were contented with their own before we pushed ours into their markets. England was satisfied with its own locomotives. Germany was not asking for our pork. London was not asking for our shoes. We are told that the flagstaff from which waves the Mikado's flag over the Mikado's palace was cut from a tree grown in the State of Washington. We are told that the staff from which floats the British flag over Windsor Castle was also cut from a tree grown in the State of Washington. Were they asking for these things? On the contrary, they are so enraged at our invasion of their markets that some of them are threatening reprisals by means of a tariff on our goods. If a business man knows that simply to exhibit his goods in a foreign market is sufficient to demonstrate their superiority over the primitive and wasteful sort in use there, does not the Christian know that same thing to be true of his Christian life and social standards? And there is this additional consideration, that foreigners are not suffering and degraded and wretched for lack of our goods, while they are suffering for want of the Gospel of Jesus Christ. And with that religion, and without our commodities, the lot of womanhood and childhood would be better, and they could be a happy people.

Some Will Not Be Converted

It is true of religion at home as it is true of business at home that some people will not be converted. They will not buy your goods. They will not respond to your religion. They can not be compelled in either case. Some men will not go to church. As some in Jerusalem have never been converted to this day, so there are some in Boston who will never be converted this side of doomsday. All you can do with this class in business or in religion is to give them the opportunity and solicit them. If this fails you can do no more in either case. Are we then to be compelled in either case—religion or business—to sit down and say that, because some at home will not, we shall not go abroad?

Foreign Markets for the Gospel

Let it be remembered, too that going abroad with our Missions does not deprive those at home of the opportunity if ever they shall see fit to embrace it. And the Church at home is stronger for going abroad. Everything grows by output. The muscles grow by what they do. The brain grows by producing. It is not the love we get that enobles us. It is the love we give. It is the giving parish that is strong. It is to the missionary Church, the Church He told to “go,” that He said, “I am with you always.” Let us not talk of foreign markets, for our manufactured products, and yet say to the greatest uplifting force the world has ever known, and which has made us what we are, that it shall stay at home because of those who will not be converted. The doctrine of “foreign markets" is a good one, whether for business or for Missions. It is good for the foreigners as well as for us. The doctrine of "foreign markets," whether for the Gospel or for commodities, is like mercy. It is twice blessed. It blesseth him that gives and him that takes. The principle of the "open door," for which America has stood in the Far East, is simply the business world following the example of the Christian Church, and establishing "Foreign Missions" for trade. The Christian Church went first. The business world follows after. The methods are the same.

Follows the Missionary Trade

There is another statement much in use just now, that has less in it than it is sometimes thought to have. That is the maxim that "Trade follows the flag." When and where did trade follow our flag? If the statement is meant to tell us what shall be, very good. If it means to describe what has been, it, of course, is not true. When Queen Victoria was crowned the Fiji Islanders were all cannibals. At Queen Victoria's jubilee the native Christian Fiji Islanders sent $4,000 to London for the India Famine Fund. Who made the Fiji Islands thrifty? Who taught them to sell what they raise and buy what they do not raise, so that they have built up a large trade? It was Christian missionaries. Did this trade follow the flag? A missionary in the Himalayas sees the crude and primitive methods of sewing of the Hindu women, and he sends for an American sewing machine. Now there is a great trade in sewing machines in India. The missionaries in Uganda, in Central Africa, in circulating their translations of the Scriptures leaf by leaf among the thousands of natives, found that they could not multiply copies fast enough, so they sent for an American typewriter machine. Now there is a great trade in typewriting machines in Central Africa. Did "trade follow the flag" into the Himalayas or Central Africa? Trade follows the missionary. The missionary is a civilizer. He plants himself in China, Japan, India or Africa in the midst of heathendom. He surrounds himself with some of the conveniences and commodities of civilization. The well-to-do natives sees the superiority of these things, and orders them for himself, and trade begins. The Gospel the missionary preaches and illustrates lifts the standard of living, and then men begin to want more things; and they become also able to secure them. We do not know whether the merchants who are getting rich in the Fiji Islands trade, or who are sending sewing machines, typewriting machines and other things to countries where the missionaries have opened up trade—we do not know whether or not these merchants contribute to Christian missions, but it is certain that no investment would bring them greater return in kind, and if they did, the Church would be equipped to do adequately the work her Master commissioned her to do.

Saving Them in This World

The motive for Foreign Missions a generation or two ago was to save the souls of the heathen from an angry God and from a hell in the next world. The echo of that appeal still lingers in our ears. That is the only appeal that most of us ever heard, and that appeal has since lost its power. That appeal had a great power once. That was the motive that gave the first start to modern missions. We may not belittle any motive that has achieved great things. The fallacies of yesterday have wrought their great work and made their permanent contributions. But that appeal stirs no response in us. Many of us have therefore concluded that because we are not interested in the appeal, we are not interested in the cause for which the appeal is made. We have thought that because we do not endorse the motive that therefore we do not endorse the Missions. But that is a serious mistake. The advocate's argument has not touched us, but that is the fault of the appeal, not of the cause. We do believe in the work these missionaries are doing, but not for that reason. The fact is, other motives stir us and we respond when these are touched. We do believe in saving women and children from the hell they are in in this world. And this noble work reaches our hearts whether it is being done in Shanghai, Manila or South Boston. Our quarrel is not with the missions but with the motive that has been appealed to in the past in their behalf. But no missionary appeals to that motive today. He tells you the simple story of what has been done in the cities of Asia, Africa or Alaska, and leaves it to you to formulate your motives for yourself. We are interested in Missions—in City Missions the world over. The United States Government is a Foreign Missionary today in the far East. It is taking to the Philippines our honest money, our just courts, our incorruptible judiciary. It is taking our hospitals, schools, our commercial principles and social standards. And it is doing all this with our sincere and hearty approval. Precisely this is what the missionaries have been doing these many years in many lands. It is for us to send the blessings of our Christian religion, our Christian civilization and our Christian family life to every people. They are God's children. They are our brothers. We have the Gospel of Christ which can rescue them. We must help send to them our Gospel and our Master.—The Church Militant.

WHAT IS THE MISSION HERALD WORTH TO YOU?

At the last council the Business Manager was instructed to send The Mission Herald to every family in the Diocese belonging to our Church, the names to be supplied by the rector or minister-in-charge of each congregation. The object of this was two-fold: First, to let those who had not been taking it see what kind of a diocesan paper we have; and, secondly, to make it immediately effective in carrying its message to all in the diocese. It was believed that the majority of those to whom it was so sent would, if not already paying subscribers, send fifty cents and become paying subscribers. Notices to this effect, with an order blank attached, have been twice sent to all not already subscribers, and, true to expectation, many have sent in their subscription. But many still remain yet unheard from. In justice to them let us say that they are under no obligation to pay for it, as they did not personally subscribe to it; but, after reading it several months at the expense of the diocese, do you not think it a vital factor in the upbuilding of the diocese, and well worth fifty cents a year to you? If so, send fifty cents to the Business Manager for a year's subscription. If not, advise the Business Manager and he will strike your name from the list. If you want the paper and are not able to pay for it, let the Business Manager know you want it and you will continue to receive it.

NEWS OF THE DIOCESE

THE APPORTIONMENT FOR GENERAL MISSIONS. LETTER OF THE DIOCESAN COMMITTEE.

Dear Sir:

The Committee appointed at the last Council of the Diocese to apportion the $3,600 apportioned by the General Board of Missions as East Carolina's share of the whole amount needed for the Church's General Mission work, met yesterday and aportioned that amount to the several parishes and missions of the Diocese.

The apportionment to your parish for year ending September 1st, 1912, is $———.

We desire to call your attention especially to the following points:

First. That your apportionment is not made as heretofore to the congregation alone, but includes also the contributions of the Woman's Auxiliary, the Sunday School and the Junior Auxiliary. It is larger than heretofore for the reason, therefore, of the increased number of sources from which you may draw.

Second. That the Committee endeavored to apportion the whole amount as equitably as possible, taking as their basis the whole amount of the parochial expenses of the parish, and making each apportionment a percentage of that amount. In nearly every case the apportionment assigned to the parish is less than what was contributed from the sources above named last year.

Third. That your apportionment is the minimum amount hoped for from your parish. As the Diocesan contributions from the congregations, Woman's and Junior Auxiliaries and Sunday Schools amounted last year to $4,728.09, and the apportionment is only $3,600, and as no one expects that the Diocese will do less this year than last, you will see the importance of recognizing the apportionment as the minimum and not the maximum of your offerings.

Fourth. That the Committee thinks it well to remind you that while East Carolina contributed $4,728.09 from all sources last year to General Missions, she got back $4,900 for her own work. So that even if our contributions this year are no less than last we shall still be giving less than we receive.

Fifth. The Committee recommends that the remittances from the several sources named be kept separate, and be designated as coming from congregation, Sunday School or Woman's Auxiliary; and that they be made promptly to Mr. Thomas D. Meares, treasurer of the Diocese, just as soon as they are in hand, and not kept until the end of the Diocesan year, as general heretofore.

Relying upon the loyalty of every congregation to the Diocese and Church to make due allowance for any mistakes the Committee may have made, in spite of their best efforts, because of their limited knowledge of the conditions existing in every parish, we leave the matter in your hands to do the best you can for the glory of His cause and the extension of His Kingdom.

Faithfully and respectfully,

WM. H. MILTON,
CHAS. NOYES TYNDELL,
B. F. HUSKE,
J. G. BRAGAW, JR.
GEO. C. ROYALL,
FRANK WOOD,
Cominttee.

ST. PAUL'S, EDENTON.

Bishop Strange was in Edenton the first part of December. He visited St. John the Evangelist December 4 and confirmed five persons; St. Paul's Deecmber 5 and confirmed five persons. On December 6 he made his first visit to the Mission, up the country, where he confirmed three persons.

Christmas day was celebrated as usual in St. Paul's by having Morning Prayer and Communion. The offering for General Missions amounted to nearly $50.00.

ST. JAMES PARISH—WILMINGTON

Following the exceptionally prosperous and active year which ended May 1st, in which the contributions of the congregation amounted to about $18,000, the vestry decided to make extensive improvements in the interior of the church last summer, this expense to be met from the War Spoliation Fund. In accordance with this action, the walls of the nave and chancel were decorated by J. & R. Lamb, of New York. The effect is perfect and thoroughly in harmony with the general tone of the old building. The nave is finished in a soft old gold tone, while the prevailing tone of the chancel walls is an olive which perfectly corresponds to the antique oak effect of the wood furnishings. In the chancel a hardwood floor replaced the carpet, and a carved oak pulpit, frontal rail and font cover completes the additions and alterations. All the wood of the chancel now is antique, and the furniture from the rich reredos and altar to the pulpit is of uniform design.

The pulpit was placed by the family of the late Col. Wm. L. deRosset, and as a memorial to him; while the font cover completes the memorial to his mother and was given by his sister, Mrs. Gaston Meares. Altogether the improvements are of the nature of a restoration, the church, as a result, realizing a decided return to the older and simpler effects of the old English period of architecture and decoration. The changes seem to have given universail pleasure to the members of the congregation.

Though the congregation contributed twice as much for charitable and missionary purposes last year as it spent on parochial objects, it is hoped that this year the missionary note will receive an even more decided expression than last.

CONVOCATION OF EDENTON—PROGRAMME

Tuesday, February 13th:

7:30 p. m.—Evening Prayer. Sermon by the Reverend B. F. Huske.

Wednesday, February 14:

7:30 a. m.—Holy Communion. Address by the Reverend Morrison Bethea.

9:30 a. m.—Business Session.

11:00 a. m.—Morning Prayer and Litany. Sermon by the Reverend C. F. Smith.

3:30 p. m.—Essay: "How may we build up and Strengthen the Church in this Convocation," by Mr. Howard Alligood.

Discussion by the Reverend R. B. Drane, D.D., J. G. Bragaw, Jr., and others.

7:30 p. m.—Evening Prayer. Sermon by the Reverend W. E. Cox.

Thursday, February 15th:

7:30 a. m.—Holy Communion. Address by the Reverend C. F. Smith.

9:30 a. m.—Reports of Delegates.

11:00 a. m.—Morning Prayer. Sermon by the Reverend R. B. Drane, D.D.

7:30 p. m.—Missionary Service. Speaker, The Reverend T. C. Darst, of Newport News, Va.

ST. JOHN'S—WILMINGTON

The Christmas season was a very happy season for all in St. John's. The children had their Sunday School festivities on Holy Innocents night, consisting of stereopticon views illustrating the birth of Christ, also views of a visit from old Santa Claus, with hymns interspersed; then a Christmas tree with a real Santa Claus to distribute the presents. Each child was given a cornucopia filled with candy, a "false face," a tin horn, and a lighted sparkle; and each child gave something in the way of canned goods to be sent to the Thompson Orphanage. At the close of the exercises the superintendent, in behalf of the whole school, presented a beautiful leather vestment case to the rector.

Then at Epiphany—"Old Christmas"—the older people had a very enjoyable entertainment, gotten up by the Woman's Auxiliary, and mentioned in the Woman's Department of this paper. But the thing that has brought the most abiding joy to us all is the new electric lights, in both church and parish house, installed just before the Christmas holidays. The excellence of the light, the ease with which they are manipulated, and the added attractiveness of the interior of the church, make us wonder now how we managed to get along with the old gas lights.

We are now thinking about a new pipe organ. We are practically to the point where a new organ is a necessity, and there is a growing sentiment in the congregation demanding it. It need not be a surprise if the organ finds its way to us before the year is gone.

Finally, we are to have the Rev. J. R. Matthews with us for a Mission during Passion week—a Mission that is to be the climax of our Lenten services—and we are looking forward with great pleasure to his coming.

ST. JOHN'S, WINTON.

Our people here have for some time felt that we have not taken as lively an interest in our orphanage as we ought. So realizing our negligence, we have determined that on one Sunday in each month the offering is to be for the orphanage, and the day appointed for this offering is every fourth Sunday. I wonder how many Sunday Schools have an "Orphanage Day." If every one in the State had a special day for this purpose, just think how much greater the income of our orphanage each month would be. I hope many Sunday Schools already have this plan, and I earnestly commend it to those who have it not.

Let us earnestly resolve that from now on we will love more and do more for these little ones whom God has entrusted to our care, remembering that our Savior has said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

SIDNEY E. MATTHEWS,
Superintendent of the Sunday School.

CONVOCATION OF WILMINGTON

St. John's Church, Wilmington, February 15 and 16.
Program:

Thursday, February 15:
8:00 p. m.—Evening Prayer and Sermon. Preacher: Rev. Charles N. Tyndell, Fayetteville.
Friday, February 16th:
9:30 a. m.—Business Meeting.
11:00 a. m.—Holy Communion and Sermon. Preacher, Rev. J. E. Williams, Clinton.
3:30 p. m.—Women's Meeting.
8:00 p. m.—Closing Service and Addresses. Subject: "The Sunday School and the Church." Speakers: Rev. W. H. Milton, Wilmington, Rt. Rev. Robert Strange, D. D., Bishop of the Diocese.

All persons expecting to be present are requested to notify Rev. Wm. E. Cox, Wilmington.

N. C. DUNCAN, Secretary.
THOMAS P. NOE, Dean.

ST. PETER'S—WASHINGTON

A handsome White Tapestry Altar Cloth was consecrated in St. Peter's Church by the Rector on Christmas Day, and used for the first time at the Eucharist that morning. It was given as a memorial to the late Mrs. Hannah Hawks Latham, by her daughter, Mrs. Wyatt L. Laughinghouse, a member of this Parish.

Mrs. Latham was a niece of the late Bishop Cicero Stephen Hawks, of Missouri, and of the late Rev. Francis Lister Hawks, D.D., a distinguished presbyter of the Diocese of New York and some time Rector of St. Thomas' and Calvary Parishes in New York City.

The Rev. Dr. Manning, rector of Trinity Parish, New York, announced to the Board of Missions at its December meeting that plans had been made for using the duplex envelopes in Trinity Church and all its chapels.

WOMAN'S DEPARTMENT

WOMAN'S AUXILIARY AND PAROCHIAL SOCIETY

President.
Mrs. Nathaniel Harding............Washington, N. C.

Vice-Presidents.
Convocation of Edenton—Mrs. James G. Staton, Williamston, N. C.
Convocation of Wilmington—Mrs. Nixon Davis, Wilmington, N. C.
Convocation of New Bern—Mrs. H. M. Bonner, New Bern, N. C.

Secretary.
Miss Sue Collier............Goldsboro, N. C.

Treasurer.
Mrs. George H. Roberts............New Bern, N. C.

Treasurer of United Offering.
Mrs. Josh T. James............Wilmington, N. C.

Secretary of Junior Department.
Mrs. F. R. Rose............Fayetteville, N. C.

Secretary of Babies' Branch.
Mrs. John Cranmer............Wilmington, N. C.

Recording Secretary.
Mrs. W. E. Cox............Wilmington, N. C.

PROGRAM FOR FEBRUARY

Prayer.
Roll Coll.
Minutes.
Old Business.
New Business.
Readings { One from Spirit of Missions.
{ One from Mission Herald.
Readers appointed by President.

TOPICS.

SOUTHERN FLORIDA—First paper on climate, resources, boundaries. Second paper on manners, customs and religion of its people. Third—Who are our Missionaries there? What are their needs?

MEXICO—Ref. May, 1911 Spirit of Missions—or Domestic Missions: The Work of Bishop Kemper Ref. Mr. Burleson's book chapter 3. Also—An Officer of The Line—price 25 cents.

WHAT IS THE PURPOSE OF OUR CANVASS?

To remind the women and girls of the parish that by Baptism they are already members of the Missionary Society, and that the Woman's Auxiliary offers a channel through which they may serve as active members. Because all are members of the Missionary Society, no woman should be omitted from this canvass because of riches or poverty, work or ill-health, learning or ignorance, care or sorrow.

To bring to the mind of all what we mean by missions in the Church and the Auxiliary is the sharing with others the privilege of our Christian Faith.

To urge all to daily prayer, that we may be more believing and more loving for others, and that through us in some way their darkness may be made light.

To encourage all to learn, through reading and study, of the opportunities in the mission field of today.

To explain opportunities to give, especially through the use of the weekly duplex envelope, for the parish and for General Missions, and through the United Offering box, for the Triennial Thank-offering of the Woman's Auxiliary.

WHAT SHALL WE DO WITH OUR NEW ENLISTMENT?

We must set every new member at work.

Get them to criticise our meetings, and give them the chance to make them better.

Train leaders from among them for programme meetings, or study classes, and for the Juniors.

Get them to arrange meetings for those best able to meet in the morning, in the afternoon, at night.

Get those who are too far from the parish centre to come to meetings, invalids, and those with a dislike for meetings, to promise a noonday prayer, a regular half-hour reading, a bit of work with needle or pen, or by word with someone under their influence.

Have some special time once in the year when all the members may gather at the Holy Communion to plead before God this work of His.

TWELFTH NIGHT PARTY.

Saturday night, January the sixth, in response to an invitation from the Woman's Auxiliary of St. John's, Wilmington, quite a number came out to the Twelfth Night Party held in the Parish House.

The following interesting program was carried out: First, there were stereopticon views of the Town of Bethlehem, the Nativity, the First Christmas Night, the Angels Appearing to the Shepherds, and the Adoration of the Shepherds. While these pictures were on the canvas verses from appropriate hymns were sung describing the same. Then was read extracts from a story entitled "The Birth of Hope." This beautifully describes a dream of the condition of things in a Christless world and the unspeakable joy that filled the dreamer's heart when he awoke and found that he was in a world where Christ had come.

Then followed the picture of the Wise Men following the Star and the Adoration of the Wise Men, to which were sung "We Three Kings of Orient Are" and "Brightest and Best of the Sons of the Morning." Two beautiful duets were sung, "Silent Night" and "Star of the East."

After this an interesting paper was read on the Twelfth Night Traditions, which told of some of the customs of ancient time as well as some that have continued to the present time. (This paper will be found in another column.)

The Harmony Orchestra of St. Andrew's Presbyterian Church rendered several beautiful selections and at the close of the program the Twelfth Night cake with its twelve lighted candles was brought in. The cutting of the cake proved quite an amusing feature and the recipient of the large bean was crowned queen of the evening. A box was placed at the door for a voluntary offering for the Glendale Mission and quite a neat sum was added to this fund.

TWELFTH NIGHT TRADITIONS.

(Extracts from paper read by Mrs. F. S. Hale at Christ's Church, Indianapolis, Ind.)

Our clergy are wont at this season to set forth so vividly the spiritual significance of this day, that this paper is for the most part confined to the modes of celebrating this great feast of the Church as they obtain in different countries where it is variously known as "Twelfth Day," "Twelfth Night," "The Feast of the Bean," and other names.

In studying these different modes of keeping it, we find that in spite of much that has crept in which is foreign to the day, it is in its origin Christian, and has been observed from time immemorial. It is known to us as the Epiphany, the Feast of Light, from a Greek word meaning manifestation, and has been observed in memory of Christ's manifestation to the Gentiles, but more especially of that first manifestation to the three wise men who came bringing

"Odors of Edom and offerings divine,
Myrrh from the forest and gold from the mine."

There are records showing that the primitive Christians celebrated the feast for twelve days, the first and last of which were kept with special solemnity. These two especial days were both known as Epiphany, the first—corresponding to the present Christmas Day—was called the greater Epiphany, from our Lord having on that day made his appearance in the flesh, and the latter, on the twelfth day, being called the lesser Epiphany, as commemorating a three-fold manifestation of his Godhead. First, the appearance of the blazing star, which guided the wise men out of the East, when they came with their gifts of gold—typical of his royalty, the frankincense, typical of his divinity, and the myrrh which typified the bitter sorrow which our Redeemer vouchsafed to take upon Himself. The second event was the descent of the Holy Ghost at the Baptism, and the third was the first miracle performed at Cana. These three manifestations of the divine nature each occurred upon the twelfth day after Christmas in different years.

In the first century people began to distinguish between these two feasts of the Nativity and the Epiphany proper, but it was not until 813 that the latter was observed as a separate festival. In Spain the day is known as the "Feast of Kings," and there in the Middle Ages the worship of the Magi was celebrated by a little drama called the "Feast of the Star," when three priests clad in the garb of kings, coming from different directions, met before the cathedral altar. The middle priest approached from the east and pointed with his staff to a star. A dialogue followed, and after kissing each other they began singing "Let Us Go and Inquire," the precentor responding, "Let the Magi Come." A procession was formed and as they entered the cathedral nave a crown with a cross formed of stars was lighted and pointed out to the Magi, who walked singing, "Behold the Star in the East." This being concluded, the priests upon each side of the altar responded, "We are they whom you seek," and drawing a curtain a child was revealed whom they knelt before and worshiped, after which the offerings were made and the gold, frankincense and myrrh were divided among the priests.

A festival given in Milan in 1336 shows the tendency to emphasize the externals of Christianity during the Middle Ages. It was called the "Festival of the Three Kings." These kings appeared mounted upon large strong horses covered with cloths of gold, followed by pages, bodyguard and a great retinue.

In Rome the festival is largely devoted to the children. Fruit and confectionery stalls were gaily decked, and a ridiculous figure, known as Beffani, parades the street. The little ones go to bed with their stockings hanging near an open window, and we may imagine that many visions of nuts and sweetmeats dance through their heads, not unmingled in certain cases with a fear that the Beffani, mindful of their shortcomings, will put ashes in their stocking instead of the dainties. In France as in England the custom of preparing a cake prevails. This is always lighted by twelve candles and is known as the Twelfth cake or Epiphany cake. A bean and a pea are inserted, and when the family and guests are assembled it is divided, and the lady and gentlemen receiving them are crowned king and queen of the feast. Many of these customs went out with this century.

To go back a few years, beginning with the reign of Elizabeth, the Lord Mayor, with the Aldermen and Guilds, were wont to attend a service at St. Paul's and after listening to a sermon presented an Epiphany offering. It is not known whether this custom still prevails or not. In Wales a contribution was made and with it a huge pot of ale and the usual cake were provided. These were dispensed at a price, and the profit accruing was devoted to the poor; but becoming an abuse this custom was abolished.

Hardy, in one of his tales of English peasant life, tells us of a quaint game played upon Twelfth Night festivals. The Epiphany cake is a plum cake, made by the hostess of the cottage where the gathering is held. The great event of the evening is when the clock tolls the midnight hour; a procession of the guests is formed, the king and queen of the festival leading the way, these royalties having been chosen by the selection of cards bearing appropriate emblems. The bailiff and hostess bring up the rear, and all proceed to the stables, where the king takes the cake from the queen and hangs it upon the horn of an ox. If the animal tosses it off backwards the cake becomes the property of the bailiff but if it falls in front, it is claimed by the hostess. Though these traditional methods have declined the cakes are still to be seen in the shop windows on each twelfth day.

There is yet in use a bequest left by a comedian of Drury Lane Theater, more than a hundred years ago, by which tonight (Epiphany) a cake will be provided and eaten in the company gathered in the green room of the theater. This cake will contain a gold guinea and a bean. The person getting the bean must carry the guinea to the nearby parish church to be used among its poor.

In Staffordshire, the peasants gathered and a beacon, typical of the star, was lighted upon a hill. A writer describing this festival says, "Thomas drew the bean, so he was chosen our king, and we came near to giving him a fall when we lifted him to the rafters so he could make a cross with chalk to keep off evil spirits from the house during the year."

In England, for generations as a popular festival, Twelfth Night stands only inferior to Christmas. In the beginning the object in view was to honor the Magi, who were by many supposed to be kings themselves. For this reason the English monarch personally went to the altar and made the annual offering of gold, frankincense, and myrrh. Since the illness of George III, when it was necessary to abandon the personal appearance of the monarch the custom has not been revived. Now two gentlemen from the Lord Chamberlain's office appear, bearing a gold box, the top of which is ornamented with a glittering jeweled star. This service, formally held in the royal chapel at St. James' Palace, now takes place at St. Paul's, and is most impressive in every particular, especially prepared music being rendered.

In conclusion, during the festival even in its observance as Twelfth Day, stripped of its levity and the quaint customs seemingly inseparable from any popular festival, no matter what its origin or its real meaning for the thoughtful, do we not find that we can still regard Epiphany typical of the wise men, as the first extension of the Gospel to the Gentiles of the world? That visit of the gift-bearers to the humble spot made under the guidance of that heavenly light, was the inception of the great misisonary work whose interest and extension our Woman's Auxiliary holds so closely at heart.

HOLY TRINITY, HERTFORD.

Holy Trinity is looking forward with interest and pleasure to the convocation which will meet there on February 13, 14, and 15. Miss Mary Gaither will welcome the Juniors at their meeting and Mrs. Francis Nixon is prepared to give the women a most hearty welcome. Mrs. Bridger will have an interesting paper on our work in the Philippines and Mrs. Long will tell of the good work being done in Cuba. Mrs. Bonner, of New Bern, is expected to be present and talk of Mission Study, and Mrs. Rose will go to meet the Juniors now that she is their secretary.

All delegates are requested to send names to Miss P. C. Norcom so they may be provided homes.

CHURCH OF THE ADVENT, WILLIAMSTON.

The Woman's Auxilary and Guild will meet on Mondays in the future, and instead of having the meetings at one place all the time, the members will act as hostesses alphabetically.

STRENGTH FOR OUR MISSION

"Most profoundly do I believe in the sufficiency of God. He can take our defective lives and our stammering tongues and so use them as to point our lives to Himself and bring refreshment to His children. A new vision has come to us. We have a task set before us. Who is sufficient for us? God is our sufficiency. We His children are sufficient for these things for He works in us and through us and beyond us. Receive God Himself. 'This is life eternal to know Thee.' God's abundance—that is man's sufficiency."

—Adapted.

Colored Department

ARCHDEACON AVANT'S LETTER

We greatly regret that our dear Bishop has been ill and trust at this writing he is up, and well again. Also that health and strength may be his for the great work he is doing for the Church and humanity.

I wish to thank my co-laborers, who have sent me this month a writing of their work, and at the same time ask the others to show their interest in the work which we are called to do by letting me have their monthly letter, for it is a help to the work in general to have items from each parish and station. We want all of the co-operation possible, that our work may grow. May I ask the brethren again to let us have some account of your works for the welfare and betterment of our work in the Diocese? I wish all would feel this common interest.

Again, St. Joseph's, Fayetteville, is without a rector. Let us pray that the Master of the vineyard may send the proper and needed pastor to this work. Rev. Mr. Morgan has accepted work in Portsmouth, Va. We wish him well in his new field of labor. All the work is the Master's, and blessed is the man or woman who in that day is not ashamed of his or her stewardship.

We regret that our faithful worker, Mr. Johnson, at Belhaven, has been ill. We are glad that he is improving, and trust he may soon be at his post again. The Bishop is well pleased with the great work our good brother is doing, and we are greatly pleased with the support he gives the Archdeacon. This man's heart and strength is in the work. The earnest workers of the Church will be delighted to see the work he and his faithful members have done, and are doing. A splendid class of 20 persons were confirmed by the Bishop as the fruit of an unselfish work for His cause. May the Father ever bless Brother Johnson's and all of our labors in His cause.

We visited St. Mark's, Wilmington, on the 7th inst. At the Sunday School we found 46 pupils present. Preached at the afternoon service. Visited the parochial school house, and had an interesting talk with Mrs. Norwood concerning the school work. Hope to visit this point again next month.

Dr. Taylor and his flock have worked and are still working. Also the Father has greatly blessed them. They have a heavy burden on them, and are carrying it like men. As well as Rev. Suthern and the faithful of St. Mark's. In a short while we shall be able to say which of these two oldest parishes is the strongest, and the leader in good works. We are desirous that both shall lead and at a high mark for the cause. Finally, my brethren, it is my wish that we all do our whole duty towards God and our fellow man. "For whatsoever a man soweth that shall he also reap."

I wish to call the attention of my brethren of the clergy to one grand chance in life. The National Religious Training School and Chautauqua, Durham, N. C., extends a cordial invitation to ministers of all denominations to be the guests of the school for one week, beginning July 6th, 1912, for the purpose of discussing the following and kindred questions: What is the moral condition of the people in your community? Is crime on the increase? If not, what was the cause of its reduction? What is the sanitary condition. Is the death rate increasing? To what extent do you co-operate with the Civic Improvement League? Has settlement work been conducted to any extent in your community, and with what results? What has been the effect of temperance organizations, and have you co-operated with them? To what extent has the work of the Y. M. C. A. and Y. W. C. A. been effective in your community, and do you approve them? What is the general fitness of the city and county school teacher? What has been the attitude of the day-school teacher toward the church and Sunday School? What is the real religious condition of your people?

All ministers who intend attending this conference should make it known at an early date to President J. E. Shepard, Durham, N. C.

(Continued on Page 14)

Graded Course of Instruction for the Sunday Schools of the Diocese of East Carolina

DEPARTMENT	GRADE	SUBJECT	HELPS FOR TEACHERS
I. KINDERGARTEN.	I* II*	Bible Story (O. T.) Bible Story (N. T.)	Bible Lessons for Little Beginners, Mrs. M. J. Cushman Haven Parts I and II; Pictures, Music, Blackboard, Sand Table, Colored Crayons and Cards, Marches, etc., etc., Birthday Cards.
II. PRIMARY.	I* II*	Bible Story (O. T.) (Church Catechism) Bible Story (N. T.) (Christian Year)	Old Testament Bible Stories, L. E. Cragin; New Testament, When King Came, Dean Hodges; Other aids as above, and in addition, Picture Mounting Books, etc.
III. JUNIOR.	I I III	Stories from O. T. (Year I.) Stories from O. T. (Year II.) Life of Christ.	Bibles, Pictures and Mounting Books, Maps, Stereoscope, Sand Table (if possible), Relief Map; Stalker's Life of Christ; N. Y. S. S. Com. Helps on above subjects.
IV. SENIOR.	I II III IV	O. T. History Teachings of Jesus. St. Paul and Early Missionaries. Church Doctrine and History.	Bibles, Maps, N. Y. S. S. Com. Teachehr's Notes on these subjects.
V. POST GRADUATE.		Teacher Training and Bible Classes.	Maclear on Creeds, and Dr. Van de Water's Chucrh History; Cutt's Turning Points, etc.

*Note.—In the Kindergarten and Primary Departments, each covering two years, the subjects alternate. This year in both Kindergarten and Primary, the subject will be the Old Testament Stories, in two sections or grades, for each department, according to age and capacity. Next year, in these two departments, the New Testament Stories will form the subject matter.

JUNIOR DEPARTMENT.

Grade I.

Stories From the Old Testament—1st Year.

Date.	Chapter.	Subject.
1912.		
February:		
18—	XIV.	The First Passover.
25—	XV.	The Overthrow of the Egyptians at the Red Sea.
March:		
3—	XVI.	God's Care of His People in the Wilderness.
10—	XVII.	The Law Given at Sinai.
17—	F.	The Tabernacle.
24—	XVIII.	The Law Broken.
31—		Preparation for Easter.
April:		
7—		Easter Carol Services.
14—	XIX.	The Sending out of the Twelve Spies.
21—	G.	Some Events of the Forty Years in the Wilderness.
28—	XX.	Balak and Balaam.
May:		
5—	XXI.	The Death of Moses.
12—	H.	The Crossing of the Jordan.
19—	XXII.	The Fall of Jericho.
26—	XXIII.	The Feats of Gideon.
June:		
2—	J.	Deborah and Barak.
9—	XXIV.	Jeptha's Vow.
16—	XXV.	Sampson.
23—	XXVI.	Ruth.
30—		Review Lessons, Pages 44, 45, 46 and 47, Part II.
July:		
7—		Commencement Sunday.

Grade II.

Stories From the Old Testament—2nd Year.

Date.	Chapter.	Subject.
1912.		
February:		
18—	XIV.	The Shunamites' Son.
25—	F.	Miracles of Elisha.
March:		
3—	XV.	Naaman.
10—	XVI.	Elisha and the Syrian Army.
17—	G.	Joash, the Boy King.
24—	H.	Isaiah and the Assyrian Army.
31—		Preparation for Easter.
April:		
7—		Easter Carol Service.
14	I.	Joash Finding the Book of the Law.
21—	XVII.	Jeremiah the Prophet.
28—	XVIII.	Daniel and Nebuchadnezzar.
May:		
5—	XIX.	The Burning Fiery Furnace.
12—	XX.	Belshazzar's Feast.
19—	XXI.	Daniel in the Lion's Den.
26—	XXII.	Jonah.
June:		
2—	XXIII.	How a Jewish Maiden Became a Queen.
9—	XXIV.	Haman's Wicked Plot.
16—	XXV.	How Esther Saved Her People.
23—	XXVI.	Nehemiah Rebuilt the Walls of Jerusalem.
30—		Review Lessons. Pages 33 35 and 50. Part II.
July:		
7—		Commencement Sunday.

Grade III.

Life of Jesus Christ, Our Lord.

Date.	Chapter.	Subject.
1912.		
February:		
18—	I.	Raising of Jairus' Daughter.
25—	XIV.	The Final Rejection at Nazareth and the Sending Out of the Twelve.
March:		
3—	XV.	The Feeding of the Five Thousand.
10—	XVI.	The Syrophoenician Woman.
17—	XVII.	S. Peter's Confession and the Transfiguration.
24—	XVIII.	Jesus Heals the Man Born Blind
31—		Preparation for Easter.
April:		
7—		Easter Carol Service.

Date.	Chapter.	Subject.
14—	XIX.	Lazarus Raised from the Dead.
21—	XX.	The Visit to Zaccheus.
28—	XXI.	The Anointing at Bethany.
May:		
5—	XXII.	The Triumphal Entry into Jerusalem.
12—	XXIII.	The Betrayal and Arrest of Jesus.
19—	XXIV.	The Trials Before the Jewish and the Roman Authorities
26—	XXV.	The Death and Burial of Jesus.
June:		
2—	XXVI.	The Resurrection.
9—	K.	Blind Bartimaeus.
16—	L.	Jesus Appears on Two Sunday Evenings to the Company of the Disciples.
23—	M.	The Early Breakfast by the Lake.
30—	N.	The Ascension.
July:		
7—		Grand Review.

SENIOR DEPARTMENT.

Grade I.

History of the Old Testament Times.

Date. 1912.	Chapter.	Subject.
February:		
18—	XIII.	The Division of the Kingdom.
25—	XIV.	The Two Kingdoms.
March:		
3—	XV.	A Religious Crisis.
10—	XVI.	A Summons to Rightousness.
17	XVII.	The Fall of the Northern Kingdom.
24—	XVIII.	The Prophet as a Political Power.
31—		Preparation for Easter.
April:		
7—		Easter Carol Service.
14—	XIX.	Social and Religious Reformation.
21—	XX.	The Fall of the Southern Kingdom.
28—	XXI.	The Preacher of Repentance.
May:		
5—	XXII.	The Great Prophet of the Exile.
12—	XXIII.	The Babylonian State.
19—	XXIV.	The Educational Effect of the Exile.
26—	XXV.	The New Temple.
—	XXVI.	The Rebuilding of the Walls and the Proclamation of the Law.
June:		
2—	XXVII.	The Greek Period.
9—	XXVIII.	The Maccabees.
16—	G.	Elisha.
23—	H.	Daniel.
30—	I.	Queen Esther.
July:		
7—		General Review.

Grade II.

The Teachings of Jesus Christ.

Date. 1912.	Chapter.	Subject.
February:		
18—	XIV.	Our Father.
25—	XV.	God Cares for Us.
March:		
3—	XXI.	Faith.
10—	XVII.	Forgiveness and Love.
17—	XVIII.	How to Pray.
24—	XIX.	The Lord's Day.
31—		Preparation for Easter.
April:		
7—		Easter Carol Service.
14—	XX.	Reverence
21—	XXI.	Use and Not Abuse or Neglect of God's Gifts.
28—	XXII.	Bear Good Fruit.
May:		
5—	XXIII.	Trust God.
12—	XXIV.	Thankfulness.
19—	XXV.	Cannot Trust in Our Own Strength.
26—	XXVI.	Consecration of Self.
June:		
2—	G.	Seek the Approval of God.
9—	H.	Serve God With Whole Heart.
16—	J.	Review Teachings of Jesus.
23—	K.	Review Stories of Jesus.
30—	L.	Search Questions.
July:		
7—		General Review.

Grade III.

St. Paul and the Early Missionaries.

Date. 1912.	Chapter.	Subject.
February:		
18—	XVII.	S. Paul's Three Years at Ephesus: A Battle with Evil.
25—	XVIII.	S. Paul's Farewell to His Ephesian Friends: His Trials and His Joys.
March:		
3—	XIX.	The Last Visit to Jerusalem. S. Paul Mobbed while on an Errand of Kindness.
10—	XX.	S. Paul's Defence from the Castle Stairs. His Address to the People.
17—	XXI.	S. Paul Before the Sanhedrim. A Jewish Court of Law.
24—	XXII.	The Plot and the Escape: Persecution.
31—		Preparation for Easter.
April:		
7—		Easter Carol Service.
14—	XXIII.	The Trials Before Felix, Roman Governor of Judea: Preaching in Bonds.
21—	XXIV.	The Trial Before Festus and the Appeal to Caesar: S. Paul's Desperate Resort.
28—	XXV.	S. Paul's Defence Before Agrippa: A Powerful Plea for Christ
May:		
5—	XXVI.	The Journey to Rome in Bonds: TheVoyage.
12—	XXVII.	The Journey to Rome, The Shipwreck.
19—	XXVIII.	S. Paul a Prisoner at Rome: In Bondage for the Faith.
26—	XXIX.	S. Paul's Companions: True Friendship.
June:		
2—	XXX.	S. Paul's Triumphant Faith: Hardships and Sufferings.
9—	E.	The Last Days of S. Paul: The Deepening Shadows.
16—	G.	Review of S. Paul's Life: The Ideal Missionary.
23—	H.	Review of the Character and Teachings of S. Paul: Missionary Qualities.
30—	I.	Summary of the Work Accomplished by the Apostle Paul: An Intense Life.
July:		
7—		General Review.

*The Board of Missions has approved the election of Canon Bratenahl, of Washington, as Secretary of the Third Department, and the Rev. George C. Hunting, Nevada, as Secretary of the Eighth Department. These gentlemen will begin their service at once.

(Continued from Page 11.)

I trust all of our men will make an effort to visit this great school and see the work that is being done for our people. Kindly think of it and work to that end.

Very truly,
ARCHDEACON AVANT.

Janury 12, 1912.

Editor The Mission Herald:

Mr. William J. Morgan, for about 20 years sexton of St. Paul's Church, Beaufort, passed away to the rest of Paradise January 11th, 1912, after an illness of about four weeks, borne with truly Christian patience and fortitude, in the 78th year of his age. His body was borne to the church he loved so well and had served so faithfully for the last services, January 12th, and was followed to the grave, in St. Paul's Cemetery, by a goodly congregation and many friends. A faithful Christian, he served his Master with earnest devotion, and his place in the Parish, humble though it was, will be hard to fill.

"A door-keeper in the House of the Lord."

F. N. SKINNER.

ST. CYPRIAN'S CHURCH, NEW BERN, N. C.

(Rev. J. L. Taylor, Rector.)

Christmas Day.

Our Christmas services were well attended by both white and colored. Among the many white friends who came out and contributed were Mrs. Margarette Nelson, who gave $25.00, Mr. J. J. Baxter and Mr. and Mrs. J. B. Blades.

At 11 a. m. the rector preached on the "Incarnation." It was his fifth anniversary and the offering was over one hundred dollars. To show their appreciation for the splendid work of the minister the members of the church gave him a doctor's hood, Mrs. Poole and Mrs. Wilkins gave a handsome pair of candlesticks (seven lights each) for the altar, and Mrs. Carrie Isler gave a handsome brass missal stand for the altar. These ladies are members of the church.

At 8:00 p. m. the Christmas tree services were held in the Red School House, on West street. Presents were distributed to over two hundred children. It is due the children to say that they furnish presents for their own tree and give the old people of the city a tree on the sixth of January of each year.

The Sunday School children, as well as the members, are doing hard work. They put the basement floor in the basement of the church, for which we are very grateful.

In connection with the church we have a parochial school of 63 pupils. Prof. R. C. Bolling, of Petersburg, Va., is the teacher. Along with the other subjects he is teaching music, thus helping the church as well as the community. Since no appropriation is made for the school the rector has given one hundred dollars of his own salary already for the support of the teacher. Anything given for the school or church will be thankfully received and wisely used.

The rector had services in the jail for the prisoners on Thanksgiving and Christmas Day and gave them fruit.

The Needs of St. Cyprians.

We need money for windows, pulpit, seats and heater. If any one desires to help this needy cause contributions may be sent to the Bishop of the Diocese or to the rector.

Hopefully and gratefully yours,
ST. CYPRIAN'S.

ST. ANN'S CHURCH, ROPER, N. C.

Rev. W. J. Herritage, Rector.

On Thursday night, November 2, the Bishop made his annual visitation to St. Ann's Church. The date of his coming was well advertised, the weather ideal, and the church was crowded with a very large congregation. We were very much encouraged by the presence of a large number of white friends. There was an attendance on this occasion of about 250 or 300 people.

The members of the mission and friends from the other colored churches demonstrated their good will towards us and good wishes by giving us their presence in large numbers. Mr. Herritage presented for confirmation a class of nine. A much larger class was prepared, but many of the candidates were prevented from being present by the lateness of a train which brings them from their work and arrives at Roper about 6 o'clock. The train did not arrive until after the service. An offering of $15.00 was raised for completing the interior of the building.

The members of this mission are hard workers. They had a flue—built from the ground—completed the day before the Bishop's visit, secured a large stove and pipe and had the church warm and comfortable when he arrived for his service. But, of course, colder weather will make it almost impossible to warm the church comfortably in its present condition. It is too open to be comfortably heated. They are working hard to raise money to finish the inside. The building is being a little imjured on the outside for the want of a coat of paint. It is turning black on account of mildew in damp weather.

We hope to have this much needed work done as soon as we can raise the money. The present debt on the church—a mortgage—is $295.00 with interest. The original debt, about six or eight months ago, was $600.00. Mr. Herritage would be glad of any assistance whatever. The Bishop heartily endorses the work. Mr. Herritage's address is Edenton, N. C.

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VOL. XXVII NO. 8

The Mission Herald

Mrs. Chas. Griffin

1817 1584 1587 1883

"Let him that heareth say come" Rev. 22:17

THEN LAUGH

"BUILD for yourself a strong-box,
  Fashion each part with care;
When it's strong as your hand can make it,
  Put all your troubles there;
Hide there all thought of your failures
  And each bitter cup that you quaff;
Lock all your heartaches within it,
  Then sit on the lid and laugh.
Tell no one else its contents,
  Never its secrets share;
When you've dropped in your care and worry
  Keep them forever there;
Hide them from sight so completely
  That the world will never dream half;
Fasten the strong-box securely—
  Then sit on the lid and laugh!"

—Selected.

August 1913

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Ar. Wilson, A. C. L	10:37 p. m.	
Lv. Wilmington, A.C.L	†5:50am.	*3:25pm
Ar. New Bern, A.C.L	9:05am.	6:45pm
Lv. Goldsboro, N.S.R.R.	*6:55am	*10:25pm
Lv. New Bern, N.S.R.R	9:05 am	12:40 am
Lv. Wilson N.S.R.R	*8:05 am	*11:30pm
Lv. Wash'gton, N.S.R.R	10:40 am	2:35am
Ar. Norfolk, N.S.R.R	4:00 pm	8:30 am

SOUTH BOUND

Lv. Norfolk, N.S.R.R	9:00 p. m.
Ar. Goldsboro, N.S.R.R	6:25 a. m.
Ar. Wilson, N.S.R.R	5:08 a. m.
Ar. Wilmington	10:00 a. m.

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THE MISSION HERALD

Vol. XXVII. WILMINGTON, NORTH CAROLINA, AUGUST, 1913. No 8.

"Jesus of Nazareth Passeth By."

BY RIGHT REVEREND A. A. WATSON, D.D., FIRST BISHOP OF EAST CAROLINA

Preached while Rector of St. James' Church, Wilmington, on Quinquagessima Sunday, 1866

THE CHURCH in her services ever journeys with her Lord. It is upon His human life that most of her calendar is strung. It is a great part of her object, as it was that of His Incarnation, to fix and render visible at the center of all her work and in the daily life of every one of her children, a living, personal, loved and loving Lord.

Would she have us joyful? She says: "Rejoice in the Lord." Would she gird up our souls for the trying hour of death or bereavement? She directs us to Him who declares, "I am the Resurrection and the Life—thy brother shall live again!" It is not small part of the Christian's comfort in bereavement, that it is his own Lord who declares, "I am He that liveth and was dead, and behold, I am alive for evermore and have the keys of Death and Hades." It is in His blessed hands we would have those keys. And when our darlings are removed, it is a consolation, strong as consolation can be made, that no enemy hath done it; but that our own blessed and merciful Master has passed by and that the chastening has been from the hand of Him who loved us so well as to give His own life for us.

And so with all our religion. It is dead or numbed unless there is in it a living Christ. Only such a life within can strengthen us against the fearful power of temptation, whether that temptation cometh from without or from the slumbering fires that still burn within us. We have no true lasting strength or life or vigor except as our Lord Jesus Christ is formed in us—our living, personified Master and Guide.

And so it is in an especial degree in regard to His Church. The Church becomes to us only a human society, a sect or an association, unless we see in it what His holy word declares it, His Spouse, His Kingdom, His Family. An organization established by His own authority, come down to us in unbroken descent, with officers and a successive ministry established by Himself—a divine and not a human institution, the Kingdom of her blessed Lord—King Jesus.

* * * * * * * * * * * *

It was on our blessed Lord's last journey to Jerusalem that the incident of our text occurred. Our Master had summoned His Disciples that they might go up to Jerusalem for His crucifixion. He told them beforehand that the journey was for this purpose. On His way crowds gathered around Him and walked with Him. Approaching the city of Jericho, He encountered a blind beggar sitting by the wayside—his helpless blindness a type and representation of sinful human nature. As the poor wretch sat in his darkness, he became conscious of a jostling, trampling, murmuring multitude. Asking what it meant, he was answered in the words of the text, "Jesus of Nazareth passeth by."

It would seem that the blind man had heard of Him, and that this Jesus claimed to be a descendant and representative of David; and so to be the Messiah, the Christ, who thus had come to him in his blindness and loneliness. And so the poor beggar this day found himself unexpectedly in the presence, not only of the great worker of miracles, but of the long-looked-for Messiah. It was a flash of light and hope upon his darkness. Instantly he cried out, "Jesus, son of David! Have mercy upon me!" The multitude, despising the suppliant or wishing to save annoyance to the great Teacher—or possibly resenting the title "Son of David," a title of the Messiah—bade him be quiet. But he only redoubled his cries. The Master heard, and commanded him to be brought near.

And now, my friends, you who do not believe in the necessity for prayer, because God knows all things without our telling Him—but do believe this record to be a true history—take notice that though the Saviour must know perfectly well why, the beggar cried after Him, yet bids him pray before he shall be healed. "Tell me, proffer thy request, offer thy petition—what wilt thou that I should do?" The creature must be willing to humble himself, to make supplication to his Creator, to ask for what he wants. And the prayer once made is instantly granted: "Receive thy sight; thy faith hath saved thee." And the blind man, healed and thankful, joins the throng and follows Christ, glorifying God.

What a privilege, you think, to be allowed to fall in thus with Jesus, the Christ, to ask Him in person for what we need, to be with Mim, to touch Him, to hear His very voice, to walk by His side! That privilege, dear brethren, is in a very real way yours this morning. Jesus of Nazareth is at this very moment present with us, and not the less really because invisible. The Saviour in His divine omnipresence, as the God-Man in His divinity, is actually and literally present within these walls this morning. We poor, blind sinners sit here by the wayside of this life; with hand and voice and heaart, we beg for this world's perishing meat. In our blindness we are unconscious of the great spiritual, eternal world outside of this—the real greater world which envelopes this world. We are conscious only of that small world with which we are in sensible, bodily contact; which is next to us—which we can touch and taste and see and hear with our bodily senses. Even as we sit and beg, the Lord goes by us.

In the calendar services of His Church, He goes by us each year. He is passing by us on the way to the Wilderness, and to His temptation there for us. He is passing by also on His way to the Cross of Good Friday and to the grave of Easter Even.

As He passes by, He expects us to rise and join His retinue and walk with Him in His own Church the round of the Christian Year. The beggar of Jericho when healed, was not content to thank God at home—he sprang up and followed his Deliverer, glorifying God.

But who is this Jesus of Nazareth? What has He done for us that we should rise and follow Him? Who is He? The blindness of the Jews could find no other answer to this question than, "He is only the poor young carpenter, born some years ago in a stable in Bethlehem, who has grown up in the house of the carpenter Joseph. He is only," say they, "the son of our townswoman Mary." They knew not that He was the Son of God—born of the Virgin Mary but conceived by the Holy Ghost. Who is He, this Jesus of Nazareth? "He is only the brother of James and Joses and Judas and Simon. His sisters—are they not with us? of our poor people? of our set?" Ah, but He is our elder brother, the first -begotten of our Father, God; who, for as much as the children are partakers of their father's, and of each other's flesh and blood, also Himself has likewise taken part of the same; who is not ashamed to call us brethren, saying, "I will declare Thy name unto my brethren." Though the first-begotten of God the Father, full of grace and truth, yet is He your brother, my friends, and calls Himself so. Yours, O over-busy man! This Jesus Christ is your brother. Yours, O over-careful woman! This Lord Jesus is your brother. Yours, O thoughtless youth! This glorious Lord of all and Master of Nature, the Lord and Master of this round world and of the universe, is not ashamed to call Himself your brother. Think of it! the brother of the Lord Jesus Christ!

Who is this Jesus of Nazareth? "Only," say others, "the despised pedestrian prophet of whom no man knoweth whence He is, Who must rest at Jacob's well, who hungers and thirsts and must send for food and must eat and drink to keep Himself alive, and grows weary and sleeps." Nay, but He is the great Captain of our salvation, traveling though in the greatness of His strength, yet in the guise of a pilgrim. To rescue fallen mortals He has Himself become mortal. He must die in our stead that we may live. For He must take Satan in His own snare. He must conquer death by dying. By His real humanity He must come into touch and relation with His human brethren. He must by His own suffering bring to an end the sufferings of His followers. By obeying He must teach obedience, without which there is no true religion. He must Himself be an example of all that His followers must be and do. Must wash His disciples' feet to teach that it is no shame to be humble and serviceable. Must toil without discontent, suffer without complaint, teach without present visible success, fail apparently without impatience or relaxation of effort. Wherefore He must veil His glory which He had with the Father before the world was, though of right in the form of God, He must take the form of a servant, be obedient even unto degradation and death.

And now, when you ask again, who is this Jesus of Nazareth that we should care for His presence or His passing by—What is He to us? We answer, He is your Maker, the Son of God, the brightness of the Father's glory, the counterpart of God the Father's Person; and yet our Brother, the Captain of our Salvation, our Example, our Friend, our Saviour, our Lord, our Master, our God. He should be our Best-beloved, our very souls should stir within us at His passing, at the very mention of His name. As He passes by, in His life of obedience and holiness and purity and humility and observance of all duly appointed rites, we should spontaneously rise and go with Him, conforming our lives to His—if for no other reason—for very love of Him, our Brother.

But is He passing by? Is He present? How know we that Jesus of Nazareth is with us today? You say, "We do not see Him. The persons of the leaders of this world we see very well; we see the things of this world, what you call its vanities, its nothings, its passing vapors, its shadows. They seem substantial enough to us. We know that we eat and drink, and that we must labor for this meat, that we must beg of Mammon for that wherewith to satisfy these bodily appetites. We can perceive for ourselves the advantages of worldly position, of wealth, of social or family distinction or professional fame. We can understand the arithmetic which counts time lost by going to church, the forethought and economy which takes sacred hours and turns them to profit in worldly business, which makes a dollar out of a Sunday. The fruit of all such investments is at hand and visible. It ripens even in our short summer of life. But the profit or utility of taking business time for worship, we cannot perceive, though what we lose by such a process we can see well enough. And if the truth be all told, while we Christian people sit here on Sunday or other appointed times of worship, and take part in these services, finding them pleasant enough, and appreciative of their beauty, their solemnity, their wisdom, their policy as a composer of popular passion, a rein to popular lawlessness, a good police and social influence in any community—yet, if the truth be told, we do not feel the reality of the truths and facts upon which this worship is based. It is after all, in the main, a pageant to us. We have seen a Christian buried; the solemn circumstances and touching ceremonial of the scene impressed us. But these hymns of joy, those ascriptions of praise, those thanksgivings to God as for a conquering soldier crowned, a faithful laborer entering rejoicing upon his reward, that shout of triumph: "O grave! where is thy victory? O death!where is thy sting?"—all this, beautiful as it was, was at last but a fair sweet fiction to us. We could not descry upon the Beautiful Mountain the pilgrim soldier marching on victorious. Some of us have entered the sacred fold, have approached the sacraments, have professed ourselves among the religious. And we have done all this in sincerity. We have striven to be in reality what we profess. We have blown the sparks; we have endeavored to rouse the fire within; but, so far, to little purpose. We may have succeeded in kindling some artificial flame at times, but it has proved feeble and transient, blazing only while blown. While here, under the influence of the service, our affections and resolutions burn or seem to burn. But take us out and place us in the open world, by the side of temptation, the flame dies down; the dream is over; the spell is gone. We do not realize the presence of God or feel the reality of spiritual things. We can, as we have said, understand and realize the necessity for eating and drinking and working for money in order that we may have meat and drink and wherewithal to clothe our bodies and to make merry with our friends. These things we see, we feel, we know. We can understand the benefits of conformity to the world, the ease and advantage of entering into its amusements—yielding to its customs. But we cannot enter into your idea of spiritual realities, the higher life, the walk with God on earth. We see no world but this; we know no life but this. Let us eat and drink then, and make the most of this life, for tomorrow we die!" Is not this the feeling? I do not say, the deliberate professed doctrine or even the admitted feeling, but the actual feeling of many of us brethren, and even of some of us who are communicants? Is our realization of divine and spiritual and eternal verities so strong and clear as to enable us to think so lightly of earthly pleasures; the pleasures of sense, the pleasures of the eye, the ear, the palate, the pleasures of gratified vanity; as to be able to give them up cheerfully at the call of duty? Can it enable us to disregard, when in the path of duty, the wounds of mortified vanity or the deprivation of sensuous gratification? Oh, brethren, I fear that the world has corrupted us, its evil contacts have corrupted our good morals. It has by its vapors sadly dimmed all our glorious horizon, has shut out the vision of the City of God, blinded our heavy eyes till they have lost that more subtle and refined power of vision which would see God ever present among us, or this morning Jesus of Nazareth passing by.

By the wayside of a transitory life, we are content to sit and beg for the husks and fragments, when if the eye of faith were open we might see our Lord go by and might ourselves rise up and follow by that very road to Heaven, and to that Father's house where all have enough and to spare. Meantime, Jesus the King of Glory passes by and we see Him not.

But how know we that in very deed Jesus of Nazareth has come near us? I might reply: "By the very necessity of things—in His omnipresence He must be passing." But we might know it at least as that blind man knew it—by hearing others. There are those about you who do not perceive and recognize and are following Him. If you cannot hear for yourself His divine footsteps or feel the footfall of His providence; if you cannot feel for yourself and in yourself His hand, His rod, His staff, yet you might perceive His Church thronging by, the multitude that follows Him towards the holy Jerusalem. Can you not hear the rustling of His Spouse's robes as she goes after her Lord in the services of each holy season? Listen! and you will hear all around you the tramp of many feet, the march of that great army which now for 2,000 years has been pressing forward after Him upon the road to Heaven. Listen, my friends, and you will hear their multitudinous voices as they pass—prayers, songs, confessions, praises, thanksgivings, exhortations.

Oh, my friends, there is more going on than your earth-dimmed eyes can perceive. There is another world outside of this little one—other and grand realities transacted around you daily by angels and spirits of the just made perfect, who with saddened eyes behold your blindness, your vanity, your trifling, your inordinate love of pleasure, your overestimate of worldly reputation, your eager handling of gold, your utter indifference to all the glorious spiritual realities around. A great work is going on about you of which you know nothing, when you might be an honored participant. A great battle is at this moment raging around you of which you are unconscious, and yet of which you are in part the object. Spiritual foes are striving to possess themselves of your own soul. Principalities and powers and the rulers of the darkness of this world are waging war for your destruction and for the establishment of the kingdom of Satan. God's children—whether angelic or saintly—are under the leadership of our Lord, Jesus of Nazareth, fighting for you and for the establishment of the Kingdom of Heaven. Broad fields are around you, where tares and thorns and stones and malign hearts are struggling with the wheat of the divine husbandman. A noble vineyard, whose branches mildewed by the fault of faithless laborers are drawing the very life of the vines. But there are those who do see, who do follow, who do work, who do fight, and who shall be rewarded. Earnest voices are murmuring in consultation or mutual encouragement. Earnest feet all around you are hurrying to and fro in the Master's work. Earnest hands are doing; working for the spread of the Gospel, working for this glorious Church, the visible Kingdom of King Jesus, the grand old Holy Catholic Church of the Creed—working for you. All working in all for this Jesus of Nazareth, their Master and yours. Earnest multitudes are pressing on right by you to glory and immortality and eternal happiness. Will you, my friend, remain behind? Because you cannot see, can you not believe? Can you not hear? Oh, my friend, up and follow!

* * * * * * * * * * * *

But where is He going now? In the Calendar of His Church, He has gone into the wilderness for His temptation—out of the world—and we brethren must follow. Hear Him teaching as He goes: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "Be not conformed to this world, but be ye transformed." Let not your baptismal renunciation of its pomp and vanities be all a solemn lie. Out of the world He walks into the wilderness of temptation. There evil spirits will assail Him, and there we must share His temptation. We, brethren, cannot hope to escape temptations that assailed our Master. Let us not despair or even despond because tempted. Let us not yield because assailed. Let us rather count it joy when we fall into divers temptations; knowing that then God is dealing with us, and that the trial of our faith worketh patience and hope and joy in the Holy Ghost. Out of the world into the wilderness of self-denial and fasting and prayer. Out of the world He is passing to His Lent. So thou, my soul, to thine; nor regret nor hesitate to go where thy Lord has gone before!

* * * * * * * * * * * *

It was on His last sad journey that the incident of the Gospel of the day occurred. At the time of the utterance of our text our Master was on His way to death. And whither was He bound that day? He was going up to be crucified. To what vile heathen hole, where men were brutes to crucify the Lord who was buying their ransom with His blood? Nay, to His own city, to Jerusalem, the City of God. To Jerusalem, to find Himself forgotten there, deserted by His own followers, persecuted by His own priests. To Jerusalem, to have His own friend betray Him for money, to have His own disciple deny Him for fear. To Jerusalem, to have His own followers stand aloof from Him for shame. To Jerusalem, to His own Church, to the house of His friends; to the City of God!

Ah, brethren, is it only in that Jerusalem that such things have happened? How is it in His Holy Church now? How is it with us? Here in this congregation; here this Lord's day? Do none of us, for this world's goods, betray our Master? Do none of us for shame stand aloof from Him and His holy ways? Are none of us ashamed to bend the knee before Him in the sight of the congregation? Have none of us through fear of suffering of some sort denied Him or our duty to Him? Are none of us wounding Him in the house of His friends by our worldly lives, by our frivolity, by our evil tempers, by our ungoverned tongues, by our unholy thoughts, by our foresworn pursuit of the pomps and vanities of life, by our luxury and indolence, our refusal of self-denial, our cold and ungrateful hearts, our forgetfulness of duties, our refusal to work in His vineyard, our unjust complaints at the seemingly unequal distribution of His bounty, our neglect to train our children in His fear—forswearing for them at yonder font the world, and then plunging them into the vortex of worldly pleasures or dress or indulgences or amusements? Have we, brethren, nothing to answer for in this direction? Are we spectators of His suffering and death, we with our ears opened to hear all that He goes to Jerusalem to do, we ourselves, mortal and standing in the midst of a mortal throng, where Death is perpetually cutting his fatal swath—are we, with all this before us and with our eyes opened to see it all, are we the serious, devout and earnest Christians we should be?

And, oh friends, whoever you are, who have not yet attempted to follow Him, who are of Jericho instead of Jerusalem, who sit by the wayside as yet, blind, but perhaps unconscious of your blindness, perhaps conscious of it and suffering from a sense of your infirmity, you, who are here this morning but not even in name followers of the Lord Jesus: it is your opportunity! Oh, let not your day of grace, your opportunities for repentance and prayer and healing all go by. It is also your Lord and Master, your Saviour and King, who passes by. He sympathizes also with your blindness. He is mighty to save. He is ready to heal; this Jesus of Nazareth would have you also among His disciples!

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But He will come again! And for the last time He will pass by this sinful world. But then it will be in glory and for judgment. No fickle earthly crowd will be His retinue on that dread day; but the angels and archangels. No dusty road of Palestine will soil His feet; the clouds will be His pathway, fiery flames His couriers. Then He will call on us, not for healing but for judgment. Arise, O man! and give an account of thyself to Me, thy Judge. Rise, O merchant, who hast forgotten Me and My work in thy merchandise, thy venture, thy books. Bring forward thy ledger, and see if by it thou canst balance thy accounts in the book of Judgment. See if thou canst balance thy accounts with Me, thy Lord, thy Master, thy King, for give account to Me thou must. Arise, O farmer, who hast tilled thy farm with care, but hast neglected thy soul and the work in My vineyard which I have given thee to do. Will thy crops of corn and wheat and cotton answer in the place of grace and holiness and fidelity and the service due to Me? Rise, O faithless politician and legislator! O, unjust judge! who hast abused thy sacred trust as the guardian of thy country's welfare in the advancement of thine own interests or those a of a selfish party. Rise, O lawyer! who hast perchance perverted the talents God has given thee to the defense of wrong and the beating down of sacred right; and see whether at this bar thou canst prevail, or excuse thy perversion of justice or thy wronging of the innocent. Rise, O inconsistent physician! who hast so anxiously cared for the bodies of others, but hast neglected the health of thine own soul. Rise, O man of ease! who hast forgotten that thou belongest to God, and hast abused the leisure given thee for the direct work of religion and improvement, and for the service of God and of His Church, and hast devoted it to satisfying the cravings of indolence and luxury or mere selfish literary indulgence. Hast forgotten that God has not given thee to thyself; has not given thee that leisure for thyself or for selfish indulgence, but holds thee responsible for every movement? Rise, O worldly woman! and try if thy gauds and trinkets and outward splendor, and the glamor of thy beauty, thou canst face down thy record of a world renounced in baptism and then pursued.

Rise from thy grave, O irreligious man! O man, God's creature yet neglectful of religion! O unthankful man! O scoffer at holy things! O idle, good-for-nothing trifler! O proud and selfish layman! O unworking, miserly member of the Church! O faithless priest! Rise from thy grave! Jesus, the Judge, now calls for thee, and thou canst not stay away. No rocks or mountains can cover thee now, the grave cannot hide thee.

Brethren, when Jesus of Nazareth returns upon that day, our blinded eyes will be opened, and as we have endeavored, however imperfectly yet sincerely, to follow and serve Him now—or have refused—then shall there burst upon our cleared vision, the glories of the New Jerusalem or the lurid fires of retribution.

But, beloved, that time has not yet come. Today, Jesus of Nazareth is present, a merciful and ever-willing Saviour. He is here in His Church today to heal, to bless, to forgive, to save, to bestow His Holy Spirit on those who ask Him. It is yet our day of salvation. Let us up then before it is too late, and follow Him, not only in form or outward step, but inwardly, with all our heart's devotion, with sincere and consistent self-denial, self-control, and earnest service and consecration of body and mind and soul, aye, and of property too. So may a greater blessing than that vouchsafed to the blind man of our text be ours! So may the film remove which now obscures for us the glories of Heaven, the open splendors of eternity! So may we, following Him as He passes now, be permitted to follow Him as He enters the Eternal Gates, and come at last with Him to the joys unending and unalloyed which will be at His right hand forever!

GOOD THINGS TO HAVE IN A CHURCH.

A pastor who thinks more of the flock than he does the fleece.

A choir that will sing from the heart and sit still during the sermon.

The sunny, cheerful folks who arrive on time and take part in the service.

A treasurer who can keep his accounts straight and pay bills promptly.

A man who is willing to do small jobs out of sight of the crowd.

An usher who can show you to a seat without parading himself before the audience.

People willing to watch, work and wait, and who do not prove their salvation by noise.—Selected

TO NEW STUDENTS

THE BROTHERHOOD OF ST. ANDREWS of the University of North Carolina will gladly give any information or aid possible to new students going to the College this Fall. Its members can be recognized by St. Andrew's Cross worn in coat lapel or found at the Y. M. C. A.

J. N. BYNUM, *Director*. R. A. McDUFFIE, *Secretary*

SMITH-PREMIER TYPEWRITER, in perfect condition, at a phenominally low price, for sale by THE MISSION HERALD, Wilmington, N. C. Write for particulars.

THE TRIENNIAL OF THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

While the General Convention of the Church will be sitting in New York next October, and, with many meetings of Church societies and committees, will afford great and varied opportunities for all our people to acquaint themselves with the Church's work and advance along many lines, the Woman's Auxiliary to the Board of Missions has its own special plans for the benefit of its members and of all other women interested. A preliminary programme is given here, and the Secretary will gladly receive at the Church Missions House the addresses of any who hope to avail themselves of the occasion, and who have not already sent her their names.

From Tuesday, October 7, through Tuesday, October 21, the headquarters of the Woman's Auxiliary will be in the parish house of St. Michael's Church, Amsterdam avenue and 99th street, one-half a mile, on the same avenue, south of the Cathedral grounds, where many of the special services will be held and the General Convention will meet. Cars run direct from one point to the other. At these headquarters the New York Branch of the Woman's Auxiliary has also provided accommodations for various societies of women in the Church, as the Church Periodical Club, the Girls' Friendly Society, Daughters of the King, St. Barnabas' Guild, etc.

The following dates and plans please keep for reference, and so far as possible, by full and interested attendance help us to make these plans a reality that shall work great future good for us all.

October 7, Tuesday—From 3 to 3:45 p. m., come to headquarters prepared to register by dioceses, giving office in the Auxiliary and New York address. At 4 p. m., assemble in St. Michael's Church for a Quiet Hour in preparation for our Triennial, the service to be conducted by Bishop Lloyd.

October 8, Wednesday (and all succeeding days) 7:30 a. m.—Holy Communion will be celebrated at the Cathedral of St. John the Divine, 113th Street and Amsterdam Avenue, at St. Michael's and in many other churches of the city.

October 8, Wednesday, 10 a. m.—The opening service of General Convention will be held in the Cathedral. This service is for the bishops and members of the House of Clerical and Lay Deputies, and the Bishop of Massachusetts is the appointed preacher. On account of lack of space, besides the members of General Convention, only such persons can attend as have received cards of admission from the General Convention Committee.

October 8, Wednesday, 3 p. m.—In auditorium of St. Machael's parish house the business meeting of the Woman's Auxiliary will be held. In the business of this meeting only five members chosen in each diocesan branch are eligible to take part. This is a time when other members may find it of great interest to attend the opening session of General Convention, at the Synod Hall, on the Cathedral grounds.

October 9, Thursday, 10 a. m.—The Triennial Service of the Woman's Auxiliary will be held in the cathedral, the Bishop of New York celebrating the Holy Communion, assisted by the president and secretaries of the Board of Missions, and the secretaries of the Missionary Departments, together with the dean of the Cathedral. At this service the Triennial United Offering will be presented, the sum from each diocese being gathered into one check, and placed in an envelope marked with the name of the diocese, Woman's Auxiliary $------, Junior Department (of which Babies' Branch $------) $------; total, $------. This service is open to all members of the Woman's Auxiliary without cards of admission.

October 9, Thursday 2.30 p. m.—At Carnegie Hall, 57th St. and 7th Ave., the Triennial Mass Meeting of the Woman's Auxiliary will be held. The Bishop of New York is expected to welcome the Auxiliary to his diocese, addresses will be made and the sum of the United Offering announced. A choir of two hundred and fifty women, with organ and cornets, will lead the singing. In Carnegie Hall, beside the platform, are 62 boxes, seating 512 persons, and 2,255 other seats. There will be no cards of admission to the seats in the orchestra, dress circle and balcony, but to insure the boxes being occupied by a representative company of people a plan is being made by which members of the Second Missionary Department shall entertain in the boxes representatives from the seven other missionary departments, that so surely no distant branch shall miss having a member especially provided for at this meeting. For all others who may wish to be present, as at the morning's service, we must recommend an early attendance in order to secure a place.

October 10, Friday, 9:30—10:45—With Friday morning begins in St. Michael's parish house our school for the study of missions, under the leadership of Miss Lindley. Teachers for twenty normal classes will be provided. Sessions—Friday and Saturday, October 10 and 11; Tuesday, Wednesday, Thursday, Friday and Saturday, October 14, 15, 16, 17, 18. Subjects: Mission Study in the Bible and the new China text books. Those who have not already done so are asked to notify us as soon as possible which class they will join.

Friday is missionary day in General Convention, and after the introductory lesson this day is left free, that members of the Auxiliary may visit the Synod Hall and listen to missionary reports. In case there should not be room for all, the headquarters will be open for informal gatherings, and it is hoped that the time will be used in making acquaintance and exchanging Auxiliary experiences.

October 11, Saturday, 9:30-10:45—Mission study classes: 11-12, an introduction of visitors and missionaries. At this time we hope to present to the Auxiliary representatives of the women's missionary committees and societies of England, Scotland and Canada, and to make known a large number of our missionaries from fields at home and abroad. All missionaries expecting to be in New York we hope will attend this session, and will notify the Secretary of the Auxiliary as soon as possible of their intention to do so.

12 m.—Noonday prayers.

October 13, Monday—The study classes will be omitted.

A. m. and p. m.—Adjourned business sessions of chosen representatives. This will afford another opportunity for other members of the Woman's Auxiliary to visit the sessions of General Convention.

8:30 p. m.—On this evening there will be held six drawing-room meetings, to which personal invitations from the hostesses will be sent. Three speakers, two bishops and a layman, have been invited to each of these meetings, and it is hoped that at each one the attendance may be representative of the whole Auxiliary. To each meeting Auxiliary members with their escorts are invited, together with a certain number of friends of the hostess, and it is hoped that each occasion may prove pleasant socially and be valuable from its personal character and missionary interest.

October 14, Tuesday, 9:30-10:45—Mission study classes.

11-12 m.—On this day will begin the conference classes on the Woman's Auxiliary and its Junior Department at St. Michael's parish house, which all members of the Woman's Auxiliary and its Junior Department are eligible to attend. These conferences will continue throughout the week, and be held sometimes of women and Juniors jointly, sometimes separately.

12 m.—Noonday prayers.

12:10-12:50—Two missionary talks, of 20 minutes each, from speakers representing work in the domestic and foreign missionary fields.

October 15, Wednesday, 7:30 a. m.—Holy Communion: 9:30-10:45, Mission study classes; 11-12, Auxiliary conference class; 12 m., Noonday prayers; 12:10-12:50 p. m., Missionary talks.

October 16, Thursday, 7:30 a. m.—Holy Communion: 9:30-10:45, Mission study classes; 11-12, Conference class: 12 m., Noonday prayers; 12:10-12:50 p. m., Missionary talks.

October 17, Friday, 7:30 a. m.—Holy Communion; 9:30-10:45, Mission study classes; 11-12, Auxiliary conference class; 12 m., Noonday prayers; 12:10-12:50 p. m., Missionary talks.

October 18, Saturday, 7:30 a. m.—Holy Communion; 9:30-10:45, Study classes; 11-12, Auxiliary conference class; 12 m., Noonday prayers.

October 20, Monday, 7:30 a. m.—Holy Communion; 10-11:15, Auxiliary conference class; 11:20-12, Bible in-

(Continued on Page 13.)

THE MISSION HERALD

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EDITORIAL

A RETROSPECT.

Bishop Watson's sermon, which we reproduce on the first page, is as far as we know one of his few literary remains left the Church, and is one of the best remembered of his sermons. We believe that it will give great pleasure as well as profit to all those who read it, as the older members of the Church in the Diocese, who came directly under Bishop Watson's ministry, will most surely do.

The sermon itself is a fine example of the older evangelical preaching. It is marked by the same unwavering certainty of conviction, the same personal directness of appeal, the same fearlessness in arraignment, and the same fervid love for souls that characterized the preaching of the earlier leaders of the great Evangelical Revival in and out of the Church of England. That such preaching left its indelible impress upon the life of the Church that is heir to the heritage left by these earlier leaders, no thoughtful student of the great movements of the last century can question for a moment. Any more than the most casual observer will question the depth of the impress left, not only upon the wills of the older generation that came most directly under Bishop Watson's ministry and preaching.

Bishop Watson was not a popular preacher, perhaps. But surely he was what is far better—he was a strong preacher. He spoke, as every true preacher is commissioned to speak, as "the oracles of God." To him the truths of the Gospel were eternal verities, the same yesterday, today and forever; not to be dressed up to fascinate the fastidious tastes of his hearers, nor to be pared down to suit skeptical criticism and unbelief. But "the power of God unto salvation to them that believe."

We regret that our space forbids us giving the whole sermon. We have tried under our limitations of space to render the thought as faithfully as possible, though leaving out several passages of impassioned appeal. We believe, however, that the continuity of thought is unbroken by these omissions. That the length of such sermons did not seemingly affect the impression they made at the time of their delivery, but rather deepened it—as the sermon which we have given is still spoken of among the people who heard it as of notable influence upon them—is perhaps due to the difference in the times in which they lived. No doubt there is a good deal in what a recent writer says on the subject of the restlessness of our own times. "The people who lived before our day," he says, "had an easy-going relation to the hours which would be regarded as scandalous now. We have been caught and tamed, and our master is the clock. This pontiff of bronze has reduced us, body, soul and spirit, to a subjection which is almost abject. Modern religious life, for instance, is under its absolute control. The reach of its finger to a point on the dial tells the Church when its worship is to begin. As peremptory is its intimation to officiating clergy when to end. Christendom, divided on a thousand points, is united on this, that its ministry shall obey the clock. That they are too high, or too low, or too broad is as dust in the balance compared with the offense of being too long."

But far more serious than the "speed mania," which so largely characterizes our time, is the seemingly growing loss of appreciation of what is best, both for our mental and spiritual culture. We have lost to a great degree our powers of attention and concentration of thought through too great dependence upon such pabulum as for the most part is the only food of the mental life of the majority of the people of the day. We live in the day of the "short story" in magazine literature, of light fiction replete with sensation and holding the attention by its appeal to a love of the sensuous and adventurous. The older writers, whose aim was to uplift and refine rather than to charm and excite, are no longer found on the library shelf; or, if they are there, are there for purposes of adornment or a show of the culture, which, while still admired, is no longer desired sufficiently to stimulate the admirer to seek it for himself by dint of tiresome study or uninteresting reading. It is perhaps not to be expected but that the pulpit should suffer the same inattention and indifference to its deeper and loftier appeals to the will and conscience as does the press. At the same time neither is it to be expected that the same results will come from what the present age seems to demand from the pulpit, as came from such preaching as left its deep impress upon past generations. The "short sermon"—or, as it has been called, the "sermonette"—must be as ephemeral in its influence and as shallow in the impress it makes, as we believe most of the fiction of the day will be.

It will be noted that this sermon of Bishop Watson was delivered on the Sunday before Lent, and as a preparation for that solemn season of self-denial and self-culture. We offer no apology that we give it to our readers in the summer season. For while the Lenten Season is especially the period for the cultivation of a spirit of self-denial and self-control, surely such a spirit was never intended by the Church to have its sole, or even particular, operation at that time. We should say, rather the contrary. We would contend that such a spirit is intended to be cultivated for use all the year round, and that wherever and whenever it is most needed it is most to be exercised. And when and where today is the need for self-control greater than in the summer season? When is the spiritual life at so low an ebb as during the weeks and months when religious worship, as well as religious work, is laid aside as far as possible in response to the universal demand for pleasure and relaxation? When does such a cry as that which comes to us across the ages, and is re-echoed in the sermon which we have reproduced long after the voice of the preacher has been silenced but is still vocal, find a deeper need than right now and here?

May then, this message of a sainted Bishop of this Church and Diocese be so grafted inwardly in the hearts and so stir up the wills of all the people, that they, plenteously bringing forth the fruit of good living, may by Thee be plenteously rewarded through Jesus Christ our Lord!

THOMPSON ORPHANAGE.

CONTRIBUTIONS.

Cash contributions received from June 10 to July 10: "Messengers of Hope," S. T. S., $10.50; Rev. and Mrs. N. C. Hughes, Raleigh, $1.50; Miss Elizabeth Hughes, Raleigh, $1; Mrs. C. H. Turner, Henderson, $10; G. L. Allen, Canton, $5; Collected in Charlotte by Miss Boyd, $6; W. A., St. George's, Hyde County, $5; "In Memoriam," Wilmington, $7.50; S. S., Emmanuel Church, Farmville, $2; R. H. Jordan & Co., Charlotte, discount, 76 cents; St. James' Church, Hendersonville, $2.25; St. Agnes' Guild, Christ Church, Raleigh, $15; S. S., St. Peter's, Charlotte, $3.34; Rev. and Mrs. N. C. Hughes, Raleigh, $1.50; Miss elizabeth Hughes, Raleigh, $1; Mrs. P. A. Tyree, Winston-Salem, $2; S. S., Church of the Advent, Enfield, $2.50; S. S., Christ Church, Raleigh, $4.20; S. S., Church of the Messiah, Mayodan, $1.08; J. A. Grace Church, Buncombe County, $3.70; "M'essengers of Hope," S. T. S., $17.74. Total, $125.57.

Contributions in kind: Package of clothing and scrap books, J. A., St. John's parish, Fayetteville; lot of clothing, Mrs. Ralph Van Landingham, Charlotte; pair of sandals for Ronald Boyd and necktie for Vaughan Boyd, from their sister; package of clothing for Gordon Truelove, from his mother; suits and hats for Edward and Ernest Dail, from their mother; pair of shoes for May Parrish, from W. A., Grace Mission, Lawrence.

Notes.

Mrs. Woolridge is very much missed at the Orphanage, and at this writing no one has been secured to take her place, but Miss Hill, the housekeeper, is doing her work and the matron's both, and doing it very well. She and Miss Capehart both expect to be absent during the month of August.

Through the kindness of Miss Easdale Shaw, Roy Yates is visiting his relatives in Rockingham. His sister, mattie, stopped to see us a few minutes on her way back to the Stokes-Whitehead Hospital in Salisbury, where she is taking the nurse's training course. She is a fine looking girl, and is doing good work.

Eleanor Campbell went home on the 1st of July, the same day that Mrs. Wooldridge left, to visit her mother at Lenoir.

Robert Cox entered King's Business College on the 3rd of last month, and will take the short-hand course. On the same day the Rev. C. P. Willcox made the children happy by a short visit, and stayed long enough to take tea, and exchange a word with his friend up the chimney—"Billy," we think he calls him.

Lightning Strikes a Large Tree.

The usual Fourth of July celebration at the Orphanage came near having a tragic ending. Thompson Hall and Bronson Hall were both decorated with the National colors, and the children looked bright and happy playing on the lawn in their holiday attire. The anticipation of an automobile ride at 4:30 gave an added zest to their enjoyment, but alas! no cloud of dust arose, no "honk" was heard, and after waiting an hour and a half without complaining, the tables were spread beneath the tall pines, fried chicken, biscuit and cake were placed upon the spotless table cloths, while beneath the tables the watermelons were piled in abundance. A heavy cloud was gathering overhead, and just as the blessing was asked and the good things began to be served the rain began to fall. The tables were picked up just as they were, and removed to the porch, while the uncut watermelons were left to their fate. The way those chickens disappeared one might have supposed that they were all wings. The driving storm forced the crowd within doors, but a few of the children lingered on the porch to pick the bones. The lightning flashed and the thunder roared, but there was no panic. At last, as the storm seemed to be abating, there came a terrific crash, and a tall pine tree, 50 feet away, was rent from top to bottom. The whole yard and house were ablaze with a brilliant light. There was the smell of sulphur, and small particles of pine bark were scattered in every direction. The superintendent and several of the children felt the shock quite sensibly, and one or two were thrown down, but only one, Hoard Joyner, a boy about fourteen years old, felt any after effects, and he was a full half hour in getting over it. Two window panes in the boys' bath room, and an electric globe in the kitchen were broken, and Mr. Mack Barrett, son of the farmer, who was standing in a door more than a hundred yards away, says that he was thrown to the floor. As a quieting effect and as an expression of thanksgiving for deliverance from peril, the superintendent asked the children to stand up and join in singing the Long Meter Doxology. After the rain had held up sufficiently the watermelons were brought in and reserved for another occasion.

Visit From An Old Boy.

On the 16th of last month Joe Yates, one of our old boys, made us a short visit on his way from Patterson School to his old home at Rockingham. He entered the school just one year previous to the day of his visit, and has made a good record both as to deportment and work.

Elizabeth and Gwendolyn Witherspoon are making a visit to their mother at Goodleaf, and Harriet Marlin has gone to Cleveland to see her people. Her brother, Theodore, made us a visit in June, and he had grown so that we did not know him.

Frank Stephenson, of Rocky Mount, came to see his sister and brother last month, and spent several days in the city. He seems to be a very nice boy.

Mr. Barrett made a fine crop of tomatoes this season, but we will not have enough to put up, nor will we have any other vegetables or fruit for that purpose, and so we are going to remind you again of the canning proposition. How many cans of tomatoes, or peaches, or apples are you going to send us?

Did you notice those cash contributions? Did you note the small amount? $125.57! It takes about six times that much a month to run us, and don't you see that we can't run very far unless you come to the recue with your Sunday Schools, Auxiliaries, Guilds, and a little of your summer outing money? We have a fine lot of children and they are your wards. We are sure you will not let them suffer.

We celebrated the 4th of July by erecting a gymnastic apparatus which the boys greatly enjoy. It can be used as swing, trapeze and suspended rings. The Charlotte Power Company gave the poles, J. H. Wearn & Co., the cross beam, and Mr. Mack Barrett did most of the work. With two other swings, a hammock and a seesaw the children ought to have a fine time, to say nothing of baseball.

Some one in the Eastern part of the State sent us a barrel of Irish potatoes last month, which was very acceptable and we would like to know the name of the donor.

To Brevard and Back.

On Tuesday, June 24th, at 7:30 A. M., we boarded the through car from Charlotte to Asheville, bound for the Convention of the District of Asheville, appointed to meet at Brevard the following day. We took little Ivah and Annie May Beaver with us to make a visit to their mother who lives about five miles from Asheville. They were met at the station by the Rev. Mr. Bell and their grandmother, and that afternoon, in company with Bishop and Mrs. Horner and a number of delegates, we returned to Hendersonville, and then went on to Brevard, arriving there in time for a late supper at Hotel Franklin (where many of the visitors were entertained) after which we went to Evening Service, and heard a good sermon from the Rev. Wyatt Brown, the new rector of Trinity Church, Asheville, on the text "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. We do not propose to give an account of the Convention, as that was entrusted to a special reporter, but merely to express some of our impressions of the place. In the first place, Brevard was a revelation. We had heard of it for many years, but did not know that it was so much of a town, and so well located. It is considerably higher than Asheville, and seems to be on the top of something, and that something gives you a splendid view of the beautiful surrounding country. St. Phillip's Church, of which the Rev. C. D. Chapman has been the beloved rector for 18 years, is located just across the street from the Franklin Hotel, where we were fortunate enough to be placed with Mr. Stone, of St. Mary's School, as room-mate, both of us being the guests of Mrs. Woodbridge. The rectory is very near the Church, and a more charming and hospitable home it would be hard to find anywhere. The Convention was well attended, and its spirit was fine. The Bishop stated in his address that the work of the district on the whole was in better condition than it had ever been before. It was our privilege to say a few words to the Convention, and also to the meeting of the Woman's Auxiliary about the work of the Orphanage. St. Phillip's does a good work for the Orphanage, and does it well. On Thursday morning we went up to Lake Toxaway with a small party, and spent a few hours very pleasantly. After a good dinner at the Inn, Mr. Stone procured a boat, and we took turns in rowing the ladies around the Lake. On our way back we were joined at Brevard by the rest of the Convention—all in good spirits. By 11 o'clock that night we were back in Charlotte again, after a very delightful trip.

NEW SYNOD HALL.

A new Synod Hall has risen in the southwest corner of the grounds of the Cathedral of St. John the Divine, because of the coming of the General Convention to New York. There was no adequate nor proper place for the assembling of the House of Deputies. As soon, therefore, as the invitation to New York, which Mr. J. Pierpont Morgan extended to the General Convention, had been accepted, the problem of proper provision for the meetings was faced and the plan of erecting a Synod Hall was proposed. The building was the joint gift of Mr. Morgan and W. Bayard Cutting, one of the last benefactions in the lives of both. It scost will be approximately $350,000, and the work is being done by Cram, Goodhue & Ferguson under the direct control of Ralph Adams Cram, who is consulting architect to the Cathedral.

The architecture is pure Gothic in every detail, inside and out. The building material is a new West Virginia sandstone, grey with pink tinges, which will mellow beautifully with age. This is the first structure for which this particular stone has ever been used. The west door, which is the main entrance, will be beautified with elaborate carvings. In the tympanum over the doors will be shown the commission to the disciples, with the figure of Christ in the middle. In the archivolt will be three concentric rings of little canopied groups; the inner ring representing the labors of man, the second the arts and sciences, and the outer ring the great missionaries to all nations and peoples. The seven large figures standing in the niches below will be the great lay representatives of Christian civilization and government. In the middle niche will be George Washington, and the other niches will contain Constantine, Charlemagne, Alfred the Great, St. Louis, Gustavus Adolphus and others.

The proportions of the New Synod Hall are 69x171 feet, and it measures 88 feet to the peak of the slate roof. The great main hall measures 96x65 feet and towers 69 feet to its roof, between which and the slate roof a space of 19 feet for air circulation has been left. Balconies which will accommodate 400 people run along the sides, and the main floor of the hall will seat 800 people. The windows above and below the galleries are of stained glass and leaded glass. The sashes and glass were imported from England. A huge organ will be installed in the loft at the east end, and the interior finish will be of the richest possible description. The open timber roof will be treated with a great deal of color, and the entire hall will be paneled with most elaborately carved oak up to the height of the galleries and including the parapets.

The building is fireproof, and all its walls are furred inside with hollow terra cotta tile. The open air spaces in the tile are non-conductors of heat and cold, and prevent all dampness. The floors are of reinforced concrete. The building is lighted by electricity, and heated by steam and hot air.

The undercroft, beneath the main hall, is 65x50 feet, and is finished in antique plaster. There is a serving room 36x40 feet at the east end, and the room for the heaating and lighting plant measures 36x32 feet. The entrance hall on Cathedral Parkway is 10x16 feet. On the main floor there is a lobby 36x21 feet, and a coat room 21x12 feet. There are three committee rooms on this floor with big fireplaces and floors of Javanese teak. On the Mezzanine floor are three more committee rooms, and complete quarters for the janitor, consisting of two bedrooms, a living room, kitchen and bath.

"WITS' END CORNER."

"All their wisdom is swallowed up."—Ps. 107:27.

Are you standing at "Wits' End Corner,"
Christian, with troubled brow?
Are you thinking of what is before you,
And all you are bearing now?
Does all the world seem against you,
And you in the battle alone?
Remember—at "Wits' End Corner"
Is just where God's power is shown.

Are you standing at "Wits' End Corner,"
Blinded with wearying pain,
Feeling you cannot endure it,
You cannot bear the strain,
Bruised through the constant suffering,
Dizzy, and dazed, and numb?
Remember—to "Wits' End Corner,"
Is where Jesus loves to come!

Are you standing at "Wits' End Corner,"
Your work before you spread,
All lying, begun, unfinished,
And pressing on heart and head,
Longing for strength to do it,
Stretching out trembling hands?
Remember—at "Wits' End Corner"
The Burden Bearer stands.

Are you standing at "Wits' End Corner,"
Yearning for those you love,
Longing and praying and watching,
Pleading their causes above,
Trying to lead them to Jesus,
Wond'ring if you've been true?
He whispers, at "Wits' End Corner,"
"I'll win them, as I won you!"

Are you standing at "Wits' End Corner,"
Then you're just in the very spot,
To learn the wondrous resources
Of Him who faileth not!
No doubt to a brighter pathway
Your footsteps will soon be removed,
But only at "Wits' End Corner"
Is "the God who is able" proved!

Woman's Department

WOMAN'S AUXILIARY AND PAROCHIAL SOCIETY.

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Secretary.

Mrs. Wm. Edward Cox—Wilmington, N. C.

(The three papers following were read at the Conference of the Parochial Societies at the Council and were each followed by a helpful Round Table discussion.)

WHAT ARE THE REQUISITES OF AN IDEAL PAROCHIAL MEETING?

To be called upon to describe an ideal parochial meeting, makes one long for the pen wherewith the saintly Bishop Cox describes his "Dreamland Church." Our ideal meeting must first of all be provided with ideal members and these are not found in any appreciable number outside the Land where parish meetings are no more.

But for ordinary mortals, the prime requisite of any meeting is a full and prompt attendance. The presence of a member proves first of all that she is interested, and as interest is happily contagious, the greater number to spread it, the more likely it is to warm into enthusiasm.

The necessity for punctuality need not be dwelt upon. There may be some present, though we hope not, who have advised or heard it advised that a meeting be appointed for 4 o'clock, in order to get the members together at least by 4:30.

Our ideal meeting is full and enthusiastic bcause brought together by an object in which all are interested, and which every woman present has thought and talked over before hand. After the opening prayers, which joined in heartily, are the best possible preparation for the work in hand, the meeting proceeds at once to the business of the hour. No time is lost in discussing outside topics, so every woman present is given an opportunity to express her views upon the subject under discussion, and the more fully and frankly this is done, the better, provided every one "speaks the truth"—as she sees it "in love." But the measure once agreed upon with the consent of all present, afterward if ever, "Silence is golden," unless one can give her hearty approval and support to the work undertaken.

The ideal meeting will go on itself with the two requisites first mentioned and a full and prompt attendance of consecrated women. First, last and always let us insist upon the attendance of all who can possibly come. Some of course are unavoidably kept away. Others absent themselves, not always from carelessness or indifference but because they really do not know their own value. They have confidence in the few who always lead in the parish work and do not see how their mere presence could help. If they would but come and bring the gifts they have! The clear common sense which would see a way through a difficult problem; the kindly interest, the feeling of good fellowship, the desire to put new hearts into those discouraged by indifference, real or seeming, or the precious gift of humor, provoking the harmless laughter which clears away many a gathering cloud! Some of us may recall an incident like this at more than one meeting. One or more of the customary attendants enters, and proceeds to disburse various "dues," sent by Mrs. A. B. and C. These laides "could not come themselves," but supposed the money was the important thing after all!

Just here is the key to this whole matter of non-attendance, the idea that **the end and aim of Church work is the raising of money.**

"He gives nothing but empty gold,
Who gives what the hand can hold."

In our highest act of worship, we own it but a reasonable service to present ourselves, our souls and bodies to be a living sacrifice to our Lord. A due proportion of our means is necessarily a part of this service to which we are so solemnly pledged, but how small a part, in comparison with love and faith and prayer and work, in one word, CONSECRATION.

So it all comes back to the principle with which we began. Our ideal meeting must be composed of consecrated Christian women.

MISS MINNIE ALBERTSON.

Elizabeth City, N. C.

HOW CAN WE LEARN TO KNOW MORE ABOUT AND DO SOMETHING FOR BOTH AUXILIARY AND PAROCHIAL WORK.

This, or similar queries, have puzzled greater minds than ours, and have been the subject for debate at many larger gatherings, but we hope with no better results than we shall obtain this morning.

When Mrs. Bonner, our honored Second Vice-President wrote me and asked if I would give you a paper on this subject, I replied that I would be glad to help her in a discussion of this important matter, and I am now here merely to give you a few suggestions of thought that might lead to a clearer view of what our duty is as members of the Protestant Episcopal Church in America, and to stimulate our interest in the growth of these two branches of the Church's work at home and abroad.

Those of you who were so fortunate as to study "The Conquest of the Continent" will recall the discouragements, hardships and repeated failure of many of the early settlers who gave their life for the spread of Christ's Kingdom in our own country, and you will also remember how disgrace came upon the Church in the abuses and misuses of her forms of service. How, as Bishop Williams of Connecticut, wrote "She was regarded as a piece of heavy baggage left behind by the British when they evacuated New York and Boston. It is too painful to go into the details of that period of our Church's History following the close of the Revolutionary War. It is enough for us to know that out of the chaos has come peace and glory.

Let our minds revert for a moment to the two Bishops, 20 Clergymen and 16 Laymen, that composed the First General Convention of the Protestant Episcopal Church in Philadelphia, in 1789, and follow the growth of the Church up to the General Convention that will be held in New York in October, 1913. Could there be a much more glorious victory? Can we find a better stimulus for the work yet to be done by us? We wonder how this little band of 38 men could have accomplished such marvelous results, and in following their example of self-sacrifice we shall obtain the best answer to the question before us. Let us consider with what faith and fortitude these few Christian men gradually overcame condition and prejudices that seemed insurmountable. How patiently and tactfully they met the opposition to her Creed and to her Prayer Book. How bravely they undertook to carry Westward God's message. I refer to these early days of the Church to illustrate the similarity in a small measure of the work that is left for us to do in keeping alive a keen interest in the Parish Guilds and in learning more of the life-work of our Missionaries who need our sympathy and support.

We are not handicapped in numbers, for out of this land where was sown the seed of faith and hope, God has brought forth glorious fruit. Now, shall we, who are blessed with these benefits, selfishly keep them to ourselves?

God's messenger comes to us at any hour of the day or night to comfort us in trouble, and to rejoice with us in any added blessings. He it is who prays for us, asks God to pardon our sins and leads us to higher thoughts and deeds. Do you not think that he needs our help and co-operation to carry on this work, and do you not think that we should try to send this same messenger to those who sit in darkness? Just here is where the opportunity is given the women of each and every Parish to take up her share of the work for the Lord. Mr. Gray likens the day of the First General Convention to a "Gathering of the Forces," and so it should be with us in our endeavor to interest other women in our Church at home and in Mission Field. The General Convention of 1913 will perhaps better demonstrate than ever before what the work of the women means to the Church.

We are all here this morning to discuss how we can learn more and interest others in this work. Let us bear in mind the simple and direct manner in which Philander Chase reached the hearts, and won for the Church, many brave soldiers of the Plains; not by threats, not by vindictiveness, and not by self-importance, but he taught them with a spirit of meekness, prayerfulness and thanksgiving exercising the utmost tact in adapting himself to the customs of the people with whom he came in contact.

So it is today that there are women of our Diocese who claim either distaste or unfitness to join any Auxiliary or Guild. For this reason we should see that each Parish has its Societies so organized that some particular branch will appeal to every one. There are those whose tastes are for sewing, others for literature, and yet others to whom the artistic solely appeals. Surely, there is always work in the Auxiliaries for those who love to sew. The recently adopted Study Classes afford every opportunity to the literary inclined, and where could one better use their artistic talent than in the care and decoration of the Sanctuary of God's House.

Select among yourselves the most tactful member of your organization to interest others in the Parish. There are those who are capable leaders and Executive officers, but who lack the necessary personal magnetism to attract outsiders. It is more than probable that this talent will be found in a faithful member of your little circle who would fall by the wayside if asked to act as an officer or to make an address, but who could interest in her quiet tactful way some indifferent woman who had not previously awakened to a realization of the work she could do.

Before closing with the following five questions for discussion, let me suggest that in the work of our Guilds, we be guided by the words of St. Paul (1 Cor. 6 chap. ver. 12): "All things are lawful for me, but all things are not expedient." And so we will learn to do only those things that are for the good of the Church.

QUESTIONS FOR DISCUSSION:

I. Why do we try to learn more?
II. When will we begin to learn?
III. Where shall we begin our work?
IV. Who can best teach others?
V. What are we doing now in this direction?

Wilmington, N. C. MRS. WM. A. TOWNES.

SHOULD A MEMBER CONCENTRATE HER EFFORTS UPON ONE BRANCH OF WORK IN THE CHURCH?

It seems to me this question can be answered "yes, and no."

If we live in a community where there is but one Church, and that oftentimes a very small one, we should undoubtedly assist our Rector in every branch of the work.

If we live where we can select that which most appeals to us, there are many different channels through which we can do efficient service for God and His kingdom.

I have often thought I would like to be a Deaconess. How much good one can accomplish in a position of that kind! Visiting the poor, helping the distressed, relieving and comforting those in need, is a privilege which carries its own reward.

The Guild and Auxiliary work is inspiring, instructive and delightful. Under our two Presidents, Mrs. Charles Duffy and Mrs. Owen Guion, we certainly have enjoyed communion of spirits and a broader knowledge of the work of our Church.

The marvelous work done by the Gallilee Mission in Philadelphia, under Rev. Mr. Hall and his associates, calls for a faithful examination. The Mission is situated in the very worst part of the city and is open all night, and through prayer, drunkards are reformed, fallen women restored to respectability, and while we are sleeping this mid-night work continues. I would like to tell you of the people whom this man of God has redeemed through prayer; preachers have come to him, hopeless drunkards, to be helped, many men and women he has brought into the Church. He has sent some forth to be preachers. What a satisfaction it must be to see such results.

Another beautiful work in our Church is its Parochial and Sunday Schools. A most necessary thing to teach the young that which will make them useful here and happy hereafter.

Foreign Missions is a branch of the work that cannot be neglected; it certainly requires devotion and concentration to make one willing to leave home and family, and perhaps forever.

I have always had a great fondness for Home Missions, have had occasion this winter to read much about the work in our native land, and it makes my heart ache to think of the hard lives our Bishops and Clergy have out West, traveling often a hundred miles to hold service in a log hut, or the open air, and without adequate support.

The Girls' Friendly Society is a power for good in this Protestant Episcopal Church of ours, in this country, Australia, England and elsewhere. It has the largest number of women in the world as members. It numbers the rich and poor, high and low, old and young; it watches over the youthful members, provides employment and healthy recreation, and is such a source of good that Christ himself must smile on it.

Another grand Church work is the Mountain Missions. These people are of pure race, no alien blood in them, and most of them densely ignorant in regard to books. In the mountains of Kentucky one good woman has accomplished wonders, both for young and old. She has night schools that are filled to overflowing--four generations learning to read at the same time.

My friends, I could go on for hours enumerating what both men and women can do in this grand old Church to advance the Kingdom of God, but alas, the laborers are few.

How can we refuse to give of our best efforts when we remember what women owe to Christianity. How degraded and down-trodden are women in countries where the Gospel is not preached and where these, who are made in God's own image, are but beasts of burden.

"Oh! teach us Lord, that we may teach,
The precious things Thou dost impart,
And wing our words, that they may reach,
The hidden depths of many a heart.

"Oh! use us Lord, use even us,
Just as Thou wilt, and when and where,
Until Thy blessed face we see,
Thy rest, Thy joy, Thy glory share."

MRS. H. R. BRYAN.

New Bern, N. C.

As to the burden; be content to bear it, until thou come to the place of deliverance; for there it will fall from thy back of itself.—Bunyan.

"I will suffer, but I will not sin; I may be wronged, but I will not do wrong; I may fail, but I will not be a failure."

ANNUAL REPORT OF THE CHURCH PERIODICAL CLUB.

The Church Periodical Club has for 25 years sent out papers, books, and magazines to those who cannot afford to buy them. From all Mission Fields letters are received thanking the Club for the good it has done.

In East Carolina only four Parishes are helping in this great work. If you could realize how grateful the recipients of these periodicals are, I feel sure we would have more Parishes with librarians. So many appeals are received. They beg for a magazine, a few Sunday School books, for a struggling mission, some picture cards to amuse the children in a hospital, one or two theological books for a student who can barely work his way through the Seminary. Each request is so small it seems as if it could not be refused. Will not our friends help us? Will they not make it possible to say to every applicant, "Yes, we will gladly give you the aid you ask," and we are able to do this because there are so many friends who. recognize the needs of their fellow creatures and are anxious to help them in the name and for the love of their Master, Christ.

Annual Report From East Carolina.

Current periodicals	54
Contributors	42
Odd Magazines	44
Picture Cards	35
Christmas and Easter Cards	360
Financial report	$12.35

MARY C. ROBERTS,
Correspondent Church Periodical Club.

ST. MARY'S—GATESVILLE.

For the past year S. Mary's Woman's Auxiliary has been steadily going forward under the guidance of our esteemed president and co-worker, Mrs. W. T. Cross.

The active members, though few in numbers, have met regularly, having both a devotional and business meeting each month. The report sent to Council shows the Auxiliary to be composed of 12 members and to have met all assessments and to have made some gifts during the year.

The amount of money spent during the year is shown to be $48.15, and there is an additional gift of $3.00 for the Clergy Relief Fund, making a total of $51.15 for the year.

While this may not seem a large amount, I think this the best showing the Auxiliary has ever made, which at least shows that we are not at a stand still.

During the past year a motion was carried that we have dues at each business session. I mention this because, while we feel that every one would prefer making an offering the dues reach inactive members who are often glad to help in this way.

Since last fall we have undertaken to clothe a child at the Orphanage. To meet for an evening each week before sending a box and sew for this child has been a very great pleasure to us and has kept us reminded that in the children not as fortunate as our own, God has given us an opportunity in some slight way to serve Him, and what so strengthening, so satisfying, as service! I would that more individuals as well as societies could realize that this especial opportunity is worthy of greater effort on our part.

During the last Lenten season on every Wednesday afternoon the Auxiliary met at the residence of the leader for a prayer service and a reading and discussion of "Japan Advancing—Whither." and also a study of the missionary leaflets. These meetings proved beneficial, helpful and inspiring to all who attended.

Individual work is done at this season, each one striving to make the Easter offering as large as possible.

A suggestion which met with approval during the year was that each member make a birthday gift to the Auxiliary of as many pennies as the date of her birthday. While this is a small thing to individuals it helps to increase our funds.

From year to year our members attend better the Convocation and Council and are consequently inspired to do better work at home.

St. Mary's Auxiliary during the past year sustained an inestimable loss in the death of one of its members, Mrs. S. M. Brady, whose Godly life and cheerful disposition remain an inspiration to us.

While we have been prompt to meet our assessments we must plead guilty to having neglected the United Offering—not having taken up the boxes at the proper time, but we hope to make an offering in September which will entirely redeem us.

For the next year we hope for better attendance and greater activity. LUCY G. RIDDICK,
Secretary.

LETTER FROM OUR DEPARTMENT SECRETARY.

Atlanta, Ga., July 10th, 1913.

My Dear Brother:—Last year a larger number of Dioceses in this Department paid their full apportionment than any other Department in the whole Church. At the close of the last fiscal year, August 31st, 1912, more than half of the Dioceses in the Department showed an average increase of 88 per cent over the reports of 1908.

Recent reports on this year's apportionment show an encouraging advance over the same date last year. The Diocese of East Carolina has already over-paid its apportionment by $1,300.00.

One Diocese has paid (approx.) 130 per cent.
Three Dioceses have paid (approx.) 75 per cent or over.
Four Dioceses have paid (approx.) 60 per cent.
Five Dioceses have paid (approx.) 55 per cent.
One Diocese has paid (approx.) 50 per cent.

Thus thirteen out of the fourteen Dioceses and Missionary Districts have paid over 50 per cent of their apportionment to date, and about 250 Parishes and Missions have either completed or more than completed their apportionment. Comparing corresponding dates, this is the most encouraging report in our history.

There is yet time by earnest prayer and organized effort to raise the apportionment or a large portion of it in every delinquent Parish by August 31st, the end of this fiscal year.

The Board of Missions appropriates $86,000.00 for the Church's work within our Department, or $16,000.00 more than our total apportionment.

If your Parish is in arrears and you have not yet tried the plan of requesting a live committee of laymen to raise the remainder of your apportionment, I am sure you will be pleased and surprised, if you will try it now.

The Prayer of China's Congress to God pleading for help from the Christian Churches reaches the hearts of us all and the increasing needs at home and abroad are just so many touching calls to you and to me. Let us think of them as appeals from the Lord Jesus Christ, Himself, as, indeed they are. We will, then, in hearing His own voice, leave nothing undone that we can do for every "one of the least of these."

Faithfully and sincerely,
ROBERT W. PATTON,
Department Sec.

THE TRIENNIAL OF THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

(Continued from Page 7.)

struction; 12 m., Noonday prayers; 12:10-12:50 p. m., Missionary talks.

October 21, Tuesday, 7:30 a. m.—Holy Communion; 10-11 a. m., A Review of the Triennial: What the Missionary thinks, What the Auxiliary Officers think, What the Auxiliary Secretaries think; 12 m., Noonday prayers; 12:15 p. m., Parting words.

We have sketched here the plans of the Woman's Auxiliary to the Board of Missions. The afternoons have been left free for attendance at sessions of General Convention, and the evenings for the great mass meetings for Missions, Social Service, etc. The program issued by the General Convention Committee will give a full list of such gatherings and can be had at Auxiliary headquarters, and it will include also the notices of meetings arranged for by the various womens societies in which many members of the Auxiliary are also interested.

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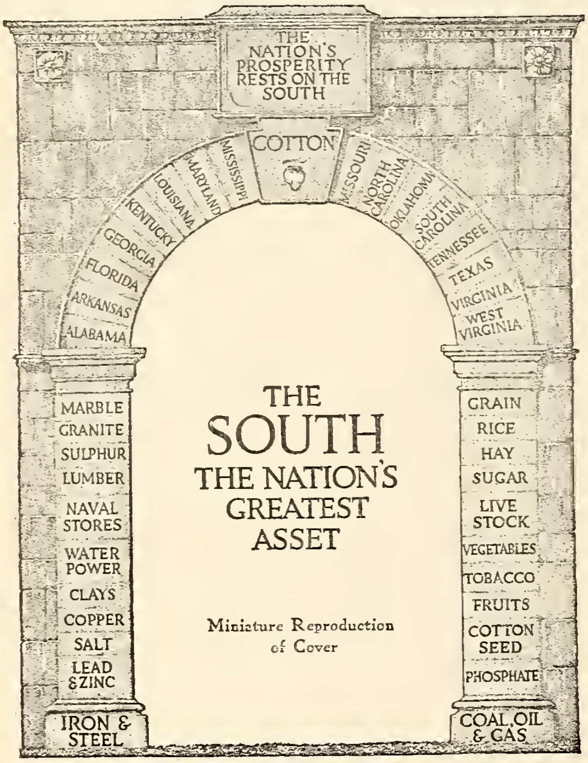
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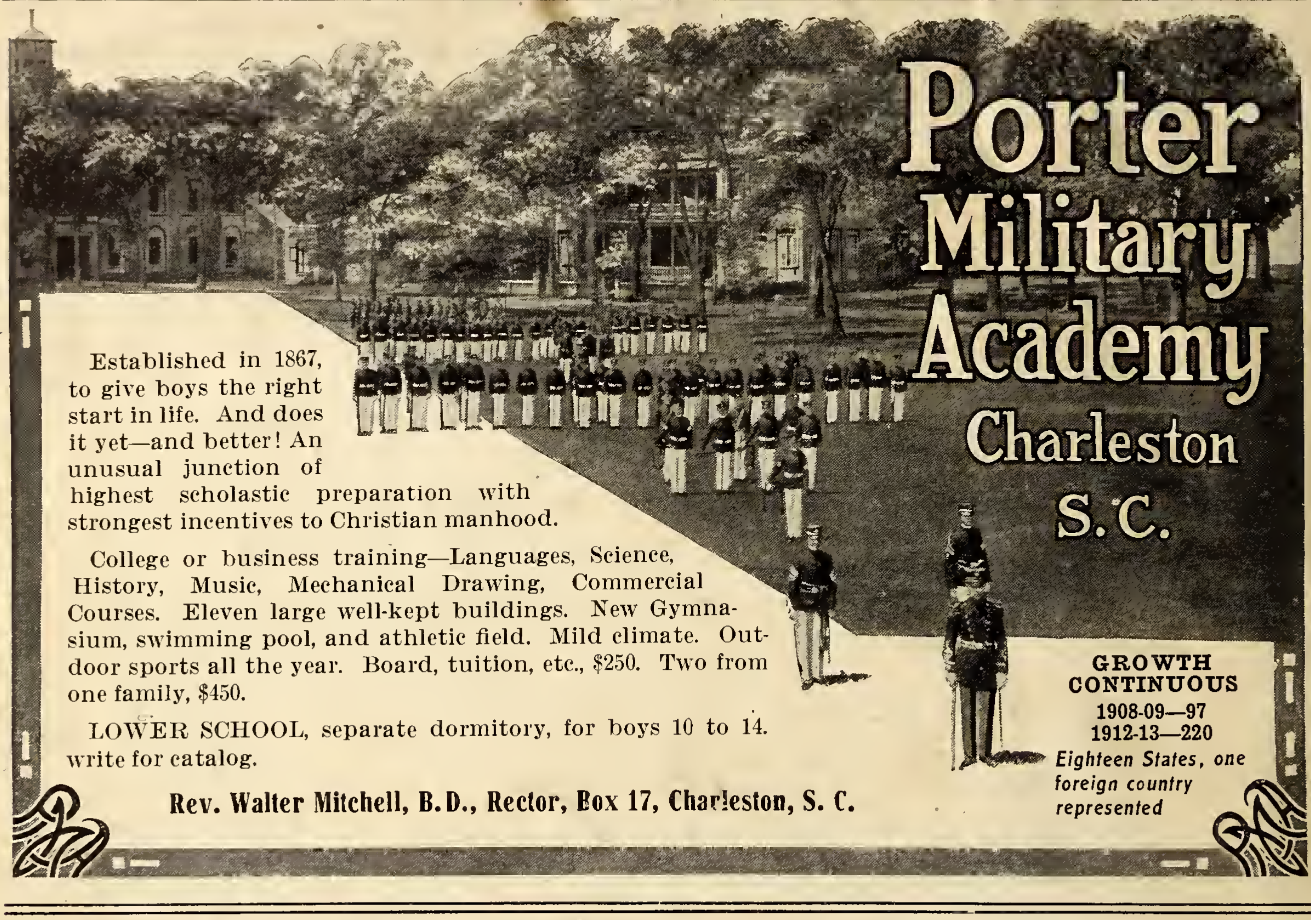

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VOL. XXVIII NO. 2

The Mission Herald

"Let·him·that·heareth·say·come" Rev. 22:17

What was his name? I do not know his name:
I only know he heard God's voice and came,
Brought all he loved across the sea
To live and work for God—and me.
No blaring trumpet sounded out his fame:
He lived, he died: I do not know his name.

No form of bronze and no memorial stones
Show me the place where lie his mouldering bones.
Only ten thousand homes
Where every day
The cheerful play
Of love and hope and courage comes:
These are his monument, and these alone—
There is no form of bronze, and no memorial stone.

February 1914

Published·by·the·Diocese·of·East·Carolina·at·Wilmington·N·C

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Ar. Wilson, A. C. L	10:37 p. m.	
Lv. Wilmington, A.C.L	†5:50am.	*3:25pm
Ar. New Bern, A.C.L	9:05am.	6:45pm
Lv. Goldsboro, N.S.R.R.	*6:55am	*10:25pm
Lv. New Bern, N.S.R.R	9:05 am	12:40 am
Lv. Wilson N.S.R.R	*8:05 am	*11:30pm
Lv. Wash'gton, N.S.R.R	10:40 am	2:35 am
Ar. Norfolk. N.S.R.R	4:00 pm	8:30 am

SOUTH BOUND

Lv. Norfolk, N.S.R.R	9:00 p. m.
Ar. Goldsboro, N.S.R.R	6:25 a. m.
Ar. Wilson, N.S.R.R	5:08 a. m.
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THE MISSION HERALD

Vol. XXVIII. WILMINGTON, NORTH CAROLINA, FEBRUARY, 1914. No 2

Old Churches of East Carolina

By Mrs. H. A. London, Jr.

ST. PHILLIPS CHURCH, BRUNSWICK, N. C.

THE following is an extract from a letter descriptive of a visit to this venerable church:

"Owing to the density of the woods and the thickness of the undergrowth, some time elapsed before we could find the church, then with reverential feelings we stood before its consecrated precincts

It has long been a neglected ruin, trees of a larger size than the surrounding forest have grown up within its roofless walls. Around it and in close proximity are the crumbling tombs of those who once worshipped at its altars.

There is scarcely a tomb from which the marble slab has not been displaced, while fragments of others have been defaced. We stumbled over these pieces and stooping to examine, found carved upon one the name of Benjamin Smith, at one time a man of mark in our country, and Governor of the State.

From the best information in our possession, we are of the opinion that St. Phillips Church in Brunswick was commenced about the year 1751.

It was well built of imported brick, the foundation being of stone and the walls three feet thick The massive walls and ruins indicate what an imposing edffice it must have been.

In 1828, when the Reverend T. W. Mott, rector of St. James at that time, officiated within the walls of this venerable ruin, it was an effective service."

MOUNT LEBANON CHAPEL, WRIGHTSVILLE, N. C.

The site upon which the building stands was a part of a tract of land owned by Joseph G. Wright and given for the purpose of erecting a church.

The frame was raised and the building completed sufficiently to allow the Rev. Cameron McRae to hold service in it in October, 1776, being the 200th anniversary of the printing of the Bible into the English language.

In 1839 this church was struck by lightning and destroyed.

ST. JAMES' CHURCH, WILMINGTON, N. C.

The earliest records of this church carry us back to 1738 when Mr. Marsden, chaplain to the Duke of Portland, came to America and officiated as Rector of St. James' Parish.

The first church was completed in 1777, a square building with no claim to beauty. Many of the pews were of the old English style facing each other. The congregation did not long enjoy divine worship here, for when the last of the Colonial rectors resigned and when Wilmington became a military post for the British army, the church was used first as a hospital, and then as a riding school for Tarleton's dragoons.

In 1811, the Reverend Adam Empie was called, and then Reverend Dr. Drane, at which time the church was declared unfit for further use.

A handsome Gothic building was then erected. The congregation increased so rapidly under Dr. Drane that it was found necessary to build another church. As in the Revolutionary, so in the Civil war, the wrath of the enemy seemed to fall upon this devoted church. The pews were removed and the church used as a hospital. In spite of many discouragements this church has gone on under God's blessing in a career of usefulness.

Rev. Dr. Watson, Rev. Mr. Smedes and Rev. Mr. Lewis officiated at its sacred altar. Now under Rev. Dr. Milton, it is sending out both at home and abroad the blessed knowledge of Christ's love for mankind.

CHRIST CHURCH, NEW BERN, N. C.

"The Parish of Christ Church, New Bern, N. C., was organized in 1715 and was one of the earliest parishes of the Colonies. In 1723, during the reign of George 1st, a tract of land was laid out by Mr. Cullen Pollock by the name of New Bern. The Colonial church was built at the corner of Pollock and Middle Streest. Much to our regret, this old church was destroyed. There is still an ivy covered tomb in the churchyard which covers the remains of Rev. James Reed, who was rector before the Revolution.

While reading the prayer of the King during the service, the patriots would drown his voice, but listen very attentively to the other prayers. His salary was taken away; otherwise he was highly honored and appreciated.

The communion service, which had been used for generations, and is still used, was a gift of King George 2nd. A Bible and Prayer Book were presented at the same time, but is not used now on account of the old fashioned printing. They have been carefully put away. The historic Communion Service had several narrow escapes from capture during the war between the States.

As we walk up the aisles of this venerable church and partake of the Communion at its sacred rails, where so many Christian people have knelt before; as we look through the memorial windows at the ancient graves where the dead are quietly sleeping under the grass, and the wind through the trees singing a sad requiem, we think with the poet,

> "Oh, why should the spirit of mortal be proud,
> Like the swift fleeting meteor, a fast flying cloud,
> A flash of the lightning, a break of the wave—
> Man passes from life to rest in the grave."

TRINITY CHURCH, CHOCOWINITY N. C.

"Trinity Church, Chocowinity, two miles from Washington, North Carolina, was originally called Blount's Chapel, was built A. D. 1773 by Rev. Nathaniel Blount, a native of Beaufort county. He was ordained in St. Paul's London. His ministrations comprised a very large territory. He was popularly known as Parson Blount, and was the last of the Colonial clergy.

ST. PAUL'S, EDENTON, N. C.

In the year of our Lord 1701, the Colonial Government, of the Parish of St. Paul, in the precinct of Chowan Colony of North Carolina, appointed twelve vestrymen. It was the first parochial organization in the Colony. The members of the vestry took an active part in the Revolution of 1776. There is on record in the Parish books a bold declaration of Independence, dated 1776.

In December 1701, the vestry met and arranged for a place of worship to Almighty God. Because of a great many reasons, this was a very poor edifice; the community was scattered and there was no church zeal.

The church was to be 25 feet in length and to cost not more than 25 pounds, money of the Province. The building was little more than a roof upon posts, a bare shelter from the weather, with none of the usual accomodations of a church; no pulpit for the minister, no glass in the windows, and no floor except the ground upon which it stood.

The reader or sexton had a great deal to do in those days. He made responses when the clergyman was present, and in his absence read the service and sermon. He acted as sexton, keeping the keys, providing elements for Holy Communion, water for baptism and material for fire.

The original St. Paul did not stand where the present St. Paul now stands. Our ancestors were indifferent to their duties, not going to the meeting of the vestry, or taking an interset in spiritual things. But we must remember how hard were conditions in those days. Yet, notwithstanding all this the congregations were often so large that the building would not hold them and the services would be held under a large tree.

Other chapels were built about this time, one at North Shore, Indian Town, Knotty Pine Swamp and Sandy Run, all built on the order of St. Paul. There was also a chapel at Sarum, Gates county, at Farliss, and elsewhere.

The present venerable and beautiful edifice in Edenton was begun in 1736, but it was not until 1760 that a vestry meeting was held within its walls. It was difficult to supply clergymen, even for the few churches.

The first minister of St. Paul's that we have any account of was the Rev. John Blair. "He gave all his salary to the poor." what a beautiful example of Christian charity he has left us.

Rev. Charles Pettigrew was also one of the rectors of this Parish. He was Bishop-elect of the Diocese but died before the consecration took place. He built Pettigrew Chapel and was always at his post. When the attendance was small he would ride around the chapel to show the absent, of his punctual attendance.

The 200 years of life belonging to St. Paul has not been in vain. The prayers which have been offered up on high have borne abundant fruit. The Christian rector who has served them for many years still has the love of his people and the consciousness of a work well done. He died 1816.

Of blessed memory also were Reverend Collin Hughes and Israel Harding.

ST. THOMAS CHURCH, BATH, N. C.

Bath Town was incorporated by an Act of the Assembly, March 8th, 1705, the first settlement in North Carolina to receive this honor. St. Thomas Church, Bath, was incorporated in 1753 by "the Society of the Propogation of the Gospel." Rev. Alexander Stuart was sent to minister to this far off place. He was a missionary in truth, serving 13 chapels, beside his own church, also working among Indians and negroes. He had a teacher to teach negro and Indian children to read. This good man was a strong adherent of the Crown, but he has numerous descendents who live here now.

The old town of Bath has dwindled to nothing and with it the old church of blessed memories, and it seems a dream to read of these far away times when Tiech, the pirate, who lived near Bath was a terror to the people, and when Governor Eden visited there, and Tobias Knight and Jonothan Marsh, and many other prominent men whose names are recorded in history.

WHEREAS, It has pleased our Heavenly Father to take from our midst, on the fifteenth day of December, 1913, our friend and coworker, Mrs. C. J. RHEA, be it resolved: That we bow in humble submission to His will, knowing that He doeth all things well.

Resolved, That we, the members of the Woman's Auxiliary of St. Thomas' Guild, realize that we have lost a sincere friend and earnest worker.

Resolved, That we extend to her husband, children and relations, our deepest sympathy.

Resolved, That these resolutions be published in the Windsor Ledger and Mission Herald and spread upon the minutes of the Woman's Auxiliary and St. Thomas' Guild, and copies be sent to the family.

MRS, GEO. GRAY,
MRS. H. M. BELL,
MRS. F. D. WINSTON,
MRS. SOL CHERRY.

CHURCH PERIODICAL CLUB LECTURES.

Through the kindness of the Church Periodical Club, of New York and the active local interest of Miss Mary C. Roberts, of New Bern, Librarian for this Diocese, several parishes and missions in the Diocese have recently had the pleasure and benefit of a C. P. C. lecture, telling of its magnificent work and illustrated by over a hundred stereopticon lantern slides showing the world-wide field the work of the C. P. C. covers. Starting from the office in New York, those pictures showed us the mission field of the Church, in the mountains and mines of the East, on the plains and prairies of the West, in snow-bound Alaska and in the torrid tropics, in foreign lands and under the shadow of the home office, all around the world. It was really a study of the mission field and while we could not forget that the C. P. C. hovered like a ministering angel over every spot shown in the pictures, we still had the feeling that in a higher sense we had been to a real Mission Study Class. We thank the C. P. C. for the service it is rendering where service is needed, for the pleasure it has given us in letting us know about it in such a pleasant way, and for the privilege of sharing in it.

MISSIONARIES IN THE JAPAN EARTHQUAKE.

The reports of severe losses by earthquake, volcano, and tidal wave in Southern Japan on Tuesday, January 13th, are bound to be disquieting to all friends of missions. The afflicted district embraces about half of the English diocese of Kyushyu, or South Japan, of which the Bishop is the Rt, Rev. Arthur Lea. His see city is Nagasaki, which appears from the earlier dispatches, Tuesday evening, to be safe, though there had been a heavy fall of ashes upon it. Kagoshima, where the loss seems to be greatest, is a city of 63,000 and the district of the same name has a population exceeding 1,000,000. There is a C. M. S. mission in the city, under the Rev. A. C. Hutchison. What other Anglican missions are within range of the disaster cannot be stated, though probably not to exceed one or two, if any, and some days must probably elapse before the fate of the missionaries within that area can be known. Only in Nagasaki is there a foreign community. We are unable to learn, at the time of going to press what American Missionary societies have work in that section, the extreme southern portion of Japan. The nearest work of the American Episcopal Church, in the district of Kyoto, is too far distant to be in danger. The district of Tokyo is still further away.—The Living Church.

Why we Believe in Foreign Missions

By Matthew D. Mann, A. M., M. D.

"For the Love of Christ Constraineth us."

A LARGE number of people, many of them professing Christians, do not believe in foreign missions. One reason which they give for their opinion is that while there are so many unconverted heathen at home needing our attention we should not waste time, money and energy on those who are so far away, and who have so little claim on us. Those who hold this view have doubtless never considered that many of the heathen at home are so from choice; having heard the Gospel preached, they have rejected it; while the unbelievers in heathen lands are so from necessity, never having heard of God or of Jesus Christ.

Our Lord's Command

What reasons are there for believing in foreign missions? In the first place, because our Lord, just before His ascension, gave us this command: "Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I command you: and, lo, I am with you alway, even unto the end of the world. (St. Matt. xxix: 19, 20. Rev. Ver.)

Make disciples—baptize—teach—all nations. Where can we find a more positive and definite command? He also puts into the prayer which is called by His name, among the very first petitions: "Hallowed by Thy name; Thy kingdom come; Thy will be done, **on earth** as it is in heaven"—not alone in America, or Canada, or England, it must be known, and how can it be known unless it is told by those to whom it has been revealed? Every time we say the Lord's Prayer, we pray for the success of missions everywhere. Shall not our acts and beliefs be in accordance with our prayers? For the angel on the first Christmas morning declared, "I bring you good tidings of great joy, which shall be to all **people**," implying very clearly that those few who heard the good news should spread it. And what could be more imperative than the command given in Acts i. 8: "Ye shall be witnesses unto me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth."

Why now?

But, you may ask, granting that foreign missions are right, why is such an effort being made to evangelize the world **now**? Why did not previous generations do it? The command was certainly given as much to them as to us.

Heathen nations open

The answer is, simply because they could not—conditions were not favorable. Never until now in the history of the world has there been such an opportunity. The nations which heretofore have been absolutely closed, and which have rejected all attempts to convert them, have opened their doors and are now ready to hear. Africa, China, Korea, Japan, India, and even Moslem countries are open as never before and the people willing to hear our message. It took many years to make the first Christian convert in China. Now there are more than 2,000,000. At the rate converts are being made, in thirty-five years there will be in China over 100,000,000 followers of Jesus Christ—a quarter of the population. (Dr. Pott.) Twenty-five years ago there was not a Christian in Korea; now there are more than 200,000, and the number is increasing at the rate of 30 per cent each year.

The world rich. Travel easy

Never have Christian nations been so prosperous, or had so much money to give as now. Never has it been so cheap and easy to travel, or have we ever had so many persons, men and women, ready to go if only they can be provided with the means.

Again, we hear this question asked: Why disturb these people in the faith of their ancestors? Their religions are older than ours; let them alone; they will do well enough, and God in His mercy will accept those who do right according to their light.

Heathen religions not enough

This is a mistake. The heathen religions have not done well for the people, nor do they lead the people to do right. It is Christianity alone that has given us our civilization and placed us so much in advance. China has stood still for thousands of years, bound by the old systems, but is now losing faith in its religions. The contact with western civilizations, aided by the missionaries, has taught the people that they have missed something, and they are beginning to see that the fault has been largely with the religions and ethical systems. Many of them are throwing away their idols, abandoning the temples and seeking the true light.

Dr. Kato, one of Japan's foremost philosophers and students, says (**Literary Digest**, November 19th, 1910): "In recent times Buddhism has done nothing but go from bad to worse, and it is to-day in a pitiable condition. Speaking of the religion generally, we may say that it has descended to the level of a sale of prayers and ceremonies for so much payment as people can be induced to make." The picture which the Japanese themselves draw is of dire need of a true religion. Their religions have no message for the ignorant, the old, the weary, the sick and the dying.

No idea of God

You will find abundant evidence, if you will read, that this is true not only in Japan but in China, and in other heathen countries. None of these religions give any adequate idea of God, especially of God as a loving Father. How could we expect them to? "Canst thou by searching find out God?" (Job xi. 7.) We get our clearest knowledge of God by direct revelation in the Bible. They have had no such revelation, and are largely atheists, except the Mohammedans. Hinduism has 330,000,000 gods. Buddhism deliberately denies the existence of God. Max Muller says: "Buddha denies the existence not only of the Creator, but of any absolute being." While the Indian Buddhists are atheists, the Buddhists of Japan worship Buddha himself.

The Chinese worship Confucius and their ancestors and a multitude of idols. They are simply stumbling blindly, seeking the light and seeing it not, because it has not been kindled within the line of their vision.

No knowledge of a Saviour

Another great trouble is that none of these religions have any knowledge of a Saviour. There is but one Saviour and they have never heard of Him. For "there is none other name under heaven given among men whereby we must be be saved." (Acts iv. 12.) Because there is no other, we read: "And in His name shall the Gentiles trust." (St. Matt. xii. 21.) "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe on him of whom thay have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. x. 13, 14.) Without Jesus Christ and His love all nations are utterly inadequate and nearly worthless.

No true system of morality

Lying

These heathen religions have no true system of morality. A great Japanese statesman declared that "he had come to realize that morality was absolutely indispensable to civilization, and that religion was absolutely indispensable to morality." There is only one religion which can furnish an adequate moral ideal, and that is the religion of Jesus Christ. Among the heathen nations lying, stealing, unchastity, murder, and many other of what we call crimes, are not only not forbidden but are even taught as sometimes proper. Mohammed, says: "Verily, a lie is allowable in three cases—to a woman to reconcile friends, and in war." The god Krishna himself, in one of the Hindu sacred books, declares that there are five different situations in which falsehood may be used—"in marriage, for the gratification of lust, to save life, to secure one's property, and for the sake of a Brahman." These five kinds of falsehoods have been declared sinless. The Japanese religion has failed to perceive and enforce the inviolability of truth. "God cannot lie, and what God cannot do, no religion dare pronounce to be allowable to the sons of God."[1]

Unchastity

As to chastity Hinduism is particularly guilty. "Some of the most revered and popular writings of this religion are so full of obscenity and impure suggestion that to publish them in a Christian land in the English tongue would make the publisher liable to imprisonment. When, years ago, Lord Dalhousie, the viceroy of India, enacted a law punishing obscenity, the leaders of the Hindu religion were so exercised by it that the Government had to exempt religious writings of Hinduism and emblems of that faith from the action of the law. The dancing girls of the temples, dedicated by their mothers in infancy, are in effect professional prostitutes. There are 12,000 of them in South India alone, corrupting the youth of the land, and yet they are a part of the religious system. Nor is India the only country sinning in this way.

Murder

As to murder, we all know how cheaply life is held in heathen lands. Mr. Roosevelt, in speaking of the Mahdists (a sect of Mohammedans) in the Sudan, says: "Theirs was a cruelty of which we in our lives can form no realization. . . . All children were killed except as the Government took possession. . . . The figures will show this, that out of about 10,000,000 of people, 7,000,000 were killed during the years of the Mahdi uprising." Remember the wholesale murder of female children in China and in India. In none of these countries have they the Christian idea of the sacredness of human life.

Whole race not included

Heathen religions all cut off some portion of the race from benefits in their profession. Women and children in particular are generally not included as beneficiaries. Hindu, Mohammedan and Chinese women are never treated as equals by the men. They are either kept for the gratification of man's lust, or in bondage as laborers for his service. The Hindu woman, for example—and the principle obtains in all heathen countries—is held in ignorance. Only six Hindu women in a thousand can read or write. In China only one woman in ten thousand can read. "The Hindu woman has never been esteemed worthy to know the sacred books of her own faith. Her mind is not a fit receptacle for such truths." In India there are 26,000,000 widows, most of them are kept in servitude, treated with hardship and contempt, and very many are the prey of lustful men. The representatives of Hinduism stand in the way of all helpful legislation for their relief. Not only are the women debarred, but in India there are probably 50,000,000 pariahs (outcasts), men and women. They are not only socially ostracised, but are under the definite ban of the Hindu faith. They are not even permitted to enter its temples. "They are condemned by Hinduism to grovel eternally at the foot of the social, intellectual and moral ladder." Many of these pariahs are becoming Christians.

No idea of the brotherhood of man

They have no idea of the brotherhood of man or of man's responsibility for others. They know nothing of love as it is taught in our religion. A Chinaman or a Hindu will stand by and see another drown, starve or burn, without its ever occurring to him that it is his duty to try to save him. There is no rational or satisfactory provision for hospitals, orphanages or other charitable institutions in these lands. In China recently, during a famine a rich Chinaman made a corner in rice to get still richer out of the calamities of his fellow-countrymen. A woman in the pangs of childbirth was recently, at night, put off a canal boat near St. John's College, Shanghai, because she might die, and that would bring bad luck to the others on the boat. A man was allowed to drown because two dollars was not immediately forthcoming to pay in advance for the services of a possible rescuer.

Suffering from ignorance

The absence of a knowledge of modern science, particularly of medicine and sanitation, causes frightful suffering and needless mortality in all heathen lands. Witchcraft and superstition take the place of legitimate medicine. The greatest benefits conferred by missionaries are those of the medical men and women. Not only do they help the sick and afflicted, but in so doing they gain the confidence of the people and open the way for evangelistic work.

Duty as a nation

As a nation we owe to other less fortunate nations a knowledge of what has made us civilized. We are ourselves the product of foreign missions. Our forefathers were uneducated barbarians until the Christian missionaries converted and civilized them. "If Christian life is in us, having come through souls that have brought it down to us, we are in honor bound to prove our birthright by passing it on to those who have it not."

Commercial benefits of missionary work

Putting it on a much lower plane, we should not forget that missionaries have done much good in a material way. Africa, Korea, Manchuria, China, Burma, Siam and Arabia, nearly the whole of Asia and Africa have been opened up by the work of the missionaries. Not only have they opened up the countries, but by securing the confidence of the natives they have often paved the way for trade, advantageous alike to East and West.

Necessity for self-protection

It is, again, as a measure of self-protection, that we should seek to Christianize foreign nations. "In all history there has not been a period when such vast multitudes of people were in the midst of such stupendous changes, economic, social, educational and religious." There has been a wonderful awakening both in Asia and Africa. The Near East and Far West are both rousing from a long sleep. They are looking toward the West, and are eagerly adopting our knowledge and our methods, in a word, our civilization. Whether this civilization shall be Christian whether they shall adopt our religion with our civilization, is of the utmost importance, not only to them but to us as well. China with its countless millions, civilized and supplied with all the power which modern civilization gives, but without the guiding spirit of Christianity, without a conscience, will be a distinct threat to the rest of the world. Dr. Pott, of St. John's College, Shanghai, said, before the Laymen's Missionary Congress at Chicago: "The real 'yellow peril' is that China may be a godless giant, and that the awakening of the Far East may mean the birth of a new civilization—a civilization materialistic in spirit, one that will not make for the progress of the Kingdom of God; but will be opposed to the spiritual development of the race." We shall then "be face to face with what will be a menace to the best interests of humanity."

The Pandita Ramabai says of India: "The majority of the higher classes are getting Western secular education, which is undermining their faith in their ancestral religion. They are not getting anything better to take the place of the old religion in their hearts, and are therefore without God, without hope, without Christ, going down socially and morally, and becoming very irreligious.'

This is true, though to a less degree, of Turkey, Persia, Egypt and other Oriental lands. There is little time to lose; we must push this matter now, while the seething mass is in a plastic state. Later it will be too late, and both we and they may suffer as a consequence.

Reflect effect on Church at home

Not only does work for missions help others, but through it we get in return a distinct gain. The cases are numerous where church congregations in our own land, which were dead or dying, have been brought to life by taking up missionary work. Canon Liddon says: "Churches are generally living churches in the exact ratio of their missionary activity."

The individual is also quickened in his religious life—as has proved to be the case over and over again—by an active interest in missions. "The deepening of the personal consecration to our blessed Lord on the part of those who are helping the missionary movement is the most blessed result of doing it."

Missionaries should be supported for what they have done

We should believe in missionaries because they have already done a vast deal for heathen lands, and they should be supported and encouraged on that account. Even in Africa, which at first seemed an almost hopeless field, owing to the low condition of the natives, an immense deal has been accomplished. In Uganda the missions of the English Church have perhaps the largest congregation worshipping under one roof in the world. Mr. Roosevelt, after seeing what has been done, says, "I do wish that the well-meaning people who laugh at or decry missionary work could realize what the missionaries have done right there in middle Africa."

The Hon. Mr. T. V. Seshagiri Aiyet, a Hindu, offers this testimony: "The work of the foreign missions is waking up the educated classes of India. It has made them realize that they would be losing ground if they neglected to raise the depressed classes." Similar testimony of the strongest kind comes from Japan and Korea. The wonderful awakening in China is largely due to missionary effort. "Taking the world as a whole, victory is assured if the present campaign be adequately supported and pressed." (Mott.)

The work of the Holy Spirit

Most important of all in this connection is the conclusive proof that God's Holy Spirit is working with the missionaries. Numerous instances might be cited where the most depraved and debased heathen have been converted by reading or hearing the Gospel (See Mott's book, "The Decisive Hour.")

Where so much has already been accomplished, can we afford to neglect the workers in the field? It is certainly our duty to hold up their hands and give them adequate support.

Christian Unity promoted

Christian unity, which some of us so eagerly long for, is certainly promoted by missionary work. Nothing has been more strikingly proved by the Laymen's Missionary Movement. At a meeting of missionaries at the Centenary Conference in Shanghai, those assembled, representing almost every Protestant communion, spoke in the strongest terms. They declared that they acknowledged that the Apostles' Creed and the Nicene Creed substantially express the fundamental doctrines of the Christian faith; further, they said, "We gladly recognize ourselves as already one body in Christ, teaching one way of eternal life, and calling men into one holy fellowship"—and more in the same strain.

Duty as Churchmen

As Churchmen we have certain things to teach which the other Christian bodies in part omit. We have a system inherited from the earliest times, which we believe is according to the teaching of Christ. We can intelligently bring to the people of heathen lands a true knowledge of the sacraments of the Church, which we think are the best, and a necessary means, of spiritual development. It is quite likely that in time there will be a great Church of China, a great Church of Japan and a great Church of India, including all the Christians in those countries. Surely we do not want to see these national churches so organized that we cannot recognize them as parts of the Holy Catholic Church. Unless we make our influence strongly felt in these lands, this unfortunate event is likely to occur. It is our duty then, as Churchmen, to use every endeavor to prevent what we believe would be a great calamity, by presenting our views strongly and by gaining as many adherents as we can, so as to bring as much influence as possible to bear in the organization of these national churches.

The second coming

Lastly, the rapid evangelizing of the world will hasten the second coming of our Lord. Has He not Himself declared: "And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come." (St. Matt. xxiv. 14.)

From what is here written, it seems very clear that the duty of working for the spread of the Gospel is one which devolves upon every follower of Jesus Christ. We may well ask, How can a man call himself a Christian and not believe in missions? The preaching of the Gospel is the greatest duty of the Church, and therefore of each of its members.

Of late there has grown up a wonderful literature on missions. Let him who still doubts read, and he will surely be convinced, that as Christians and as Churchmen we must use every effort; give, give, and give again; pray without ceasing and work unremittingly, that our Lord's command may be obeyed, and that the Gospel be preached to every creature—not sometime, but **now**.

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EDITORIAL

THE CALL OF THE WORLD.

"The Desire of All Nations"

It is a prophecy of the Advent to which these words draw our attention. The words of the Prophet Haggai:—"I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts."

But we meet with opposition to the phraseology with which His Advent is heralded so soon as we apply it to the Coming of Christ and Christianity to the world at large. "The heathen nations do not want the Christian religion. The world at large is not fainting with desire, nor clamoring with impatience for the religion of Christ. Christ today is not 'the desire of all nations'." Is this true? Or if it be true—if this be the meaning of the attitude of indifference, which the Church must face whenever she seeks to carry the religion of Christ, as she hath received it, to those who know her not—is it more true than in the case of those to whom the gospel was first preached? Was there any outward evidence in the reception which Jesus met at His birth, that He was the "desire of all nations?" A few skin-clad shepherds, three wondering visitors from the East, an aged man and woman in the Temple, and the rest of the world went about its business, careless of the fact that He, for whom God's chosen people had longed and waited through the ages, had come; while the only enthusiasm manifested was that of Herod, who, in fear lest the child that was born at Bethlehem might be the Messiah, slew a whole district's innocent children. Was there ever a time in His earthly life when outwardly the prophecy that He was to be "the desire of all nations" seemed to be fulfilled? Rejected by His own brethren, denounced as an imposter by the accredited representatives of His own national religion, unknown outside of His own obscure province; until at last Rome, the mistress of the nations, took notice of Him to crucify Him as a common malefactor—this is the record of His reception by the world of His own day. And when, in the history of the evangelization of nations or communities has it been otherwise? The Church of Christ began its career by facing ten persecutions; the history of the evangelization of the Germanic tribes, after the acceptance of the Gospel by Rome, is one of unremitting opposition and martyrdom for those who sought to plant the standard of the Cross; and the history of its planting in Britain is no exception to the rule of hostility.

It is all one, long, dark story of how He, who was to be "the desire of all antions," was first "despised and rejected of men." How shall we then, the history of whose racial development is prefaced by the rejection of Christianity, whose advance began when hostility ceased and Christianity became the dominant influence in the life of our race—how shall we refuse the Gospel to those to whom He came as well as to us, for whom He died as well as for us, because, forsooth, their attitude is the same attitude of hostility or indifference as that of the nations or communities through whom our national and religious life has descended?

Out upon such a reason of indifference to Missions; A reason which an hour's study of the history of the progress of the Christian religion and the planting of the Church would demolish; which, if the Apostle Paul or any of his successors had adopted, would have left us still worshippers of the Norse gods of our forefathers, barbarians in morals and manners, and far down in the scale of nations among the heathen and barbaric nations whom we are now tempted to neglect and even despise because they stand where we might have stood save for the Christianity which, at first undesired, has become our stay and our boast.

But to go a step further in answer to the objection that Christ is not "the desire of all nations"—is there an instance of the introduction of any of the conveniences or conditions which today we accept and deem to be almost essential to the conduct of life, which, if we study its history, we will not find was adopted only after bitter opposition to or persecution of its inventor or inaugurator? And yet these truths and inventions and schemes of amelioration, which the world scoffed at at first, were the world's **desire**, because they were the world's **need.**

Afterward when people understood them, they became the essentials of modern life. And the present is in possession of them because noble men and women in the past braved opposition and scorn and sometimes persecution, in order that the future might not suffer for the ignorance of the past. Is not this the history also of religion? What does the long list of martyrs and saints from Christ, the first martyr of the truth, down to the last of His self-sacrificing servants, mean, but that there have always been men and women in the world who knew the world's needs better than the world knew them itself, and were willing to labor and suffer for the sake of those who must starve for the Bread of Life without knowing it.

"How Many Loaves Have Ye?"

It may be that the foregoing words will never fall under the eye of one who harbors such an objection to missions as that herein treated. It is probable they never will, since it is the characteristic of such persons that their minds are so fixed in opposition to the cause of missions as to seek no further enlightenment on the subject. But there are others who, while they admit without controversy the truth of what has been said, hear no clarion call of duty sounding in their own ears in response to the world's unconscious desires. Who, without stopping to think just how this great hungry world is to be satisfied, are satisfied with the pious hope that others will

Give of their sons to bear the message glorious,
Give of their wealth to speed them on their way.

To whom no call has come to be heralds of His Advent as God gives them opportunity. In whose ears have never rung with insistent demand His words, "How many loaves have **ye?**" It is the same picture as of old, the multitudes standing around to be fed themselves, and one out of them all, and he one of the least, offering his few small loaves and fishes for the feeding of the hungry; the same spectacle we behold today which the world has ever beheld. A few, comparatively, of all the millions giving their powers in toil and self-denying effort for the feeding, the enrichment, the progress of the world in every sphere of activity, the rest relying upon these to do their work and make their offering of means to meet the world's needs and satisfy the world's hunger in their stead. A few patriarchs and prophets in the old world before Christ, a handful of disciples in the new world which He made by his Advent, a few towering personalities to mark the onward progress of Christianity and the Church, a few millions of Christians today out of all the blood and sweat and tears which have been spent through the ages for the winning of the world to Christ, a few of those who profess and call themselves Christians and are members of His blood-bought Church carrying the main burdens in money and service of the congregations in Christendom, a few of the Church's sons offering themselves in response to the heartening cry for men to preach the Gospel of the living God, a few of her members doing what work is done and offering what money is surrendered for doing her work through others who have offered not only their means but themselves for the work, and the rest—standing around and listlessly saying, "There is a lad here with a few small loaves and fishes, but what are they among so many?" Is it right, is it fair, is it Christian?

Leaving out of consideration the likeness of the picture drawn to the service and means which we give in our parishes, relative to its needs and what others do and give, and looking only at the conditions which face us in the missionary field of opportunity and obligation, foreign, domestic or diocesan—are we satisfied with the response which we have made to the call implied in the Master's question, "How many loaves have **ye**?"

"Freely Ye Have Received,

The parallel that we need to draw today is not between the poverty of the multitudes, whose only resources were the loaves and fishes of the little lad before the Master multiplied them, and the like poverty of the Church today; but between the superabundance of the same multitude after they were fed, and the surpassing wealth of the Church as we know it. Are there no fragments today after the actual needs of the Church are satisfied, with which to feed the hungry of other lands and other communities than our own? Are there no willing hands to carry them to those who have them not? Is it to be always a hoarding, always a cry, "Charity begins at home," on the part of this great Church of which we are members and beneficiaries, with never a thought on the part of the great body of its people of the needs of the larger world that lies outside of their own immediate interests?

To one who listened to the addresses of the Church's representatives at the late General Convention, their stories of fields ripe for the harvest, of abounding opportunities, of crying needs for money, for men, for sympathy in their work, something like the cry of Isaiah must have stirred within the breast:—"Israel doth not know, my people doth not consider." And then, when we consider how few comparatively of the men of the Church give anything at all, how meagre are the offerings from some of the larger dioceses, how utterly inadequate is the Apportionment for the doing of the largest work possible by the Church's representatives in the field, and how much of that remains unpaid each year, we can not but feel that the Church has still to realize the greatness of the sacrifice by which she has come into her heritage, and to learn more of the meaning of her Lord's formula for generous giving: "Freely ye have received, freely give."

PROGRESS OF THE CHURCH IN 1913.

The Living Church Annual for 1914 (published by The Young Churchman Co., Milwaukee, Wis., paper 50c., cloth 75c., postage 10c.) is before us, with its review of the work of the Church during the past year. As usual it is full of interest and of value, both to the clergy and to progressive laymen, as a book of reference, and also for information needful in the regular work of the Church.

We shall not attempt to analyze the data it gives as to the progress of the Church in 1913, but present in part the analysis made in the editorial of the Almanac itself. We quote from that editorial as follows:

At length the communicant roll of the American Church has reached and somewhat exceeded the mark of one million. Its approaches have been slow, the average annual gain of two per cent. being little varied from year to year. This year the actual gain, a fraction under that percentage, is less than usual, reaching only 18,196 as compared with 22,924 last year, and more than 26,000 in 1908. More and more the attention of the Church should be concentrated upon the grave evil of the loss of communicants through "drift." Parish after parish drops these in large blocks at the beginning of a new rectorship, and frequently at other intervals. Never are the year's statistics closed without the enumeration of many dioceses in which those wholesale removals have cost the entire diocese an apparent decrease in its numerical standing.

The loss is a real one, and the condition must be met. Our confirmations continue to increase in reasonably satisfactory degree. The increase was less this year than last, but greater than it was two years ago. The difficulty is not that candidates are not presented for confirmation, but that those already confirmed cease to remain communicants in numbers really large in the aggregate.

The year's gains throughout are small. The clergy have increased by 37, as against 72 in 1912 and 63 in 1911 but only 27 in 1910. The normal increase in parishes and missions invariably exceeds that of clergy. In the last ten years the net gain in clergy has been less than 500, while that in parishes and missions has been more than double that.

Other statistics of the year are more favorable. The gain in Baptisms is the largest reported in six years, and that in Sunday school pupils larger than for many years. Here is the really hopeful side of the year's statistics, and it is where we have usually the least gains, if not actual losses. The general relative decline in Infant Baptism and in Sunday school attendance in years past is, obviously, a large factor in reducing the communicant gains of to-day, and one wonders that Confirmations have kept up so well during all these years and continued annually to increase. This gain in Baptisms, Confirmations, and Sunday school children is the vindication of the work of the Church in her parishes. The declining percentage of increase in communicants is due to social factors that are not her fault and that cannot wholly be prevented, though it is our duty to stay them so far as we can. Happily the subject is now being carefully studied on all sides, and general statistics, as well as such special studies as that of The Country Church by Messrs. Gill and Pinchot, show that the tendency to drift away from organized Christianity, with its consequent losses, is even more pronounced in other religious bodies such as receive little or no gains from immigration, than it is among ourselves.

It is a pleasure to direct attention to the fact that the number of depositions from the ministry is less than for many years.

On the whole, our statistics, though depressing from some points of view, are probably as good as could be expected, and certainly they show real work on the part of the clergy and others. That more work is being done than ever before is shown not only in those figures, already quoted, that relate to results of pastoral work, but also in the larger contributions, both for general and for missionary purposes.

A NOBLE WORK FOR A NOBLE PURPOSE.

If there is any class of men in the brotherhood of man that should touch the hearts and move the sympathies of Christian people, it is that class which, either through inherited tendencies, environment and vice, or through personal depravity, become criminal in conduct and have to be dealt with by the heavy hand of the law. The whole spirit and teaching of Christianity moves us to pray for them and labor to uplift them when they are in our midst as citizens of our community; surely the loving Christ would not have us do less when they are branded as criminals and locked up as prisoners. They are still human. They still think and feel. They still have souls to save.

In our cities laymen and local clergy can visit the prisons and minister to the prisoners, but there are like unfortunates otherwise segregated in places where such service cannot be easily rendered. We have in mind particularly our State Farm, in Halifax County, about four miles from the little town of Tillery. We keep there on an average something like five hundred prisoners, with about one hundred supervisiors, overseers, guards and their families. They are so isolated that religious ministration is limited for the free, and more so for the bound.

About a month ago Messrs. N. B. Broughton, Albert L. Cox, J. S. Mann, Jno. A. Mills, and A. A. Thompson, representing leading Christian Denominations, formed themselves into a committee to undertake to provide an undenominational House of Worship at this farm. Mr. A. A. Thompson was elected Chairman of the Committee, Mr. Albert L. Cox Secretary, and Hon. B. R. Lacy, State Treasurer, has agreed to act as its Treasurer. The Rev. N. C. Hughes, with hearty approavl of his Bishop has accepted the appointment of General Agent to solicit funds, and he will push the work as rapidly as his other duties will allow. The scope of the appeal will be State wide, and all humane citizens of the State are asked to lend a helping hand in this work for the reformation and uplift of the prisoners. We know of no more touching and worthy appeal, and we trust that hearts and hands all over our great State will be moved to ready and generous response. Don't wait to be asked for a contribution. Everybody cannot be personally solicited. If the spirit moves you to help, just send your contributions to Mr. B. R. Lacy, Treasurer State Farm Committee, Raleigh, N. C.

RECEIPTS FOR JANUARY, 1914.

AURORA—Mrs. W. M. Hooker, 1.00.
BATH—Mrs. W. W. Mason, $1.00.
CLARKTON—Mrs. Lloyd Gromarditie, $1.00.
EDENTON—Mrs. G. Wood, $1.00; Mrs. H. G. Walker, $1.00; Miss Estelle Rea, $1.00; Miss Martha Bright, $1.00; Dr. R. B. Drane, $1.00.
ELIZABETH CITY—H. T. Greehleaf, $1.00; J. Herbert White, $1.00; Mrs. Wm. Zoeller, $1.00; J. Marshall Pool, $1.50.
ELKIN—Miss Myrtle Hickerson, $1.50.
FAYETTEVILLE—Mrs. H. McRobinson, $1.00.
GOLDSBORO—Mrs. Ernest B. Dewey. $1.00.
HERTFORD—Mrs. Francis Nixon, $1.00.
HILLSBORO—Mrs. G. P. Collins, $1.00.
KINSTON—Mrs. Chas. B. Woodley, $1.00; Mrs. T. W. Mewborn, $1.00.
LEWISTON—Miss Ella Lewis, $1.00.
NEW BERN—A. B. Dawson, $1.00; Mrs. John R. Pigott, $1.00; Mrs. H. M. Bonner, $1.00.
PANTEGO—Mrs. A. G. Shavender, $1.00.
PLYMOUTH—Mrs. C. S. Blount, $1.00.
ROXOBEL—Mrs. R. U. Norfleet, $1.00.
SOUTHPORT—Mrs. J. W. Darracott, $1.00; Mrs. Walter Curtis, $1.00.
SWAN QUARTER—Mrs. Annie Jones, $1.00.
WASHINGTON—Mrs. J. W. Charles, $1.00; Miss Rachel Rumley, $1.00.
WINTERVILLE—Mrs. J. L. Cox, $2.00.
WOODVILLE—John Hill Spivy, $1.00.
WINTON—Miss Jessie Cowperl $1.50; Miss Bertie Northcut, $1.00; E. L. Banks, $1.00.
WINDSOR—Mrs. Sol. Cherry, $1.00.
WILMINGTON—Mrs. Berry Gleaves, $1.00; Mrs. Warren L. Jones, $1.00; Mrs. H. C. Prince, $1.00; Mrs. M. W. Divine, $1.00; Mrs. W. M. Atkinson, $2.00; Mrs. E. J. Moore, $1.00; Miss M. D. Howey, $1.00; Mrs. Lila Adams, $1.00; Mrs. Joseph Price, $1.00; Mrs. P. L. Bridgers, $2.00; Mrs. Walter Parsley, $1.00; Mrs. Wm. R. French, $1.00; Mrs. Gabriel Holmes, $1.00; Miss Sallie Elliott, $1.00; Mrs. Sallie Price, $1.00; Mrs. Geo. W. Felger, $1.00; Mrs. Wm. A. Townes, $1.00.
MISCELLANEOUS—Mrs. L. H. Love, Pacific Grove, Cal., $1.
TOTAL—$61.50.

"MISSIONS."

To minister to others is "Missions." Primarily we are accustomed to apply the term to evangelistic movements. That is because, the more exalted is one's views of Christianity, the more evident is it that only by bringing the knowledge of God and the power of the sacraments to other people can we most effectually minister to them. What will make the "heathen" happy? Not Paris fashions in place of G-strings; not palaces in place of huts; not hospitals and surgeons in place of witch doctors; not sanitation, not better food, nor amelioration of hard conditions. Not even, in themselves, the cessation of the cruelties of savage life. All these are means, more or less fitting to an end; and the end is a larger, a broader life; a life with a developed intellect and a developed spirit; a life that is not bounded by earth's limitations but which embraces eternity. "I am come," said One, "that they might have eternal life and that they might have it more abundantly." To bring the more abundant life to all the world is the object of Christians misions. Civilization is part of that life, and so Christianity inevitably raises the standard of living wherever it is preached and lived. But to bring the sordidness of Western civilization without its spirituality can never bring happiness to pagan nations. Because life may be made beautiful and sweet, and holy, by communion with God and by service to men, life is infinitely worth living. Without bringing these, it were folly to disturb the satisfied pagantism of the heathen world.—The Living Church.

UNITE MISSONARY CONFERENCE

[From Wilmington Star]

WITH conference supper attended by more than 300 men and presided over by Rev. L. B. Padgett, of Greensboro, the united Missionary Campaign in Wilmington closed last night after having been in progress for two days during which time every phase of the great question of missions was discussed in the various churches of the city by recognized leaders in the movement for the evangelization of the world.

The campaign was launched with six special sermons Sunday morning in as many different churches. Sunday night three mass meeting were held in three churches and these were all filled to their utmost capacity, a conservative estimate of the attendance being 2,500. Yesterday morning and again in the afternoon conferences were held in St. Paul's Lutheran church which were well attended and which proved to be most profitable.

Wilmington Demonstration City.

That Wilmington will be made one of the two demonstration cities in the southeastern district of the United Missionary Campaign in the "Every Member Canvass" to be conducted in March was practically decided last night at the conference supper held in the Masonic Temple, when a resolution was adopted unanimously by the 300 men in attendance asking that this be done. The purpose of the "demonstration" will be to show what can be done when churches are organized according to the standards which experience has shown to be the most practical.

In order to aid the pastors in this work Prof. Gaines, who has general supervision of the Laymen's movement in this district will return to Wilmington at an early date and aid in the work of organization. It is also probable that Rev. R. W. Patton will return to help in the movement. Rev. L. B. Padgett, secretary of the Laymen's movement in North Carolina, will lend all assistance possible in the detail work.

The crowning feature of the meetings which have been in progress during the past two days came last night, when 300 men met in the Masonic Temple for a conference supper. Following the serving of an elaborate supper splendid addresses were made by Prof. R. E. Gaines, Dr. W.B. Beauchamp and Rev. R. W. Patton.

Prof. Gaines made a forceful and illuminating address on "Our Main Business on a Business Basis". It was a strong appeal for the church to carry on its mission work along practical lines. "Enlisting the Whole Church," was the subject of Dr. Beauchamp's address. He urged the united efforts of all the members of the church in the work of carrying the Gospel to all the nations of the earth.

The address of Rev. R. W. Patton was on "Reasons Why We Should Take Hold of This Matter." He discussed the missionary programme of the church from the standpoint of the business man. In words that were forceful and compelling he drove home with irresistible logic the fact that the time has come when all the world is our neighbor. The time is past, he declared, when there is such a thing as foreign missions. It was a magnificent vision of progress and mighty uplift which he presented and will long be remembered for its remarkable grasp of world events, by those who heard him.

Resolutions were adopted approving of the "Every Member Canvass," and voting to undertake it in every church of this city. To extend the laymen's movement to surrounding town was also embodied in the resolutions.

The United Missionary conference held here is the last of a series in this State, and the visiting speakers will leave this morning for their homes. Those making addresses before the conference were Prof. R. E. Gaines, professor of mathematics in Richmond College, Richmond Va.; Rev. Dr.W.B. Beauchamp, pastor of the First Methodist church of Danville, Va.; Dr. W. J. Martin, president of Davidson College; Rev. Dr. E. C. Cronk, secretary of the Laymen's Movement for the Lutheran church, of Columbia, S. C.; Rev. R. W. Patton, secretary of foreign and home missions of the Protestant Episcopal church, and Rev. L. B. Padgett, secretary of the Laymen's Movement in North Carolina, of Greensboro.

Conferences Yesterday.

Two conferences were held yesterday at St. Paul's Lutheran church, one in the morning, at 10 o'clock, and the other in the afternoon, at 3 o'clock. Prof. Gaines presided at both sessions. The meetings were in every way enjoyable and profitable to those who attended. And there was a splendid attendance probably 300 being present at each session.

The general theme was missionary education.

Prof. Gaines emphasized the need of co-operation among church members. By means of charts based on figures from the United States Census it was shown in graphic manner the important need of evangelizing the population of this country. In North Carolina only 40 per cent of the people belong to any church. In South Carolina 45 per cent are in the church. For New Hanover county, according to figures recently obtained, the proportion of church members is 36 per cent, while the percentage of all the surrounding counties is 37 per cent. In other words, three out of five people are non-church members. Other important facts were also brought out in the discussion.

Only one-third of Christians, Prof. Gaines stated, are actively engaged in giving in any form to missions. The The task of the church is to get the others interested and this can only be done by education. The discussion of this important question brought out many ideas that were most helpful and will no doubt result in a larger interest in this important work.

The discussion in the afternoon was also led by Prof. Gaines. He stressed the importance of getting each member of the family interested in missions. The question, he said, is not simply one that men should take a part in but the women and the children as well should take a part. He felt that one of the things that the church must take up is to get the home life more in touch with church work.

Adequate Financial Plan.

Dr. Beauchamp discussed in a short talk the need of an adequate financial plan. He said, that in the churches he had served he had found some that had no plan at all and others which had a poor plan. Under the latter head he classed the budget system which has become quite popular in some of the churches. A better plan, however, he explained is to keep the funds contributed for current expenses, such as pastor's salary, keeping up the church and other things of this kind, entirely separated from the gifts to foreign and home missions.

Before an adequate financial plan can be devised, he declared, there must be an adequate vision. Therefore, education of the people to see the importance of missions is the first step in any plan. He advocated the appointment of a missionary committee which should take charge of this special feature. He gave many interesting instances of how informing the church membership of the need for larger giving had proven to be most beneficial.

While many churches have progressed to the point where the members contribute weekly to the current expenses there are still a great many whuch do not give to missions on the same basis. He emphasized the importance of systematic giving in both cases.

Others who took part in the discussion were Rev. Dr. E. C. Cronk, Rev. F. R. Clausen and several others.

At St. Andrew's Presbyterian.

The service at St. Andrew's Presbyterian church Sunday night was attended by a record-breaking crowd. Every seat was taken and chairs had to be utilized. The churches taking part were: St. Matthew's Lutheran, Brooklyn Baptist, St. John's Episcopal and Balden Street Methodist. The speakers were: Rev. Dr. W. B. Beauchamp and Rev. Dr. E. C. Cronk. Special music was rendered by the regular choir, and a duet by Mrs. George Boylan and Mrs. J. D. Edwards.

Dr. Beauchamp's subject was "The Supreme Business of the Church." He is an eloquent and forceful speaker and his address was heard with the greatest interest by the large congregation. He deplored the ignorance which is displayed by the churches. The supreme need of the church, he said, is to make Jesus Christ known to men, wherever they may be. It is possible for America, he declared, to evangelize the world, if all obstacles were swept aside. In conclusion he made an urgent appeal for the people of this city to take a more active part in the great work of spreading the gospel.

Dr. Cronk was the next speaker and his subject was "China's Appeal to America." For years he has made a special study of missionary problems and is recognized authority on this field of work. Coupled with a vast fund of information was a pleasing delivery which made his address a striking one. He cited many instances to show how the Chinese are looking towards America for the light. While there are many in this country who are interested in sending the gospel beyond the seas, he declared, the fact that last year the average amount of money contributed by the church members was 64 cents per capita shows how little we are interested. He appealed for an awakening on the part of the church to her opportunities.

At Fifth Street Methodist.

Dr. W. J. Martin, president of Davidson College, and Rev. L. B. Padgett, of Greensboro, were the speakers at the Fifth Street Methodist church. The congregation filled the large auditorium to overflowing and it was necessary to use the Sunday School rooms and even then some had to be turned away. The churches taking part in the service were: Dock Street Christian Southside Baptist, Immanuel Presbyterian and the Church of the Good Shepherd. Special music was rendered by the church choir.

Presiden Martin chose as his subject, "Stewardship." He is a clear and concise speaker and presented his theme in a logical manner that held the undivided attention of his hearers. The kingdom of God, he said, is not only personal and individual but it is also world-wide in scope. Our ancestors, he declared, have been playing with the problem of saving the world. There are three factors in the redemption of the world, the speaker continued, and these are: First, Christ's death; second, Christ's resurrection, repentance unto the remission of sin. All of these are of equal importance.

Christ has done His part for He died and has risen from the dead. He has gone to heaven and left the remaining part of the work to be done by His disciples. There is an individual part and whenever any person fails in carrying out the work he should do, he is retarding the progress of the kingdom.

Rev. L. B. Padgett has devoted several years to the missionary movement and is thoroughly conversant with church conditions. Following Dr. Martin he discussed in a practical and interesting way methods for evangelizing the world. His address was heard with the greatest interest and made a profound impression.

At First Baptist.

The speakers at the First Baptist church were Prof. R. E. Gaines and Rev. R. W. Patton. There was a congregation that filled the church to its utmost capacity. The churches taking part in this service were: St. Paul's Lutheran, Grace Street Methodist, St. James Episcopal, Trinity Methodist and First Presbyterian.

Professor Gaines was the first speaker and his address was particularly interesting because of its practical suggestions. He urged in strong forms the need of more co-operation in church work. His subject was "Some Factors in Church efficiency." He discussed this from the stannpoint of the layman and made a strong appeal for putting church work on a business basis. His wide knowledge of missions and the Laymen's Missionary Movement made his address a most helpful one.

Rev. R. W. Patton was the next speaker and his subject was "Our Debt to the Missionary." Combined with the natural gifts of a speaker he has an intimate knowledge of conditions in the mission fields. His address caused the hearers to get a new conception of the great work which the missionaries are doing not only in Christianizing the world but also in aiding in bettering commerce and spreading civilization. He condemned in strong words the selfishness of business men and manufacturers, who profit as a result of the work of the missionaries and yet express a disbelief in the splendid work of the missionaries.

He said that we are living in an age when the world is being brought closer together and we are considering all matters in a different way from what we did formerly. It is the same way with the church, he said. Methods now differ from those of 20 years ago. He discussed the Laymen's Missionary Movement and showed how it is aiding in bringing about new ways of thinking and new methods of doing church work.

THE CALENDAR.

February.

1. Fourth Sunday after Epiphany. (Green.)
2. Purification Blessed Virgin Mary. (White.)
8. Septuagesima. (Violet.)
15. Sexagesima. (Violet.)
22. St. Matthias. (Red.)
25. Ash Wednesday. (Violet.)
1. First Sunday in Lent. (Violet.)
8. Second Sunday in Lent. (Violet.)
15. Third Sunday in Lent. (Violet.)
29. Fifth Sunday in Lent. (Violet.)

NEW ST. PAUL'S CHURCH

The new St. Paul's Church, Wilmington, was formally opened for the organization of a Sunday School, on the second Sunday in January. The new church, which was built from the joint proceeds of the sale of old St. Paul's and a lot which had been bought by a number of laymen of St. James' some years ago, at the request of the Bishop is located on 16th Street, just on the border line between Wilmington and the new suburb of Carolina Heights. The cost of the property, including the lot has been about $18,000. The church building and rectory stands in the middle of the lot which runs through an entire block. The church is of brick, complete in every respect, seating about 200 people, and as attractive in appearance both without and within as it is possible for a church of its character to be.

The property has been practically turned over to the people of the immediate community by the old congregation of St. Paul's, who have scattered for the most part to the other down-town congregations, to be developed and used by them for the residents of the new community, of which there are about 5000. There is no other church building in this section.

The opening of the Sunday School gave reason for great encouragement on the part of those who are interested, something like 30 scholars being enrolled at the first session. Following up this step, a committe has been appointed to see what can be done to provide regular services for the congregation. And it is hoped that at an early date there will be a fully organized church in this locality.

ST. PETER'S, WASHINGTON.

Rev. Joseph W. Fulford, late of Dinwiddie, Va., preached at the evening services on the first Sunday after Epiphany. Mr. Fulford is a native of this town, and his first charge after his ordination was Zion Parish, this county. For the past year he has been rector of Bath Parish, Dinwiddie C. H., Va., which cure he has resigned to take charge of St. John's Church, Ensley, Ala.

The second Sunday after Epiphany was observed as "Missionary Sunday," and a missionary rally was held in the afternoon taking the place of the Sunday School and Evening Prayer. The program suggested by the Board of Missions was carried out, with an address on General Missions, and the offering will apply on the parochial apportionment for that object.

ZION, JESSAMA, BEAUFORT COUNTY.

Rev. C. Prentiss Parker, of Hertford, N. C., made his first regular visit to this parish and St. Stephen's on the Fourth Sunday in December. He preached and administered the Holy Communion here in the morning, preached at St. Stpehen's in the afternoon and here again at night. It was a great privilege to have a service from a priest of the Church, and our people greatly enjoyed it. Mr. Parker's next visit will be looked forward to with much interest.

ROLL OF HONOR FOR DECEMBER, 1913.

Senior Department.

Savannah Pulley, Eva Bland, Leta May Turner, Chloe Allen, Roy Bennett Yates.

SARAH E. HANKS, Teacher

CONTRIBUTIONS.

Cash contributions received from December 10, 1913 to January 10, 1914.

Grace Church, Grace, $6.75; Church of the Redeemer, Shelby, $4.30; S. S., Grace Church, Morganton, $1.50; Grace Church, Morganton, $16.85; St. Luke's, Chunn's Cove, $5.70; Chapel of Rest, Yadkin Valley, $3.28; All Saints', Linville, $2.25; St. Paul's, Glen Alpine, $10.50; Trinity Church, Asheville, $117.70; Church of the Holy Communion, Balsam, $6.25; Calvary Parish, Tarboro, $35.08; S. S., Church of the Heavenly Rest, Middleburg, $1.00; Mrs. N. W. Taylor, Beaufort, $1.00; Capt. A. Thies, Charlotte, $5.00; S. S., Church of the Holy Comforter, Burlington, 35 cents; St. Luke's Church, Spray, $8.58 R. H. Jordan & Co., Charlotte, discount, 40 cents; Oasis Temple Charlotte, $2.00; Calvary Parish, Fletcher $13.96; S. S., Calvary Parish, Fletcher, $4.75; St. Mark's Church, Halifax, $18.00; S. S., St. Marks' Church, Halifax, $2.00; J. A., St. Mark's Church, Halifax, $1.00; St. Peter's, Washington, $76.09; Zion Parish, Beaufort, $16.43; Grace Church Trenton, $500; St. Thomas', Atkinson, $4.51; St. Paul's Parish, Greenville, $28.25; Trinity Church, Beaufort County, $10.16; St. Paul's, Edenton, $152.88; St. John's, Sladesville, $2.65; St. Barnabas', Snow Hill, $25.00; St. James', Wilmington, $231.15; Miss Mary Terry Bland, Charlotte, $5.00; Church of the Good Shepherd, Raleigh, Add Thanksgiving, $2.00; S. S., St. Thomas', Bath, 53 cents; "Messenger of Hope," S. T. S., $2.50; Church of Our Savior, Woodville, $5.00; Mrs. F. J. Murdoch, Salisbury, for Harvey Bland's expenses, $5.00; S. S., Chapel of the Cross, Chapel Hill, $3.51; St. James' Church, Kittrell, $7.21; S. S., St. James', Kittrell, 46 cents; St. Alban's, Littleton $10.75; Rev. B. G. White, Jacksonville, Fla., for Harvey Bland, $5.00; St. Philip's, Durham. $63.65; some members of Trinity Church, Statesville, $10.75; J. A., Christ Church, Elizabeth City, $18.00; Christ Church Milton, $2.60; Mrs. Eldridge Griffeth, New York, $2.00; W. A., Church of the Messiah, Mayodan, $1.81; W. A., St. Martin's, Charlotte, 50 cents; W. A., St. Matthew's, Hillsboro, $4.50; W.A., St. Bartholomew's, Pittsboro, $11.40; Grace Mission, Lawrence, $1.00; W. A., St. Timothy's, Wilson, $5.00; W. A., St. John's, Battleboro, $2.00; W. A., Holy Innocents, Henderson, $40.00; W. A., Church of the Epiphany, Leaksville, $2.50; W. A., Trinity Church, Scot-St. Stephen's, Oxford, $10.00; W. A., St. John's, Battleboro, $14.50; S. S., St. Andrew's, Greesboro, $10.00; Mrs. Samuel Lawrence, Garysburg, $2.00; Mr. L. M. Williams, Newbern, for children's Christmas, $4.00; St. Stephen's Parish, Oxford, Add Thanksgiving, $1.00; Holy Trinity Parish, Hertford, $10.00; St. Mary's Morganton, $3.00; St. John's, Marion, $7.00; St. James', Lenoir, $14.66; Church of the Ascension, Hickory, $22.23; St. Thomas', Reidsville, $3.77; Mr. and Mrs. J. P. Boyle, Hamilton, for Christmas dinner, $10.00; St. Luke's, Salisbury, $78.00; W. A., St. Martin's, Hamilton, Thanksgiving, $13.00; W. A., St. Martin's, Hamilton, Assessment, $7.00; W. A., Church of the Advent, Williamston, $8.00; W. A., Christ Church, Elizabeth City, $7.00; Grace Church, Woodville, $9.00; W. A., St. Mark's, Roxobel, $1.00; Church of the Good Shepherd, Raleigh, Add Thanksgiving, $1.50; Mrs. C. A. Hunt, Jr., Lexington, for Christmas tree, $3.00; Mrs. W. D. Pruden, Edenton, $10.00; Mr. E. L. Whitehead, Enfield, $10.00; Mrs. Bettie Vinson, Charlotte, $5.00; Mrs. Mary Swink, Rockingham, 50 cents; Mr. J. P. Meacham, Rockingham, $14.00; Misses Mary Walton and Jeannie Reynolds Ruffin, and Masters William and Thomas Ruffin, Mayodan, $50.00; Mr. Chase Brenizier, Charlotte, $10.00; Mrs. Royster, High Point, $1.00; S. S., Church of the Savior, Jackson, $1.50; W. A., Grace Church, Plymouth, $5.00; King's Daughters, Rockingham, for violin for Roy Yates, $15.00; Mr. Walter Perry, San Pedro, Cal., $5.00; Mr. W. D. Stimson, Oxford, $10.00; Mr. G. L. Allen, Canton, $5.00; St. John's, Madison, $4.75; Christ Church, Newbern, $56.72; W. A., St. Martin's, Hamilton, for Harvey Bland, $4.50; from Harvey's grandmother, to help pay his expenses at the Sanatorium, 50 cents; White Oak Camp, No. 1, Woodmen of the World, Charlotte, $25.00; Mr. Arthur H. London, Pittsboro, $5.00; Rev. and Mrs. A. B. Hunter, Raleigh, $4.00; S. S., Christ Church, Elizabeth City, for Christmas pleasures, $5.00; S. S., Church of the Holy Comforter, Charlotte, $1.50; Southern Manufacturers' Club, Charlotte, $2.15; Church of the Holy Comforter, Burlington, $100.68; T. O. G., Scotland Neck, $5.60; St. Paul's, Louisburg, $37.07; "A Methodist Friend" in Louisburg, for Harvey Bland, $2.00; Christ Church, Raleigh, $5.00; Church of the Good Shepherd, Raleigh, Add Thanksgiving, $1.00; S. S., Church of the Good Shepherd, Mayodan, $1.10; Trinity Church, Statesville, Add Thanksgiving, 50 cents; the Misses Curtis, Lincolnton, $1.00; S. S., St. Thomas', Bath, 44 cents; St. Andrew's, Greensboro, Add Thank-sgiving, $1.00; Church of the Epiphany, Leaksville, $13.00; T. O. G., Tarboro, $25.00; "Messengers of Hope," S. T. S., $11.52; Rev. and Mrs. N. C. Hughes, Raleigh, $1.50; Miss Elizabeth Hughes, Raleigh, $1.00. Total, $1,637.72.

Contributions in kind. Outfit for Roy Yates, Guild of the Church of the Messiah, Rockingham, box of clothing, shoes, etc., Church of the Advent, Enfield; box of clothing and pantry supplies, W. A., Church of the Good Shepherd, Rocky Mount; box of clothing, and seven bolts of cloth, W. A., St. Mary's, High Point; twelve jars of canned goods and preserves, W. A., Grace Church, Woodville; two barrels of sweet potatoes, Capt. Wesley Peebles, Bath; one dress, Mrs. A. Hutton, Hickory; two pairs shoes, Mrs. Burges Urquhart, Lewiston; Christmas box, Mrs. A. B. Andrews, Jr., Raleigh; Christmas box, Mrs. T. B. Yuille, Bronxville, N. Y., box of clothing, etc., and three cans of corn, W. A., Trinity Parish, Scotland Neck; box of apples and chestnuts, J. A., St. James', Lenoir; two Middy blouses, for Anna Atkins, St. Catharine's Guild, Hertford; two boxes of canned goods, St. Philip's, Brevard; box of clothing, for May Parrish, W. A. Grace Mission, Lawrence; package of clothing and pictures, Mrs. Henry Collins, Charlotte; Christmas package, for Lester Gamble, from two boys in Miss Ellen Dortch's Sunday School Class, Christ Church, Raleigh, also cap and tie for same; box of clothing, etc., W. A., St. John's, Winston; barrel of pantry supplies, W. A., Grace Mission, Lawrence; toys and dolls and dress, J. A., St. James', Lenoir; Christmas toys and clothing, for Carrie May Parrish and Odie Byers, from Mrs. Brown Shepherd and daughter, Lillias, Raleigh; six pairs knitted reins, Mrs. W. E. Ashley (aged 90), Greensboro; Christmas box, for Harvey Bland, two boys of Miss Elizabeth Dortch's Sunday School Class, Christ Church, Raleigh; Christmas box of toys and clothes, St. Agnes' Guild, Christ Church, Raleigh box of clothing and material, W. A., Church of the Holy Trinity, Hertford; Christmas box, for Louise and Thomas Stephenson, from their aunt, Mrs. Mabry, Norfolk; crate of oranges, Mr. F. C. Abbott, Charlotte; Christmas box, Girls' Friendly Society, Church of the Good Shepherd, Wilmington; box of oranges, J. N. McCausland & Co., Charlotte; box of marshmallows, Mrs. J. R. Van Ness, Charlotte; Christmas box, for Louise and Thomas Stephenson, from their brother; box of fruit and confections, for Vaughan and Ronald Boyd, from their brother; quilt from candidates for Girls' Friendly Society (made by girls under twelve years old), Fayetteville, and also a stocking and few presents for little four-year-old boy, from Mrs. Aver; two boxes of French candy, Miss Helen Colt, Charlotte; box of handkerchiefs for Louise, and a pair of gloves for Thomas Stephenson, from their cousin, Miss Sophie Hart, Tarboro; pair of gloves and tie for Louise and Thomas Stephenson, from their aunt, Mrs. J. H. Saunders, Rocky Mount; pair gloves, box of paints and paper, for Louis Cockrell, from his mother; handkerchief case and two handkerchiefs, for Savannah Pulley, from Mrs. Ferrall, Raleigh; box of fruit and confections for Gordon Turelove, from his mother; doll, pair of scissors, material for doll dresses, etc., for Sarah Virginia Bland, from Sarah Busbee, Raleigh; bunch of bananas, Mr. George H. Bellinger, Charlotte; remnants of banquet, Southern Power Company, Charlotte; Christmas box, for Eleanor Campbell, from her mother, three scrap books, Premiray Class, St. Mary's School, Raleigh; package of clothing, Mrs. Claude W. Smith, Smithfield; Christmas box, for the Burton children, from their mother; two stove legs, Mecklenburg Iron Works, Charlotte; Christmas box, for Anna Atkins, St. Catharine's Guild, Hertford; cap, shoes and stockings, handkerchiefs, etc., for Annie May Beaver, W. A., St. Mary's, Gatesville.

ORPHANAGE NOTES.

It has been so long since Christmas that we came very near forgetting to tell about the Christmas tree, thinking that we had done so, but we should be pardoned for any oversight as we are writing under a strain, waiting to take a twelve o'clock train tonight for Richmond. Mr. Mack and the boys with the help of Harrison, the colored man, managed to get together a very shapely pine tree, and on Saturday afternoon after Christmas Day some of the ladies of the Orphanage Guild came over, and with the assistance of Mr. Ker and Mr. Mackand the ladies of the orphanage, put the presents and tapers on the tree. The children than marched in, singing their usual Christmas Hymn, and after singing two or three songs and another hymn they listened to a very appropriate and helpful address from Mr. Francis Ball who used relation of the branches to the roots of the tree to illustrate his remarks. Mr. Osborne was present to witness the children's happiness, and we are always glad to have him with us. In thinking of the children the ladies of the Guild did not fail to remember the Superintendent in a very substantial manner which was very much appreciated. It goes without saying that the children had a good dinner on Christmas Day, and old Santa Claus did not pass by a single stocking that was hung up without dropping something into it. The offerings in the chapel that day were for the General Clergy Relief Fund, and together with what had been collected previously amounted to $8.22.

In regard to this fund Prof. Herty, of Chapel Hill, writes: "It seems to me that no sweeter contribution comes to this fund, than comes from your Orphanage and I personally feel unwilling to take any further steps towards urging a larger contribution from that source than now comes. The pleasant side of that contribution is that it makes those of us, in more fortunate circumstances than these orphans, feel how little we have done."

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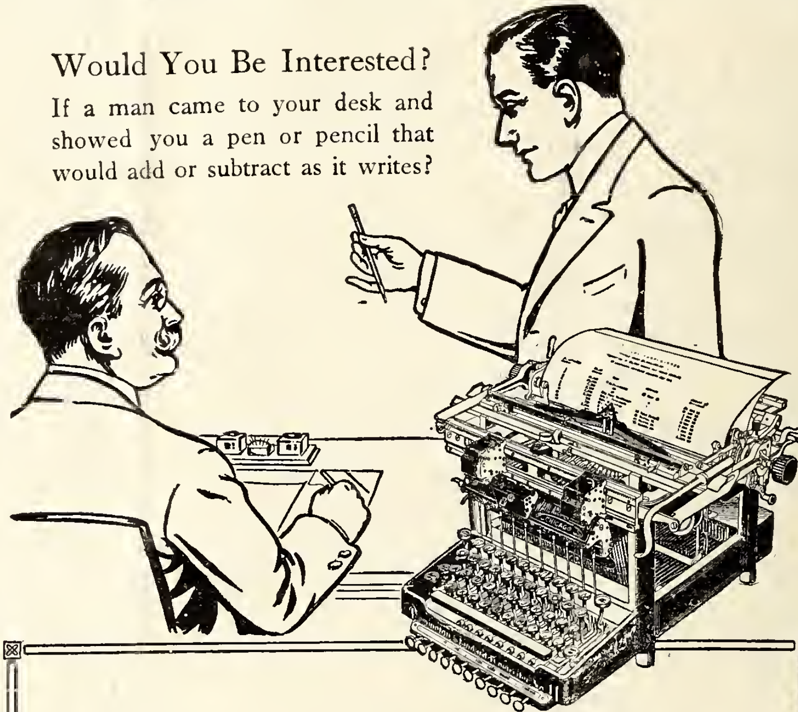

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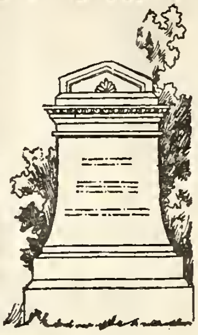

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Vol. XXVIII SEPTEMBER 1914 No. 8

The Mission Herald

"Let him that heareth say, come." Rev. 22:17

Published by the Diocese of East Carolina at New Bern, N. C.

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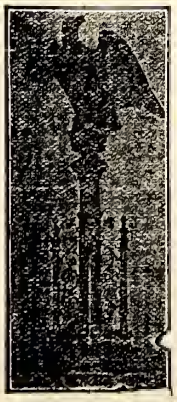

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The MISSION HERALD

Vol. XXVIII. NEW BERN, NORTH CAROLINA, SEPTEMBER, 1914. No. 8.

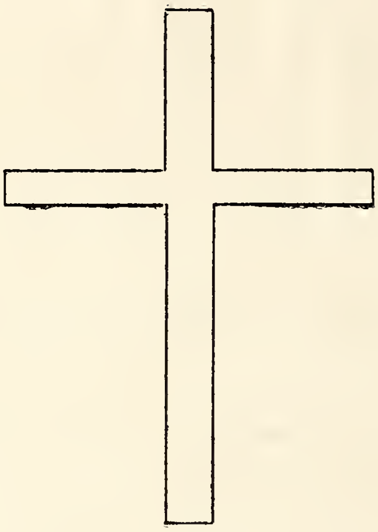
AFTER the long, suspenseful winter months, when on the gently turning page of God's great book of Nature we saw the winter change once more to spring and "April's faith become May's sight," we breathed a prayer that even so it might be with our Bishop, friend and counsellor. But as, in the providence of Almighty God it seemed to grow daily clearer that the divine purpose did not involve his restoration to bodily strength and the preservation of the mortal life, we strove to bend our wishes to that sacred Will, and said, We cannot, dare not, longer hope. And yet when overtaken by the tidings of our great, our inestimable loss, how were our souls made sorrowful within us and with what a pang of relinquishment did we exclaim, This, then, is the end! And then we knew that notwithstanding our intellectual precautions against grief unforestalled we had been hoping as against the possibility of hope, had been unconsciously clinging to a portion of the prayer of those "in extremis," "We know that no word is impossible with thee."

Gathering from places far and near, from labors over-long protracted and from scenes of needed rest, we came to be our Bishop's body guard on his last procession to the altar of the Church Militant. And as we joined in the calm and simple dignity of that majestic ceremonial our spirits became clear-visioned and we saw, as it were, through an extended vista of our earthly sorrow, the Church Triumphant claiming joyfully the soul of God's faithful soldier and servant to its perfect consummation and bliss with those "which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.



In Memoriam

Robert Strange

Born Aº Dⁱ MDCCCLVII

Consecrated Second Bishop of East Carolina
Aº Dⁱ MCMV

Departed this life,
Aº Dⁱ MCMXIV

For all the saints who from their labors rest,
Who thee by faith before the world confessed,
Thy name, O Jesu, be forever blest:

Allelujah!

THE PASSING OF A MAN OF GOD

By W. E. COX

It is with inexpressible sorrow that we chronicle the death of the Right Reverend Robert Strange, D D, Bishop of the Diocese of East Carolina. Stricken at the General Convention in New York last October, and lying ill in St. Luke's Hospital there through the entire convention, though he seemed to rally for a while afterwards, he continued to suffer from Bright's Disease till the end came here on Sunday last. For the past seven weeks he has been critically ill, and the end was not unexpected.

Bishop Strange died in the Bishop's House, Wilmington, Sunday, August twenty-third, in his fifty-seventh year, and his body was kept there till Tuesday morning when, after a celebration of the Holy Communion with the family, it was removed to St. James' church and there lay in state through the day. At five-thirty the burial services were conducted by Bishop Cheshire, of the Diocese of North Carolina, assisted by Bishops Horner, Guerry and Tucker, with some of the clergy of East Carolina, and he was buried under the Altar near the late Bishop Atkinson who lies there. The funeral procession formed in St. James' Parish House and marched into the church in the following order: crucifer and choir, diocesan clergy, visiting clergy, Bishops, honorary and active pall-bearers, family and friends. The Ministers' Association of the city attended in a body, and honorary seats were provided for them. The music was rendered by the combined choirs of the Episcopal churches of the city, and the hymns all gave the service a ring of triumph that made the service a fitting tribute to a hero crowned with victory. One of the Bishops present declared it to be the most impressive burial service he had ever witnessed, and he voiced the sentiment of all. The throng that packed the church, composed of many from a distance, bore witness to the universal esteem in which Bishop Strange was held. People of different races and all classes viewed the remains as they lay in state in the Bishop's House and in the church The floral tributes, many and beautiful, from people of every walk in life, also attested the universal love of the people for him.

It was particularly fitting that Bishop Strange should be buried beneath the altar of Saint James' church, for with that church he had always been most closely identified. Three generations of his forefathers were Wardens and Vestrymen there, his parents were married there, he was baptised, confirmed, and ordered Deacon there, was for thirteen years its rector, was elected to the Episcopate, consecrated Bishop, and held his first Council there.

Bishop Strange was born in Wilmington in 1857, was educated at the University of North Carolina and Berkeley Divinity School, was ordained Deacon by Bishop Watson in 1904, began his ministry as a missionary to the negroes in Brunswick county, Virginia, was for two years rector of the Church of the Good Shepherd, Raleigh, where in 1885 he was ordained Priest by Bishop Lyman, then came back to Wilmington as rector of Saint James' church in 1887, and was there thirteen years rector of the church of his boyhood. In 1900 he accepted a call to St. Paul's church, Richmond, Va., which he served for four years, and was in 1904 elected as Bishop-coadjutor of the Diocese of East Carolina, returning for the remainder of his earthly life to his native city. He was looking forward to the celebration this year, on All Saints Day, of the tenth anniversary of his consecration.

In 1894 the honorary degree of Doctor of Divinity was conferred upon him by his Alma Mater, the University of North Carolina, he being at the time the youngest man ever to receive a similar degree from that institution.

It is not easy to formulate an appreciation of one, without a larger perspective of time; yet certain characteristics of Bishop Strange were so strong and appreciable that they stand out with clearness and distinctiveness, even from the nearest point of view.

As a man he was possessed of a nature as gentle and sweet as a woman, yet balanced by the strength and courage of virile manhood. He had a rare gift for making and retaining friends; and his friends, numbered by hundreds, were drawn from all walks of life. The gathering at his funeral was a striking illustration of this, for the gallery was thronged with negroes, and the congregation as a whole was so representative that a visitor noticed it and remarked upon it. Men of affairs and men of leisure were devoted to him, yet the plainest people hailed him as friend and companion. He was tender and sympathetic in his ministrations as Priest and Bishop, yet he rebuked with great firmness wherever rebuke was merited.

In his administration as Bishop he was zealous in missionary enterprise, and perhaps his most conspicuous service to the Church in East Carolina, and indeed in the entire State, was the truly Catholic presentation of the spirit and teaching of the Church which broke down the walls of prejudice and misunderstanding and made the Episcopal Church appreciated by people of all religious and social affiliations. Hardly less conspicuous was his interest and efficiency in social service in the community and in the State. He helped to organize the Associated Charities in Wilmington twenty years ago; he raised his voice in the State and in the Diocesan Council in behalf of prohibition when that cause was most unpopular; and he was prominently identified with child labor reform and the Social Service Conference of the State.

As a result, in large measure, of the episcopate of Bishop Strange, the attitude of the whole State has become kindly and sympathetic toward the Church, and it has been placed in position to go forward in a great work of mediation and reconciliation among all Christian people, as well as to go forward in the evangelization of all the people.

ORATUS IN VIA

I.

I FEEL uncertainly the well-worn way
Beat hollow by uncounted passings of the race:
Brothers of mine, since first the Light echoed the Voice with day,
Tread out the road and learn in pain on breast and knee to go,
With hand before the face.

II.

I come, I go— Here only, I---- Thou art both there and here!
I nothing know— of all, myself the least;
Nothing am I---- Thy life is strong and clear!
I nothing see, except whereon I stand:
I need---- Thou seest!

III.

O Treasury of fulness absolute,
Grant me a part of wisdom out of Thine,
A grace with vision calm the skies to prove—
Firm-hearted walk, with patience onward move,
At last to make those true possessions mine
Of flesh and time the heaven-transplanted fruit.
—C. P. P.

LETTER FROM THE ARCHDEACON OF WILMINGTON

At the last Council a resolution was adopted providing for the redivision of the diocese into the former two Convocations of Edenton and Wilmington and the appointment of an archdeacon for each. Subsequently the Bishop and the Executive Missionary Committee extended a call to the Rev. J. B. Gibble to become Archdeacon of the Convocation of Wilmington. The Standing Committee later ratified this action making it regular and at the same time elected the Rev. Thomas P. Noe to be the other archdeacon in the expectation that a change of territory could be made with the Rev. Mr. Gibble. Mr. Gibble was willing to consider the appointment to the Convocation of Edenton, but after urgent solicitation from his parish decided to remain in Burlington.

I accepted the appointment to the Convocation of Wilmington with the understanding that I was to have directive oversight of my parish in Wilmington for the present.

At a recent meeting of the Executive Missionary Committee a resolution was offered requesting the Standing Committee to defer for the present the appointment of a scond archdeacon, on account of the need for increased episcopal oversight and the difficulty of financing all our needed undertakings, with the continued and very serious illness of the Bishop; and requesting the Archdeacon of Wilmington to take oversight of the two Convocations for the present.

I have consented to undertake this additional labor, though it will necessitate a modification and in large measure a suspension of the original plan of intensive work in each convocation.

At a recent meeting in New Bern a resolution was adopted setting forth in part the duties of the Archdeacon, and I give below the entire resolution as a matter of information for the Diocese at large and especially the workers and parishes and mission stations affected by it.

"To the Standing Committee;

Gentlemen:

The undersigned, to whom your President referred the matter of assigning and outlining the duties of the archdeacon beg leave to report that from their investigation it seems usual to leave these duties somewhat undefined. But believing that some general regulation might be best they recommend that a resolution about as follows be passed: The archdeacon shall superintend all diocesan missionary work in the convocation to which he is assigned; shall be superintendent of all missionaries and workers therein; shall search out the religious needs of his territory; shall do all he can to see that the apportionments made by the Executive Missionary Committee are met and that the parishes and stations in his field pay as much as they should; shall co-operate with the Executive Missionary Committee when requested in the matter of apportionments and stipends and in such other matters as said Committee shall desire help from him; shall hold as many services as possible, to the end that there be no silent churches in his convocation; shall make full and regular reports concerning his work, upon forms secured by him at the expense of the Diocese, to the ecclesiastical authority, and may require that such reports be made to him by those under his superintendence; shall visit each mission or aided parish not less than once in every six months and shall perform such other duties as the welfare of his work may require or the ecclesiastical authority direct."

A resolution was also passed requesting me to overlook the work in the Edenton Convocation until an archdeacon for that Convocation shall be appointed.

From the foregoing it will be seen that the present work of the Archdeacon is so extended that little opportunity is afforded for more than supervisory work, leaving small time for intensive work or the extension of the field.

Inasmuch as I am more familiar with the mission work in the Convocation of Wilmington and am in closer touch with its needs, I hope to begin with the Convocation of Edenton, partly that I may know the conditions better in that field and in the hope that inspirational work may be done to make up as far as possible for the prolonged absence of episcopal oversight and inspiration.

The time set for me to begin my work as Archdeacon is September 15, and I am now planning an itinerary that will cover hurriedly the mission stations in the Convocation of Edenton. Any suggestions from workers, both as to needs of the field and method of meeting them will be welcomed; and I need hardly add that I shall not only need but sincerely desire the fullest cooperation of leaders and members of the mission fields of the Diocese—in this way alone can we do our best.

THOMAS P. NOE, Archdeacon.

NEW BROOMS

C. P. P.

"THE new broom sweeps clean." This ancient saw, the deposit of generations of sapience, is applied very aptly, in a recent article, "Esprit de Corps Among the Clergy,"* to the general shaking up which a parish receives during the first twelve months of a new rector's incumbency. This man's personality is reflected in his method, and to this people both are novel. His emphasis differs from that of his predecessors not because he is more able or less able (though he may be both) but because he is a different human being. Under the promise of his leadership fresh fields open before the vision of his fellow-laborers, who usually assume and announce that "the parish is entering upon a new and unprecedented era of prosperity." The able and interesting article from the Rev. Mr. Fenn deals with the unintended injustice often resulting to the clergyman just retiring from a field. There is, however, another angle from which a view of this subject may be found helpful.

Injustice to the memory and work of a former rector is largely preventable by the successor who is fond of fair play. That he himself is far more vitally concerned, and will be far more seriously affected, in the sequel to the beginnings of this first year, is obviously true. Either the "new broom" must not become an old broom, or else, in spite of becoming old it must continue to "sweep clean."

The first year of a rectorship is hardly more than a preliminary survey. Order and system will begin to take form, but cannot be more than imperfectly established without jeoparding the efficiency of years to come. Apparently the only valid reason for reducing parochial life in the first few months to inflexible routine would be the rector's anticipating a very brief tenure of his cure. This is the time for the man to fit himself to the work; with the second year he may often commence fitting the work to himself. Both fittings will, in time, be effected, unless man and work are mis-fit.

Plain prudence will direct that from the multitude of observations to be made during the introductory year those be not omitted which bear upon the predecessor's labors. The examination will, of course, not be for purposes of criticism; indeed the observer will sometimes find himself dismayed at the excellence of results which he is called upon to equal; but in order that the parish be allowed the full benefit accruing from change, the new comer will be preparing himself and the agencies at his command to continue all constructive emphases, and also to upbuild such departments of church life as have failed to make urgent appeal to another mind. Such hiatuses he expects to find, just as he is sure he will leave similar gaps and depressions for those to grade up who, in turn, may follow him.

The period of "new broom-ness" is not to be tided over without a certain degree of anxious thought for the future. Unmistakably hard work begins as interest based upon novelty wanes, and not only hard work, but the really telling work as well. The average preacher does not face so large audiences after his first year, but those who do hear him are much more regular in attendance, listen with ears open rather to vigor and practicalness of teaching than to oddity or even originality of style, and come for something besides the sermon and the preacher. The average executive finds his policies accepted less because they have not yet been tried and can do no harm, than because they look as if constructed with purposeful wisdom to do the work intended. The spiritual father of not uncommon gifts becomes aware, by reason of the response ever more uniformly meeting his ministrations, that the faith of individuals, originally proffered him on probation, as it were, is now solidifying into that deep, confidential esteem which results from association and experience of worth.

A brand-new clerical broom's clean sweeping is largely an optical illusion, shared by all but the broom. The real clean sweeping begins when the dust settles and the sweeper can see what actual accomplishment is forward. There is less noise, but more power and direction in the parish machinery. Nor is it necessary to conclude that with the passing of years is bound to wear off all refreshing newness. Intelligent variation and unforced evolution in method within the term of a single rector's service can hardly prove less genuinely educative than when divided among several unconnected administrations. To be bored, or to bore, one must cease to develop.

Momentarily and respectfully inverted, our aged aphorism appears even more interesting and suggestive than when seen in its normal position:

"The broom that sweeps clean, stays new."

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*The Churchman, Aug. 5, 1914.

SUNSET FROM JOCKEY'S RIDGE

By Burgess Wood.

Jockey's Ridge, located on the sand bar skirting the coast of North Carolina, is one of a chain of hills overlooking the ocean. Oregon Inlet, the Albermarle Sound and Roanoke Island.

Prologue.

NOW sinks the sun toward western bound
And pours its gory stains around
Upon the heavens, the hills, the sea.
As when a vanquished host doth flee,
When Titans into battle gone
Wield bloody steel with iron brawn;
The vanquishers with shouts pursue,
All smeared with blood of those they slew,
And still the fleeing groups o'ertake
And carnage swells the sanguine lake
Till it outpours on hill and lea
And dark incarnadines the sea.

I

AFAR, a mighty dune of sand
Upreared as though by Titan hand.
Upon its crest two giant lips,
Between, a yawning chasm dips.
Outlined against the western glow
The pile seems fed from fires below,
And forth the open mouth outpours
The crimson flame that heavenward soars
To touch the cloudy pall o'erhead,
And where the light below is shed
The streams of deadly lava flow
Where yellow sand reflects the glow.

II

Ascending now the sands that screen
The greater glory of the scene
Unfold to eager eye such sights
As welcome men on Alpine heights.
Here Nature's minions served her will
And built this dune, this mighty hill.
The winter winds with wrath long pent,
When loosed their savage rage to vent,
Upbore the ocean's waste of sand,
That white and dry lay on the strand,
Then landward swept while pouring down
The earthy clouds that made the mound.

III

Still Nature wields its chisel there;
Its practised hand still carves with care
The steep cut ridge, the sloping banks
And furrows ordered in broad ranks,
The wind cut crest in wave and spur
Like pictured Alpine glacier;
Still spiral columns on the gale
Like winged snakes the hillside scale,
And thus the sandy, misty wreaths
Borne strong upon the briny breeze
Have reared on high the massive hill
And carved and formed it at their will.

IV

From highest pinnacle behold
As fair a land as in the world.
So far along as eye can reach
The ocean froths upon the beach.
Beyond, a sea of darkest blue
Blends with imperial purple's hue
Where join the sea and sky,
Or seem to human eye.
The heavens take on the crimson stain
And throw it on the dark blue main,
As if some monster in the flood
Had stained the waves with victims' blood.

V

The North displays a fairy land
As painted by a master hand.
Outspread below is pasture ground,
The green grass mingled with the brown,
All dotted with the wild, red cows,
And herds of fiery bonies browse.
Far stretches out the forest-green,
A glitter with an olive sheen,
Until it melts in changing blue
And distant mists obscure from view.
As through the waving wood appears
Such scenery as the Blue Ridge wears.

VI

Far distant, near the shimmering fronds
Lie peaceful, mirror-bosomed ponds.
Their waters spring from mystic deeps
Where 'neath the sand the ocean creeps.
Here drink the wild horse and the steed
And finny tribes within them feed.
Faint gleams in mist, more distant still,
Like filmy cloud, a silvery hill;
Upon its graceful form reclined
A slender crest is scarce defined.
Here first the man-made bird took flight
To try its speed and test its might.

VII

The South unfolds a chain of hills
And home for him whose pleasure wills
When earth is scorched with torrid rays
To idle there the summer days.
From distant tower a brilliant gleam
Marks where the ocean sends its stream
To mingle with the salty sound.
'Twas here Sir Walter's squadron found
A passage through the arm of land,
And sought to plant his sturdy band.
They willed to rear the English race,
And carved in history their place.

VIII

On other hand 'neath western sky
A bay of lapislazuli,
And clinging close upon its breast
An ethereal island finds its rest;
Its forests dyed in misty blue
With sanded rifts of purplish hue;
A village nestles near the shore,
The light of romance hovers o'er.
Here lie the crumbled fort and town,
The rusted cannon strewn around,
Its guardian spirit the white doe,
Virginia Dare, sweet child of woe.

IX

A cloud across the sun's bright face
Absorbs its lustre for a space
As speeds it to the azure wave
Its fiery steeds within to lave
And quench their burning thirst.
Each brute exerts to reach it first.
E'en now the blistering tongues extend
As feathery waters upward trend.
The passing day now darker grows
And paints the heaven a deeper rose,
Implants with ruddy lips a kiss
That overspreads the bay's abyss.

X

The meteors arching earthward bring
From where the peopled planets sing
Their vivid, bright, spasmodic flash,
Then on through space they crash.
The blinking Great Bear, mariner's friend,
Creeps near the Milky Way's soft bend;
Ten million stars, each whirls its track,
Within the fabled Zodiac;
The gods of ancient Greece and Rome
Send lustre from the airy dome.
Through all the ages struck their ears
The music of the heavenly spheres.

XI

Now fainter burns the crimson glare
And darker grows the violet air
Then slowly sinks into the bay
To speed in other lands the day.
The colored glories of the arch
Are loth to leave in westward march.
The lighter yellow slowly fades
To amethyst and amber shades;
The western rose when purple shrouds
Pours out rich pink on mackerel clouds,
And sapphire blue a mantle weaves
Bordered with emerald draperies.

XII

Now o'er the painted vault is laid,
As South and East send on their shade,
And faint stars come to keep their tryst.
A crust of unpriced amethyst;
Then with the darker shades it blends
And royal purple's grandeur lends,
'Till over all the shadows steal
And myriad gems of night reveal.
Each whirls its own uncharted course.
Each from the other draws the force
That bears it up in boundless space
And firms it in the thundering race.

XIII

And now the radiant, brilliant blaze
Is dimmed behind a violet haze,
Its face a crimson, glowing disc
Gives off a shimmering, golden mist.
High up the central heavens enfold
A wealth of new, untarnished gold,
Far in the east the topaz lay,
'Till drunk in by the sea-haze gray;
And from the lower heavens depend
A Roman gold and orange blend,
Commingling in its westward spread
With sard and darkening, gory red.

XIV

Now from the ocean's depths uprise
Aureate beams that light the skies;
Then brighter rays a halo make,
The full moon rises in its wake.
The radiance from its burnished face
Expels the night from vaulted space.
The peaks and crests are soft outlined,
Their lovely forms by gold refined.
The sea o'erspread with molten gold
Shines to the far horizon's fold.
Its voice resounding with its might
Bespeaks the grandeur of the night.

GOLDEN DAYS AT SILVER BAY

Bettie Dunn Windley.

There are some things of life the good qualities of which cannot be enjoyed at second-hand. Now, as a result of a wonderfully helpful experience, that is just what I feel about summer conferences, and the feeling I am going to sum up in a small but valuable piece of advice: Go to a Summer Conference!

There are two reasons why I think attendance at such a gathering will be worth while to you. First, you will enjoy every minute; secondly, you will receive such practical benefit that you will have something helpful to take home with you. Now let me describe briefly my recent experience and as you read won't you think it over and ask yourself if you could not enjoy and profit by a similar one?

The Thirteenth Annual Conference of the Missionary Education Movement of United States and Canada met at Silver Bay, N. Y., July 10 to 20, 1914. To begin with, Silver Bay, one of the beautiful covers of celebrated Lake George, is an ideal spot for a summer outing. With an elevation of 350 feet above sea level, it is surrounded by mountains many of which rise to a height of 2000 feet above the surface of the water. The pure spring water is a wonderful blue and so clear that one can see the bottom at a remarkable depth. The lodge, auditorium, class rooms and cottages, all situated near the lake shore, belong to an association and we used exclusively for conferences. As I have said, our conference opened on July 10 with an evening service in the auditorium. The conference included delegates from 20 states of the Union, District of Columbia, Canada and seven foreign countries. Our delegation (next to the largest, the Presbyterians having three more) numbered 139 out of the 523 present and was led by Dr. Gray, head of our Educational Board. The first morning at 8:40 o'clock, like a crowd of school children, we all began running to our classes. But such happy children for we were all interested and enthusiastic. Representatives from various sections of the country and many denominations (there were delegates from 20) went arm in arm to these studies which were to help us all to learn how to be more profitable servants in God's kingdom among men. Every morning there were three periods of one hour each, and several different classes in each period. The most advanced normal class was led by Dr. Sailer, head of the Presbyterian Educational Board. Dr. Sailer is considered the greatest authority on study class work in this country, and was invited to England to teach them how to lead classes. The next normal class wes led by Miss Emily Tillotson, Dr. Gray's assistant. The text book used in these two classes and also in several others was, "Social Aspects of Foreign Missions," by Faunce. Some of the subjects studied in other classes were, home missions, missions in the Sunday School, methods to be used with older boys and girls, and in women's societies. "Throughout the whole convention two topics were always kept before us, namely: "The social force of Christian Missions, and principles and methods of effective missionary education." Every evening there were meetings, at sunset on the lawn facing the lake, and later in the auditorium, both of which usually were addressed by missionaries. Now don't you think you would have enjoyed some of these pleasures? If you do, go to a conference next summer.

However there were other pleasures besides intellctual ones, for the afternoon program was unique and varied. There were daily tramps to mountain tops, far and near so as to suit all tastes. Often these were led by missionaries who would entertain the crowd as we walked with stories of their experiences in foreign lands. And then the lake with boat trips and swimming appealed to many of us while the tennis tournament claimed the athletic. Always around the courts the lazy ones sat to watch the game and it was such fun to see a missionary, who had not had a tennis racquet in his hand for years, play as if his whole ambition was to beat a man from some other field. And as we sat there we listened to many interesting stories told of mission fields and discussed our study class and other problems, often gaining real help. What of such activities? Would not you enjoy taking part in them?

SILVER BAY

THE INFLUENCE OF THIS PLACE

Moreover, underneath and thoroughly permeating and vitalizing these intellectual and physical pleasures and advantages there was a spiritual significance felt by every one more or less intensely. The greatest thing of the conference, to me, was the realization that all of us, home and foreign workers, men and women, twenty denominations, masters and servants (for all the employees of the association share the life and spirit of the place), were working harmoniously in one common cause: all studying in order to fit ourselves to carry God's message to all of his children. It seems quite impossible that any one could go through such an experience untouched, and I am sure you would be benefited.

The second reason I have given for wanting you to go to a summer conference is, that you will take something helpful home with you. To show you that other people agree with me in this I will say that the majority of delegates here were sent by their churches or societies with all expenses paid. This fact seems to indicate that sending a delegate to a summer conference is a good investment for a society. One delegate returned this year bringing with her eleven young girls. One man offered to make a systematic canvass in his church to get recruits for next year. One, a faithful attendent for ten years, who teaches the room for incorrigible boys in a city public school, last year led nine study classes, of from six to ten sessions each, and is planning to begin this winter's work early in September. One missionary here on furlough and two who begin their work this fall said they received their inspiration at Silver Bay. These few incidents could be multiplied, but they are sufficient to make you see that if one goes to a conference one desires and is able to give and do more than ever before.

Now there are two things I want to bring back to you, an inspiration to attend a Summer Conference (particularly the excellent one at Blue Ridge, N. C.) and greater efficiency in study class work. I talked to Dr. Gray, Miss Tillotson, and several educational secretaries in order to gain all the inspiration and knowledge I could and thereby be better fitted to help you. My plan is to have one study class institute, continuing several days, in each convocation some time in the fall and to try to get as many delegates as possible to attend. When this plan is approved by Mrs. Staton and your vice-presidents and some of the details worked out an announcement will be made in The MISSION HERALD.

I hope I have not tired you with this long narrative, because I intend to talk summer conference to you every opportunity I have this winter.

ON LAKE GEORGE, N. Y.

EXTENDS THROUGHOUT THE WORLD

ST. PETER'S, WASHINGTON

St. Peter's Parish, Washington, has recently been made the recipient of a very beautiful set of stained glass windows, the gift of Mrs. Fannie C. Saunders. They are given in loving memory of her husband, the late Col. Joseph Hubbard Saunders and their children Susan Baker, Norfleet Smith and Lizzie Sheppard Saunders. The windows are from Geissler's Studios, and of exquisite workmanship. The rector of the Parish in receiving and dedicating them made reference to the fact that this gift practically completes the church fabric, and fills a need that has been in evidence for many years. The windows are in the west end of the

(Continued on page 18)

"PESSIMIST" AGAIN.

Is there anything worse than a pessimist?

Yes. A pessifog.

PRAYERS FOR PEACE.

The following news item appeared in the New York Sun, August 4, 1914:

"In St. Patrick's Cathedral and all Catholic churches of the city yesterday the following prayer was said at all masses, and worshippers received instruction about daily prayers during the week on the same subject:

" 'O God, from whom proceedeth holy desires, wise counsels and just works, grant to Thy servants this peace which the world cannot give; taht our hearts being devoted to Thy commandments, and fear of all adversities being removed, the times by Thy mercy may be tranquil; through Jesus Christ our Lord' "

The reporter may not have known that this prayer for peace was also said but in more beautiful language, in all Anglican Catholic Churches throughout the world, as follows:

A Collect for Peace.

O God, from whom all holy desires, all good counsels, and all just works do proceed; give unto thy servants that peace which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. Amen.

—F. R. Rose.

SPECIAL SESSION OF COUNCIL

At a meeting of the Standing Committee, held on Tuesday, August 25th, 1914, the following resolution was passed:

"Resolved that the Standing Committee of the Diocese of East Carolina, does hereby call a Special Council of the Diocese to meet in St. Peter's Church, Washington, N. C., on Wednesday, October 7th, 1914, at 11 A. M. for the purpose of electing a Bishop of the Diocese, and to take such other action in regard thereto as the circumstances may warrant, and that the Secretary of the Diocese be instructed to give due and timely notice of this Special Council as the law provides."

St. Peter's Parish has expressed cordial willingness to entertain this Council; and the Stading Committee hereby gives official notice that the Special Council will be held there in accordance with this resolution. Parishes and Missions are asked to elect delegates promptly that all necessary arrangements may be made in ample time for this Council of the Diocese, to be held October 7th.

Realizing the grave importance of the outcome of this election, and the seriousness of the issues involved, the Standing Committee asks the constant use in all our Churches, from now until the Council, of the Prayer to be used at the meetings of Convention, using the words "the Council of thy Church soon to assemble" in place of the words "Here assembled." The Standing Committee earnestly calls upon our clergy and people to pray faithfully and fervently that the Holy Spirit may guide and direct us in our deliberations and in our acts.

A Prayer for Peace.

The Standing Committee of the Diocese of East Carolina authorizes for use in the diocese, the following prayer:

O God, Who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send Thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may learn to obey Thy righteous Laws, and to become obedient servants of Thy Son, the Prince of Peace. Cause the nations of the world to cease from warfare and strife; overrule the hatreds and passions of men, and give to all mankind charity and good-will. Guide Thy servants who labor for Peace, and bless their efforts with success; support and comfort the suffering and the dying; help and strengthen those who minister to the wounded and afflicted. Give Peace throughout the world; bring the nations into Thy fold, and add the heathen to Thine inheritance. And we pray Thee shortly to accomplish the number of Thine elect, and to hasten Thy kingdom; through the same Jesus Christ our Lord. Amen.

IN MEMORIAM.

James Jarvis Cutler.

Mr. James Jarvis Cutler, son of Timothy Cutler and Sarah, his wife, was born near Zion Church, Beaufort County, N. C., on the first day of December, 1825. He died at his home Sunday June 28, 1914, being 89 years, 7 months, and 27 days old.

In 1882, June 1st, he married Mary Ann Tankard, daughter of Ransom Tankard. Nine children blessed their home of whom seven and his wife survive him. He was a faithful and consistent member of Zion Church, he had been a member of the vestry for fifty years, and warden forty-five years. He was always ready and willing to help a good cause. Of a family whose lineage had been strong and conspicuous in its social and public life from its earliest history, he spent all of his many and useful years here, and became one of the strong towering landmarks of the community in its business, social and religious life. He was a man of strong mind, firm conviction, honest purpose, polished manners, forceful presence and attractive personality. He was never too tired to please his family. His father died when he was very small, then his uncle raised him. After he was married he provided for his mother and two sisters as long as they lived. His mother lived to be one hundred and one; of his sisters, one lived to eighty-three, and one to eighty-nine years.

A precious one from us has gone,
  A voice we loved is stilled;
A place is vacant in our home,
  Which never can be filled.
God in His wisdom has recalled
  The boon his love had given,
And though the body slumbers near,
  The soul is safe in heaven.

IN MEMORIAM, J. B. FLORA.

The death of Jerome B. Flora, which occurred June 15th, 1914, in the 67th year of his age, came as a deeply felt loss to the community in which from early manhood he had lived and labored.

For two or more years his health had been precarious, and rapidly failing toward the end, he was taken to the Church Home in Baltimore for treatment, but never rallied. His wife and eldest son were with him at the last, and brought back his body for interment in the Episcopal Cemetery in his home town.

J. B. Flora was a native of Camden county but the best years of his life were spent in Elizabeth City, of which place he was one of the most prominent and progressive citizens. His name was identified with many of the large business enterprises of the town, and he was among the foremost in every movement for its improvement and uplift.

For many years Mr. Flora was Senior Warden of the Vestry of Christ church only resigning his office when forced to do so by failing health.

A man of sterling honesty, his large hearted generosity was well known to the poor and needy who never sought his help in vain. His place in the hearts of his towns people was well attested by the thronging crowd of every age and condition who followed his mortal remains to their last resting place.

"O Death where is thy sting?"

EPISCOPAL VISITATION.

Clergy and parishes desiring Episcopal visitation between this and the first of the calendar year are requested to communicate with the Rev. B. F. Huske, Pres't Standing Committee, New Bern, N. C., stating as nearly as possible the date visitation is desired. This should be done as soon as possible.

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For catalogue and other information, apply to the VICE-CHANCELLOR,

Rt. REV. ALBION W. KNIGHT, D. D.

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ADVERTISING RATES FURNISHED ON APPLICATION

COMMUNICATIONS—Articles for publication should be addressed to and must reach the Editor at New Bern, N. C., before the 15th of each month to insure insertion.

BUSINESS LETTERS—Should be addressed to the Business Manager.

MISSIONS.

The following resolutions were adopted at a joint session of the House of Bishops and House of Deputies in the General Convention of our Church at its meeting in New York October, 1913:

"Resolved, That it is the sense of this joint session that it is the first and bounden duty of every bishop to do his utmost to secure the meeting of the apportionment in his diocese or district, and that it shall be the duty of every rector and missionary to do his utmost to raise the apportionment in his parish or mission.

"Resolved, That the joint session ask the editor of the Spirit of Missions and request the editors of all church papers, to publish the foregoing resolution at the head of their editorial columns in every issue for the next three years."

Application made for entry as second-class matter at the post office at New Bern, N. C., under the Act of March 3, 1897.

EDITORIAL

It gives us great pleasure to announce that the diocesan authorities, in pursuance of action taken at the recent Council, have appointed the Rev. T. P. Noe, Rector of the Parish of the Good Shepherd, Wilmington, Archdeacon of the Convocation of Wilmington. Mr. Noe is too well known throughout the diocese to require formal introduction here, and the record of his services is such as to afford us ample ground for predicting results most gratifying from his administration of the difficult and important office to which he has been called. That the post of Archdeacon is emphatically no sinecure may be discovered by reference to a letter from Mr. Noe in this issue of The MISSION HERALD in which he gives in full a resolution of the Standing Committee showing the stint of work which that estimable body has accommodatingly cut out for him, to which, by the way, he is left at liberty to make any additions he may choose. And it is the writer's opinion that he will choose to make energetic additions to the already inclusive program.

The newly appointed Archdeacon modestly hints at that which, under all the circumstances, he has the right to demand. Inasmuch as his appointment is the direct consequence of action taken by a body representing us, the Churchmen, both lay and clerical, of this Diocese, Mr. Noe is entitled to our unconditional and complete support in the work which we, believing that he can do it, have asked him to undertake for us. Briefly defined, that work is to set forward throughout the Diocese the spirit of enthusiastic co-operation to which we have elsewhere referred under the term "co-ordination." So far as we know, this appointment has appeared to all of us a vitally important maneuver in that Forward Movement which is producing results so splendid in our midst and is to show, we believe, further effects excellent beyond our courage to expect. It is desired and designed to procure, largely, if not chiefly, through the archdeacons an incorporation of the Forward Movement in a diocese unified—made one in knowledge, wish and will for the churching of East Carolina. The Archdeacon comes to every parish and mission-field, therefore, not to take inventory of its financial resources, but to ascertain definitely what its needs are, and to give first-hand information as to what are the needs of other parishes and mission-fields. He is to enable us to do the very thing we want to do but can't, unassisted; that is, to **join hands.** Moreover, he will also help us to keep step with the whole church throughout the world in her march with the Christ evangel.

We greet the new Archdeacon, and wish him "good luck in the name of the Lord."

WANTED—In the Diocese of East Carolina—Co-ordination!
Why "Co-ordination"?

Perhaps there is a better word. What we are thinking of, however, is something larger than any single word that we can find. It is an element, a spirit, a power, an atmosphere that makes those who breathe it want to breathe more deeply. It is an element the lack of which entails grave consequences. The concern with which we observe that the burdens of the Church's sacred work are borne by a minority of her people surely does not delude us into viewing this lack of support as a final cause in itself. Its seriousness, considered as a cause, dwindles at once when compared with its significance as an effect. That is why we try to go back to the root of the matter, and say, If we had Co-ordination, there would be Support, for the supporting strength of an organization is nothing more than the vibrating of a commonly exerted energy among all its parts.

By Co-ordination is meant ideally, the employment by and for the diocese, of every ounce of personal capacity to be found within the bounds of the diocese. It is a condition under which no person is content to render less than the total product of his Ability; this presupposes Inclination. It is a condition under which every person is able to recognize Opportunity because of Education. In response to the increased demands of the hour, the diocese has taken a long stride toward realising this ideal state. Hitherto, perhaps the only conspicuous evidences of constant endeavor in this direction have been presented, first and pre-eminently by the work of the diocesan incumbent, then by that of the Executive Committee of Diocesan Missions, and the diocesan organisation of the Woman's Auxiliary. The fields of the latter agencies are necessarily limited by the character of their work, and the episcopal labors during all these years have really stood for our only hope. That these, after many days, are now bearing wonderful fruit is certain. Meeting squarely the issue of the day and by bold strokes decapitating the "facts" * which have rightly caused us concern, we are producing "acts." We have laid a firm grasp upon the sleeve of the Spirit of Diocesan Comradeship, resolved to make it our own. The East Carolina Forward Movement Team during the month of July set high the standard of unselfish service to the whole diocese. No one can lose interest in such service; few of us can watch it and not feel ashamed of the meagreness of our own offering. Let it be hereafter remembered that these little journeys of the Forward Movement Team have marked the first actual extension of the new spirit in East Carolina. But the purpose of the Forward Movement Team includes the inoculation of us all with the bacteria of Individual Responsibility and the germ of World-Comradeship. It is not a bold venture to predict that this example of co-ordinated activity will radiate from its centers a strong Spiritual Uplift. Meanwhile, the diocesan organ stands ready to aid all agencies in disseminating Information and creating Publicity and so enabling the remotest Churchman to run abreast of the new times; and the degree of usefulness of the diocesan organ in this respect will be fixed by all the Churchmen, themselves.

Just as the men composing the Forward Movement Team have learned, so others will learn by contact with them. Occasionally a "by-product" in manufacture proves as valuable as the main product itself. One of the "by-products" of the Forward Movement Campaign this summer should be more men, both clergy and lay, able to do the work. By January 1, 1915, we should find it possible to put two or three teams in the field. By the use of that kind of progression would not twenty months from this date be a reasonably liberal time to allow for reaching our eighty-six parishes and missions and the stirring of the whole diocese?

And the glorious thing is, that the anticipation of these results is not visionary; that we have not forgotten our baptismal pledges, nor that we are "Christ's faithful soldiers and servants unto our life's end," but that we all require mostly to learn about the great need and become convinced that not only all but each of us, and not only each but all of us, must respond to its demands, that the effort of all the rest of us is worth so much more when only one other puts his shoulder to the wheel. And you are another; yes, and you—and you—and you! Welcome to the firing line—your clear heads, level eyes, strong backs and stout hearts are the specific answer to the need of the Now. We are getting these guns in position, but we are preparing no breast-works—as soon as we fire, we advance and fire again—we shall not pause long here, for we are a part of the vast force under orders to execute a general FORWARD MOVEMENT all along the line.

WHEN, in the Communion Office, at the point of transition from the didactic to the more strictly sacramental portion of the service, we unite in laying our common alms before the cross, we perform a deeply devout act of common worship, the clear symbolism of which can hardly fail to inspire us with an awakening sense of personal duty and consecration. It is given us to descern the largeness of our fellowship and the completeness of our contact (or the degree of it) with the work of God in the world. We have fully used the opportunity only if we have seen beyond the parochial altar and the parochial horizon. We recite the Creed; we give of our substance; we feed upon the spiritual food. We are accustomed to the idea of a Catholic Faith and a Catholic Sacrament. Are we not then fired with the idea of a Catholic Work as we, with all other expectant partakers of those holy mysteries, send up the earnest-money of our consecrated means to be presented in the solemn offertory?

Giving to God is a thing either paltry or sublime, according as it is or is not accompanied by the vision of the one great body of Christ moving to its one great end, paving the way with the gifts which symbolize its self-gift. Perhaps, when the poor widow was about to pass by the alms chest, being ashamed to be seen dropping in so small a coin as she had, she suddenly saw in and through the chest the whole temple and its nation-wide ministry. It was then that she paused to deposit her "mite," forgetting to be ashamed, for the beggarly coin was no longer a coin but a symbol of her full-hearted devotion, her all; a golden talent could have meant no more.

The color of ones spiritual outlook depends to a great degree upon his sense of this thing. The spiritual optimist is the man who cannot be other because he is keeping in view the incredible progress of a superhuman work which, though it could not for one decade be sustained by mere temporally provided human beings, continuously evinces in every time its superhuman source of guidance and strength. It is this which makes obstacles, huge though they may seem appear not as casting the gloom of uncertainty upon the final outcome, but rather as providing yet further occasion for certain demonstration of the spirit and of power.

IT would be difficult to find a more definite example of the effect of the Catholic Vision than that presented by the Treasurer of our "General Board" of Missions, Mr. George Gordon King. His psychology is that of a confirmed and thoroughgoing optimist—an optimist of the genuine sort, having a reason for confidence which is always infinitely greater than all possible reasons for despair. This relieves his optimism of that strained quality observed in people who, instead of being, are only persuading themselves that they are being optimists. He is the one man in the American Church who as a regular practise takes a bundle of statistics for a text and preaches a sermon that goes straight to the heart.

In April of this year our church confronted a serious condition. Contributions to General Missions were

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* See The MISSION HERALD for June, 1914.

AUTUMN.

Season of mists and mellow fruitfulness!
Close bosom friend of the maturing sun;
Conspiring with him how to load and bless
With fruit the vines that round the thatch-eaves run.
—John Keats.

EDITORIAL, (Continued)

$73,000 less than at the corresponding date one year previous. It was not strange that some saw in this an indication that the Church had gone in her zeal for the Kingdom, far beyond her immediate ability; but there was no apprehensive reflection in Mr. King's Easter Day letter to the clergy, from which the following excerpt is printed:

"We refuse to mar this Holy Eastertide by one depressing thought or word concerning the financial situation, for we feel an exaltation on this day on which we commemorate Our Blessed Lord's rising from the dead. Jesus Christ does walk with us to-day as truly as He did with the men of Emmaus, after His Resurrection; and if we constrain Him and say to Him, as did they, "Abide with us," He tarries. Nowadays the sun never sets on His visible Church, for the ends of the earth are gathered into His hands, and the peoples of the world know as never before that He is the King of Kings and Lord of Lords.

"Allegiance to Him brings service to our fellow-men, and that is why we know the work is so blessed. We see, because of Him, hard lines made smooth, bowed shoulders eased of their burdens, troubled hearts rejoicing in the truth, and crooked paths made straight. May not every believer constrain Him and say 'Abide with us?' He will tarry."

With the coming of June this simple, cheerful and steadfast faith was justified—not in its own eyes, but to some, perhaps most, of the rest of us. With his report of the deficit changed to an actual increase came a noble and touching letter, part of which reads as follows:

"We know that all hearts will rejoice at this news. Comparing this increase of $8,000 with the situation of two short months ago, when there was a decrease of over $73,000, we hardly know how adequately to express our feelings, except to say that love for the Lord Jesus is so engrafted in the hearts of His children, that they gladly and eagerly say, 'Lord, I believe.' Faith of this kind removes mountains; fills the world with His love; and shames the devil.

"We know full well that the so-called 'times' are very difficult. There is an expectancy of we know not what. There is a restlessness afield that is difficult to pacify. There are many, many unsolved problems. And our brothers and sisters in the world are very, very troubled. There is much work for the Church to do, yet we know that Jesus is waiting to be called to direct that work. Shall we deny Him His privilege? God forbid. Let us not think of the magnitude of the work, but rather, with prayer and supplication, let us set our hearts to do that particular thing at hand, and lo! the Saviour of the World will come into His Own."

How tenderly appreciative of the brave endurance of the men and women "at the front," how wellnigh jubilant the note in the letter for July, announcing the increase over 1913 of $26,883! Read, and be stirred:

"It has been an anxious year for many and many a loyal soul throughout the land. Anxious, because their hearts are bound up in the advancement of the work, and their happiness depends upon its prosperity. Very few there are who can consider with equanimity the possibility of an increased deficit, already far too large, with the ultimate necessity of a partial curtailment of the work. Yet, these very thoughts have weighed down the hearts of the Members of the Board, and for them too, the year has been a most anxious one. All honor to the Missionaries themselves. Like us, they are human, and they must have heard of the Church's perplexity. But never a word has come from them, so far as we know. No thought of what might be their fate has been uttered, only the prayer has been made that they might receive greater understanding, and be given greater opportunity.

"When we look back over the past decade and a half, we would be lost in wonderment at the amazing growth of the work, did we not remember Who it is that directs it. He once said, 'I have compassion on the multitude,' and behold, four thousand men, besides women and children, were filled with the seven loaves and a few little fishes. He also once said, 'Feed my sheep.' He did not say, the Sheep near by, nor the Sheep far away, but simply 'My Sheep.' Has Christianity a greater responsibility, a greater privilege? For when the 'Sheep' are fed, as fed they must and will be, then everybody's anxiety and fear and trouble will pass away. And all will then follow Him, and He will have compassion on the multitude."

The faith that removes mountains, the faith that makes dumb statistics eloquent of the love and truth of God and the faith that sees God in Christ reconciling the world unto himself through His Church, all these are one and the same faith.

THE question that will naturally be uppermost in the minds of East Carolina Churchmen is, What has been our share in bringing this very encouraging condition out of a situation that had seemed almost, if not quite, hopeless?

If all the dioceses and districts had been asked to contribute an equal amount to a general increase of $26,883, East Carolina's share would have been approximately $250. Instead, however, comes the pleasing news that our share in the increase was $736,* or about 2 2-3 times our proportion.

From every possible point of view East Carolina's performance in this connection is legitimate occasion for encouragement; one consideration alone should render the year 1914 memorable in the annals of the diocese. To the best of the writer's information, we have this year for the first time ceased to be pensioners and have become supporters of the Church at large. In 1913 the diocese received from the General Board $454† more than it contributed to General Missions. This year, to July, it contributes $248 more than it receives. Undoubtedly a further, though not proportionately large increase will be added before September 1. To the business eye these figures represent far more than a difference in sums. To the ecclesiastic they are additional indications of the new Forward Movement spirit that is being rapidly communicated to the whole diocese. It is not as if with foolish uppishness we were to say, "We do not propose long-

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†To Sept. 1.

*Calculated to July, both years.

WOMAN'S DEPARTMENT

The Woman's Auxiliary, Junior Auxiliary and Parish Guild.

SECRETARY'S REPORT.

Since our last meeting in Goldsboro, I have had printed and sent out to each society a copy of the Annual Report. I also had printed in the Mission Herald as much of that report as possible so that others than our active members might read of what had been accomplished during the year. It has also been my privilege to attend the General Convention in New York last fall, a meeting of the Convention of Wilmington in December, and an officers' meeting in January.

Now I wish to make just a few comments with regard to your reports, but first I want to thank you for the promptness with which you have sent them in and the care you have taken to fill them out properly. Of the 82 societies on my list 7 have not been heard from in any way. I also find only 47 societies have reported contribution to the Bishop's Fund. That is an obligation that rests on every society in the Diocese that considers itself a member of this organization. If it so happens that you send no delegate and no one is to attend the meeting from your town, why not send this offering to your vice-president or treasurer to lay on the Alms Basin at the Corporate Communion Service—thus sharing it with those who are there?

The Central Fund is another fund that we, as members of a great organization, should recognize. This fund is for postage, printing and sending out reports and incidental expenses that must arise from any organization. Our president in a letter, published in the Mission Herald about two months ago, suggested that we give to that fund on the basis of 5 cents a member. Some of the societies did that this year, why cannot all do it next year thus bearing your share of the burden.

Now, this to the Auxiliaries especially. We, as Auxiliaries to the Board of Missions, must make a contribution to General Missions; otherwise we are not what our name implies. We believe that every Parish ought to have a share in spreading Christ's kingdom over all the world and this contribution is your share in that work. Over and above our offering for General Missions, we pledged $25 for Foreign Missionary Insurance—a small amount among so many. Last year that amount was short $4, which had to be made up from the Central Fund. This year it is short only 25c. Won't some of the Auxiliaries that have forgotten this pledge think of it next year when they make out their reports?

We have much cause for thankfulness, for our work shows increase both in money and boxes.

Respectfully submitted,
MRS. W. E. COX.

EDITORIAL, Concluded

er to accept a dole from the hand of charity," but rather as if, with a new and chastened mind, we were heard exclaiming, "We have been long enough in splints and bandages—away with them! Let us arise, take up our bed, and do the parts of men in the Kingdom! And, for that we have so long and often fallen short of duty, let us endeavor to exceed it from this time forward! For the best that we can possibly do is really no more than duty."

CORRESPONDENCE

The columns of this department are open to all, on condition that communications be legibly written or typed and signed with full name of contributor.

RESOLUTIONS OF SORROW.

At a meeting of the vestry of St. Thomas Parish, Windsor, N. C., on Monday, August 24th, 1914, it was unanimously resolved—

First: That we have heard with profound sorrow of the death of our beloved Bishop, and we write here our of sense loss for him as father and friend.

Second: That we send to Mrs. Strange a copy of these resolutions with our sincere sympathy.

Third: That a copy be spread upon the minutes of this meeting, and a copy sent to The MISSION HERALD for publication.

WALTER R. NOE, Rector.
E. W. GRAY, Senior Warden.
C. W. ATKINSON, Clerk.

Winton, N. C., Aug. 25, 1914.

To the Editor:

The loss of our Bishop rests heavy on every individual member of our Diocese; each one feels a personal loss, and I write to you to ask you what you think of this idea. I think it would be just and right if each church of the East Carolina Diocese would contribute to a fund by which a memorial could be erected in St. James Church Wilmington to his beloved memory. He was devoted to his small parishes, as well as his large churches, and I think it would be wise for all to have a chance to contribute. Select a member from each church, together with the Vestry of St. James to constitute a board, or a committee of selection of design, etc., and have plans submitted whereby the most useful gift can be placed to his memory. If you think well of this, you may publish this letter, and will see how all like the idea.

Sincerely,
MRS. ROSWELL T. BRIDGES.

Bath, N. C., Aug. 27, 1914.

To The Editor:

A recent visit to Pinetown resulted in a thorough examination of our chapel at that place, a look into which is sufficient to bring shame to any one who possesses any degree of love or respect for a house built for the service of Almighty God. The windows are badly smashed, an unfinished steeple lets the rain water into the body of the church. The floor is badly damaged, and the door has so pulled apart that it connot be closed,

(Continued on next page.)

Summary of Year's Work.

Mission work out of the Diocese	$ 2,217.20
Mission work in the Diocese	1,687.45
Box work	1,183.67
Parish work	4,360.32
Junior Auxiliary	1,167.76
Little Helpers	63.00
	$10,679.40

DEPARTURE OF REV. N. C. DUNCAN.

It is with sincere regret that we learn of the anticipated departure from this diocese of the Rev. N. C. Duncan, who, with Mrs. Duncan, has been carrying on so valuable a work at Christ Church, Hope Mills and in that vicinity. Mr. Duncan writes that after a vacation of some five weeks he will in October take up work in Duke, N. C.

While we are loth to lose Mr. Duncan from the forces of the diocese we realise that every man must determine for himself the relative urgency of various calls of duty, and wish him and his God-speed and a full measure of well-deserved success in their new field.

ST. PETER'S, WASHINGTON.

(Continued from page 11)

nave, over the front entrance and greatly enhance the beauty of the church.

The Rev. Frederick Harriman Harding, rector of Grace Church, Camden, S. C., spent two weeks of his vacation during July and August in the home of his boyhood. He assisted his father, the Rev. Nathaniel Harding, on the first and second Sundays in August and on the evening of the second preached and administered the Holy Communion at Paul's church, the colored mission in Washington.

The Junior Chapter of the Brotherhood of St. Andrew under the leadership of the director, N. Henry Moore, went into camp for two weeks in July on Ocracoke Island. They enjoyed the trip and again demonstrated the fact that boys can be real boys and Christian young gentlemen at one and the same time. These outings have become annual features and are eagerly looked forward to each summer. The Chapter expects to send one or more delegates to the National Convention of the Brotherhood in Atlanta in October. They had a delegate at the New York Convention last year.

Zion Parish, Jessama, has met with a double loss in the past few weeks in the passing of J. Jarvis Cutler, its Senior Warden, and Chas. E. Tankard, formerly a member of the Vestry. The former was a Vestryman for upwards of forty years, and during much of that time had held the office of Senior Warden. He left many descendants who are devoted members of the Parish.

Mr. Tankard was born March 14, 1850. He was baptised by the Rev. N. Collin Hughes, at Zion, Beaufort Co., N. C. The exact date of his confirmation is unknown, but the rite was administered by Bishop Atkinson, of hallowed memory. Mr. Tankard never married, but devoted his life to a widowed, and for many years invalid mother. He was a good citizen, kind neighbor and staunch churchman, and served faithfully for many years upon the Vestry of Zion Parish, until at length, because of failing health, he felt it best to allow his place to be filled by younger, stronger men. His devotion to the Church was marked and continued to the day of his death.

(Continued from preceding page.)

and probably worse than all else is, it is a resort for many sheep. It is a neat little church, entirely finished except as above noted. The church has good pews and will seat about one hundred persons. It is a pity as well as a waste of money to let it rot down in a pile. What shall we do? I suggest that the building be repaired and if possible arrangements be made for regular, if not frequent services; but if this can not be done, then let the property be sold for whatever it will bring, the proceeds of such sale to be turned over to the church building fund.

I trust the authorities of the Diocese will take this matter under consideration.

Respectfully yours,
HOWARD ALLIGOOD.

RESOLUTIONS OF SORROW.

B. F. WILLEY.

WHEREAS, Brother B. F. Willey one of our oldest and most revered members of Gatesville Lodge No. 126 A. F. & A. M., and a devout member of St. Mary's Episcopal Church of Gatesville, N. C., was on the 17th day of April, 1914, summoned to appear before the Supreme Grand Lodge above, where the Great Architect presides:

And Whereas Bro. Willey was a fair representative of a class of men who are rapidly vanishing; and all of whom will within a few more years have passed from earth—the ante bellum Southern Gentleman.

Bro. Willey had been a prominent figure in Gates County for well nigh a half century. He was a gallant Confederate soldier and was badly wounded at Gettysburg where he was taken prisoner. After the war, he was Sheriff of Gates County for ten years, and held other positions of trust, all of which were administered and discharged with promptness, efficiency and fidelity.

He was a man of most gentle and kindly disposition and was always found on the side of the weak, the down trodden and the oppressed.

He knew not how to turn a deaf ear to any appeal for help and would frequently allow himself imposed upon by his charitable and unselfish temperament.

Therefore be it resolved: That in the death of Bro. Willey the Lodge has lost a member who lived up to the highest tenets of the order; his family a devoted and affectionate husband, father and friend, and the community a citizen who was admired, respected and beloved by all.

Resolved: That while we deplore with deep sorrow the death of our departed brother, yet we bow in humble submission to the will of Him who doeth all things well.

Resolved: That these resolutions be spread upon the minutes of the Lodge and a copy thereof forwarded to the family of the deceased.

J. A. EASON,
R. C. COWPER,
W. T. CROSS,
Committee.

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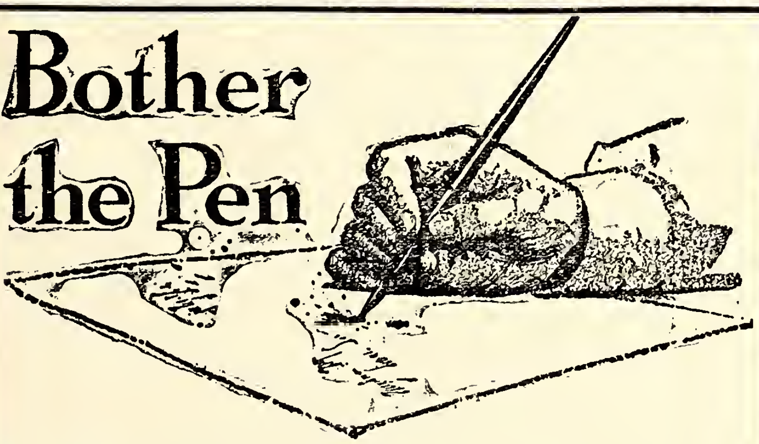

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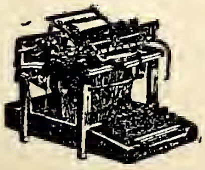

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Vol. XXVIII ALL SAINTS,' 1914 No. 10

The Mission Herald

"Let him that heareth say, come." Rev. 22:17

Published by the Diocese of East Carolina at New Bern, N. C.

Bishop Strange Memorial Number

Follow the Christ, the King,
Live pure, speak true, right wrong,
Follow the King--else, wherefore born?

— BROW

SEE PAGE 18

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The MISSION HERALD

Vol. XXVIII. NEW BERN, NORTH CAROLINA, ALL SAINTS', 1914. No. 10

BISHOP RANDOLPH'S TRIBUTE TO BISHOP STRANGE

FEW names could drop out of the roll of American Bishops and cause a wider gap than that of Bishop Strange.

To his friends, to his diocese, to those who knelt in the service of Confirmation and under his hands received the blessing of admission into the visible Church of Christ; to those, who in their homes have been drawn to him and touched by the sweetness and the light in his social intercourse, his memory will be cherished as a benediction to their lives. In other Churches than his own he recognized the brotherhood in Christ as the deepest and the surest bond of unity. He was no critic of ecclesiastical forms other than his own. His gentleness and his love lifted him out of the atmosphere of the cold anatomist of ecclesiastical organisms and of intellectual differences.

Above all he loved his Church and dedicated himself to her service, body, mind, and heart, without stint and to the last. Bishop Strange was essentially a preacher of the Gospel. He had gifts of imagination to see into human hearts. He had love, the love of souls, without which the preacher's voice is as sounding brass and the tinkling cymbal. Jesus Christ laid His parting command upon His Apostles, "Go forth into all the world and preach the Gospel to every creature." From the early morning of Christianity He has honored the instrumentality of preaching to build His Church and to touch and win souls by the power of the Gospel.

We speak unwisely when we speak disparagingly and profess indifference to the sermon, as compared with the worship in the House of God. In the non-liturgical churches it may be true that the sermon is often unduly exalted and the worship, by contrast, is underestimated. However this may be, the Gospel preached from the lips of faithful pastors in every denomination of Christian people, is the ordinance of Christ Himself for the conversion of souls and the building up of Christian character in our most holy faith. A bishop is not only the chief officer of his diocese, but also its chief pastor; and as the years go on, he comes more and more to share in the pastoral relation to the people of the congregations over whom he has the charge.

It has been my privilege to welcome Bishop Strange into my own home. I cannot forget, especially on his last visit, his sweetness and the light of a loving heart on his face, which drew us all around him and made us all want him to stay when it was time for him to leave us. I cannot forget the scene at his consecration, when it was my privilege to preach the consecration sermon. His face, so unconscious of himself, so unworldly with spiritual life and love, is before me now. We may say of him what was said of one of England's noblest preachers and teachers, "His loss has impoverished our present, but has enriched our past with happy memories and our future with sacred hopes."

May God bless the diocese he loved and served, and to which he gave the best years of his beautiful life.

MEMORIAL SERMON

PREACHED ON ALL SAINTS' DAY, ST. JAMES' CHURCH, WILMINGTON, N. C.

BY THE REV. WM. H. MILTON, RECTOR

"Blessed are the pure in heart; for they shall see God."

IN the revolving cycle of the Christian year, the Church has set apart this day in every year as All Saints' Day. After her special commemoration of particular saints, as St. Peter and St. John and St. James, the great mountain peaks, as it were, in the whole range of human life and human character, she calls upon us to commemorate the great general idea of sainthood. She witnesses to her faith that, in addition to those who are great in their deeds and their inspirations, there is an innumerable company who are great only in their characters, great, as it was prophesied at his birth John the Baptist should be, in the sight of God. She recalls to the minds of her children, who are still in their warfare and who walk as yet by faith, the memory of the holiness of those, who, springing from the level plains of human existence, reared amidst the same circumstances as their own, though no mountain peaks, yet attained "unto the measure of the stature of the perfect man in Christ Jesus." Poor, indeed, is the soul who does not possess treasured in the casket of memory, the example of some other soul whom he has "loved long since and lost awhile" that has witnessed to the possibility of Christ's reincarnation in human life,—such an example as will forever shame his indifference to the higher calls to nobility and holiness, and stir in him the wish, while it confirms in him the will, to find an answer in himself to the prayer which today the Church puts on our lips,—that "we may so follow God's blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which he has prepared for those who unfeignedly love Him." And this, it seems to me, is the chief value of All Saints' Day,—that it is the Church's denial of the medieval conception that sainthood is dependent upon exceptional gifts and opportunities, and is limited to those who have exceptional genius and power; that it is also the Church's declaration that the Calendar of Saints is not filled when she has named those whom all the world must recognize as great, but that there is room for all in her Valhalla of heroes. That we may bring here today the name and memory of any, however humble in the sight of men, in whom we have seen a reflection of the King in His beauty, and enshrine them, regardless of their reputation, their position, their possessions. It is character here only, that counts,—what a man is in the sight of God, what we have known him to be in his inward life, his soul, his character, apart from any consideration of his outward circumstances and condition.

It is related that "when Longfellow died, Emerson, who had been his friend for least half a century, went to his funeral. Emerson, who then was himself aged and frail, with failing powers and his memory almost entirely lost, gave utterance to a remark pathetic for the occasion but eternally true. Looking to the coffin, he said, "The gentleman who lies there was a beautiful soul, but I have forgotten his name." With the failing faculties which presaged his own death, the recollection of a life-long friendship summed itself up not in his reputation, but in the memory of what he was himself. The like is true of all those who are worthy "to be numbered among his Saints in glory everlasting,"— their names may be reckoned among earth's great ones or they may not—I have forgotten his name—but he was a beautiful soul.

The Church has given us her own definition of saintliness, and in giving it she is true to her Lord; for the definition she has given in the Gospel for the Day is comprised in His own Beatitudes. "Blessed," said Jesus, "is the man who thinks lowly of himself; who has passed through great trials; who gives in and endures; who longs for perfection; who carries a tender heart; who has a passion for holiness; who sweetens human life; who dares to be true to conscience." This is our Lord's conception of saintliness; this is the conception which His Church has accepted as her own; and there is but one other that is comparable to it,—and that is, St. Paul's Eulogy on Love.

Great, indeed, is the soul that is worthy of a place among those eight men of the Beatitudes, or in which there is traceable a likeness to the portrait which St. Paul has left us in his sublime eulogy on Love! Great, whether rich or poor in earthly marks of greatness! Great, because "great in the sight of the Lord!" And what else will really matter when the final estimate of a life's worth is made?

All Saints' Day! Each of you, I am sure, has some name which you would enshrine in its casket of jewels;—the memory of some beautiful soul that has shed its light across your pathway and made the way of holiness and service easier and brighter for your feet, that has revealed more clearly "the stairway that slopes through darkness up to God." Indeed, I do not think I have ever met an individual, who, after the crust of reserve was broken and the hidden thoughts of the soul laid bare, in talking over the things that make for the soul's welfare,—would not admit that there was at least one life that he believed in to the very core of its being, one influence that made him better for having known it, one example that if he had followed it "in all virtuous and godly living" would have led him on to something far better and nobler than he was. Yes, we all have our special saints, beautiful souls that were nearer to us individually, because of some special tie that bound our lives to them, than any other of God's saints. These, perhaps, will always have first place in our hearts' commemoration on this Day.

But even though it have not first place for some of us, among "those, our dearest and our best," I feel sure that there is no one name around which the memories of this congregation as a whole can so easily entwine themselves as of blessed memory, as around the name of him whose life and character we would commemorate today,—the name of Robert Strange. Indeed, I have no fear of being accused of exaggeration when I say that it is hardly possible that this community has known any other name which through the whole of a life's history has been more beloved and revered than the name of Robert Strange,—none, certainly, with more unsullied reputation from childhood through youth and manhood to age, as man, citizen, priest, bishop, friend,—in each period and in every relation of life, "wearing the white flower of a blameless life." I realize, perhaps more keenly than any of you, how difficult is the task I have set for myself in attempting any estimate of one whom so many of you knew far more intimately than I, and throughout the whole course of his life. And again, I feel my possible presumption in seeking a just estimate of his character, rather than of his natural gifts and life-work. It is always more or less presumptuous for one to seek to explore the higher regions of human life, about which only God can know the whole truth. There are some things you can say about a man as soon as you see him; there are other things you can add when you have come to know him: but not at once, if ever, can you estimate his inward life, his soul, his character. That shall not be fully known till "we shall all stand before the judgment-seat of Christ." Still one need not be able to measure the full volume of a stream's flow in order to tell the direction of its current. And it is possible sometimes to epitomize the trend of a man's character in a single sentence: I think the character which we would chiefly commemorate today is an instance. And if I were asked to give an epitome, I should find it without hesitation in the Beatitude of Jesus: "Blessed are the pure in heart; for they shall see God."

Natural graces he had, no doubt, in abundance: those who knew and loved him best testify that he did, that he won all who came in touch with him by his gentleness, sweetness, loveableness of disposition—to sum it up in one word, that rarest of all natural gifts—charm. Cultivated gifts, he also had, both of mind and will, else he could never have won the influence that he exerted over those to whom he ministered in the several spheres of his ministry, or held it after it was won. But the impression that one gets most clearly in talking with his friends is the uniform consistency of his life. "His days were linked each to each in natural piety." He seems to have belonged to that class which Prof. James calls the "once-born." There seems never to have been any violent or convulsive religious experience such as seems to many must accompany conversion or the awakening of the soul, but just an even flow of instinctive reliance upon God and obedience to His will. In each passage from the narrower to the wider sphere of experience and activity, the transition was as natural and simple as the change from childhood to manhood, or from manhood to age. He was blessed with a child-like quality of nature, which made him look for the best and hope for the best in everything,—an innocence both from evil and the knowledge of evil which determined his attitude both towards God and towards man. As a friend, who knew him all of his life, recently said of him,—"Whatever annoyances came to him, whether of the petty irritations of life, often harder to bear than the greater trials against which we brace ourselves, or whether of the responsibilities of his high office, they were met in the same cheerful and disarming spirit, with an equableness serenely impenetrable, because he was deeply imbued with the consciousness of the good governance of the God in whom he trusted." Or as the author of the term "once-born" says of that class in which I have placed Robert Strange: "They no more shrink from God, than a child from an emperor, before whom the parent trembles: in fact they have no vivid conception of any of the qualities in which the severer Majesty of God consists. God is to them the impersonation of Kindness and Beauty. They read his character, not in the disordered world of man, but in romantic and harmonious nature. Of human sin they know perhaps little in their own hearts and not very much in the world; and human suffering does but melt them to tenderness."

It is this quality of the soul's character which is most prominent in those whom Jesus named "the pure in heart." For it would be a narrow interpretation indeed, which would limit His meaning to mere freedom from moral and sensual taint in thought and word and deed; or which would even push such purity from sensual defilement into the foreground of our Lord's meaning. Purity of life is simply one of the consequences of purity of heart. Simplicity and clearness of faith in the unfailing goodness of God, single-hearted devotion to His service unclouded by the sordid ambitions and petty jealousies of human life, unwavering loyalty to the good, the beautiful and the true,—these are the cardinal qualities of "the pure in heart."

And with these qualities are found also, as the expression of the same inward purity,—a transparent sincerity of motive and purpose, a certain guilelessness of nature, an unwillingness to think evil of others or impute evil to them until the last excuse is made and the last defense heard, a sunny optimism that hopes for the best even when conditions are worst and patiently and uncomplainingly waits for the fruition of its hopes.

That those who knew him best will recognize these qualities of soul as the most marked characteristics of the man they knew as Robert Strange, I am sure. They must see also, how large a part they played in the influence which he exerted upon his world. Take just one of them—guilelessness. Drummond, in interpreting the meaning of St. Paul's "Charity thinketh no evil," might almost have had this man in mind, when he wrote: "The possession of guilelessness is the great secret of personal influence. You will find if you think a moment, that the people who influence you are people who believe in you. In an atmosphere of suspicion men shrivel up; but in that other atmosphere they expand, and find encouragement and educative fellowship. It is a wonderful thing that here and there in this hard, uncharitable world there should still be left a few rare souls who think no evil. This is the great unworldliness."

What I have written here may seem but a poor delineation of the character of the man whom you loved and revered. But I have not sought to paint a portrait; I lack the fitness that comes only through long and close association, necessary to make a faithful biography. What I have done is little more than an impression,—my own impression, truthfully and sincerely set forth, of the hidden springs of the inner character of the man,—such an impression as has come to me in mere flashes of insight into what he really was, and why he was what you knew him to be. Those who knew him in his public life will dwell upon his abilities as a preacher, a citizen, a bishop, and a friend: only those who lived with him in the intimacy of everyday life can complete the picture of what he was as a man—with their loving

(Concluded on Page 10.)

THE LIFE AND WORKS OF BISHOP STRANGE

MEMORIAL SERMON PREACHED BEFORE THE COUNCIL OF THE DIOCESE OF EAST CAROLINA IN SPECIAL SESSION AT WASHINGTON, N. C., OCTOBER 7TH, 1914

BY THE REV. WM. E. COX

"SPEAKING THE TRUTH IN LOVE"

IN THE providence of God, and in the course of human events, we are gathered here together to honor the memory of our late beloved Bishop, the Right Reverend Robert Strange, D. D., and to invoke divine guidance in the choice of one to succeed him in the Apostolic line.

Fitting, indeed, it is, that these two duties should be linked together in close association each with the other, for in the duty now before us of selecting one to lead us in the work of the future we may well walk in the light which shines out upon us from the life of our loved and lost Diocesan. His noble life, his fidelity to Truth, his devotion to the Church, his broad sympathy with humanity, his great love for his people, and his desire that all the people of his diocese should know and appreciate our Church—these shining marks of his Episcopate point the way for future progress in the Church, and these qualities, so splendidly exemplified in him, cannot but influence us to seek one with kindred qualities to take up the work where he laid it down.

We honor his memory, not only for what he was in himself, what he was to us, and what he did for God and the Church, but also for the reason that he was one of us—one in very flesh and blood with the people of his diocese. From ancestry native to the diocese and linked with its history; born in the see city; given his youthful training there in Church, Sunday School, and Bible class, under the late Bishop Watson of blessed memory; the years of his ministry nearly all spent in our midst; then our loved and honored Bishop; verily, he was with us and from us and of us, one in mind and heart and life with the diocese he lived and died to serve. In the Church of his forefathers at Wilmington he was baptised, confirmed, and ordered Deacon; thirteen years he was its Rector; in it he was elected to the Episcopate and consecrated Bishop; in it he held his first and last Diocesan Councils; and then was laid to rest beneath its altar. In his own country he was a prophet not without honor. His native State, too. loved to do him honor, for in 1894 he received the degree of Doctor of Divinity from the University of North Carolina, his Alma Mater, he being at that time the youngest man ever to receive a similar degree from that institution. The same honorary degree was subsequently conferred upon him by the University of the South, at Sewanee.

Practically his whole life was spent in East Carolina. He was born in Wilmington, December 6th, 1857. He was educated in the schools of that city, and the University of North Carolina, at Chapel Hill, where he graduated in 1879 taking the degree of Bachelor of Arts. He taught school for one year at Old Church, Hanover county, Virginia. In the fall of 1880 he entered Berkeley Divinity School, at Middletown, Conn., from which he was graduated in 1883. He was ordained Deacon in St. James' Church, Wilmington, April 23, 1884, his ordination being the first Episcopal act of the late Bishop Watson. His first work was that of a missionary among the colored people of Brunswick county, Virginia. He then took charge of the Church of the Good Shepherd, Raleigh, N. C., and was there ordained Priest by Bishop Lyman, November 1st, 1885. Two years later he accepted a call to St. James' Church, Wilmington. In 1900 he accepted a call to St. Paul's Church, Richmond, Va., but soon came back to his native city to spend his remaining years as our beloved Chief Pastor.

As a preacher Bishop Strange possessed rare powers. He was a close student, a clear reasoner, and eloquent in delivery; and all that he said was spoken with a kindly sympathy that touched and impressed not only the people of his own Church, but those outside of it as well. As a rector he was faithful to every trust, prompt in his response to every call of duty, and zealously active in every movement that made for social uplift. As a pastor he was a shepherd indeed to his flock, with a disposition as sweet and gentle as a woman's yet with manly strength of character that could be firm as adamant when occasion demanded, and with dauntless courage in the face of the gravest difficulties. He loved his people, and was never too busy or too engrossed in other things to give them a share of his time and a full measure of his sympathy. His love for his people, and class, or color. Everybody loved him "because he first for all the people, found its ready response in the hearts of all who knew him, and won for him a host of friends numbered by the thousands, without regard to creed, loved them." The news of his death brought tributes to him from Jew and Gentile alike, from members of other religious communions as well as from his own, from eminent ecclestiastics and jurists, from distinguished educators and journalists, from men and women of every class and walk in life. The tribute paid him by one of our Supreme Court Judges so aptly expresses the sentiment of all that I cannot refrain from quoting these words: "His life was as near perfect in the living of it, as man's can well be in this world, and he was beloved as very few men are by his people of all classes. Of rare mental endowment, gracious, almost angelic presence, and manly bearing, kind and benevolent always, and yet in all his deeds and works prompted continually by a high sense of duty and fearless courage to do the right—there was no better Christian soldier and no more superb gentleman than he."

How true those words! His life, if not perfect, was singularly free from the dross of earth, and singularly filled with the spirit of heaven. Like Enoch, he walked with God; like Daniel he was a man of prayer; like Nathaniel, an Israelite in whom was no guile; like St. John, full of tenderness and love; like St. Stephen, full of the Holy Ghost and of faith; like St. Paul, with a burning zeal for the Gospel.

Coming now to speak of him as Bishop, two things stand out as distinguishing marks of his Episcopate. First, his missionary zeal. To the remotest corners of the diocese he went, ministering in private houses, conducting services in rural school houses, and preaching in village Churches so kindly thrown open to him by our brethren of other communions, as well as officiating in our own Churches and congregations. I have a vivid recollection of meeting on the streets of Wilmington a Methodist minister who had in his hand a copy of our

MISSION HERALD. Turning to the Bishop's monthly "Letter," he pointed to the Bishop's account of his travels and said: "That is a magnificent record of missionary zeal. Your Bishop is going out into the highways and byways, carrying the Gospel to the people. I have just shown this article to our Presiding Elder as an example he may well follow." That is a strong testimonial to the missionary enterprise of our beloved Bishop. When our Methodist brethren, famed for their missionary enthusiasm, especially in the care of remote communities, can point to our Bishop as a model worthy of emulation, then we may be pardoned for a measure of pride in the example he has set us in that respect.

The second distinguishing characteristic of his Episcopate is well expressed in the words of our text—"Speaking the truth in love."

When St. Paul wrote those words he was a prisoner in bonds, but his heart went out to the wide world waiting for the Gospel of the Lord Jesus. His letter, addressed here to the Church at Ephesus, is in the nature of an encyclical intended for circulation among all the Churches. He dwells particularly upon the idea of the Church as the fulfilment of the eternal purpose of God—the body of which Christ is the head, the building of which Christ is the corner-stone. He dwells also upon the deep significance of the Atonement, upon the work of the Holy Spirit, and upon the importance of unity, along with the graces that make for unity. He is looking with a large vision toward that future day when we shall "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." He seems anxious to gather up the strongest threads of Gospel truth and knit them into one great cord—the Truth. And he is most careful to safeguard his meaning against any possible uncertainty; for, in close connection with our text, he makes it definite and unmistakable by the expression "as the truth is in Jesus." Fidelity to truth is to St. Paul the backbone of the Christian ministry and the Christian religion. But there is something more. Truth must be inseparably wedded to love. Good narrow, bigoted, discordant spirit in the messenger. tidings spoken harshly are no good tidings. The charm and power of the Gospel message are destroyed by a Proclaim to the world the truth of God, as the truth is in Jesus, says St. Paul, but proclaim it with a tender love that shall make the world appreciate it and embrace it.

I am fully persuaded that this was the ideal of Bishop Strange, the ideal which he labored to make the supreme characteristic of his ministry. Not a great while after his consecration he preached for a week in one of the parishes then in my charge. Well do I remember his sermons and their subjects—Repentance, Faith, Baptism, Conversion, the Holy Communion, Salvation, the Protestant Episcopal Church. With all his accustomed fervor and eloquence he preached the Gospel "as the truth is in Jesus." With unfaltering fidelity he preached to us the Church of the Living God—the Church of the Apostles and Martyrs, of St. Alban and St. Aidan, of Alfred the Great and Elizabeth,—the Church of Seabury, Atkinson and Watson. "Ye shall know the truth, and the truth shall make you free," seemed to be the inspiration of every word he uttered.

But as the Bishop went the rounds of his diocese and looked out upon the five thousand in this Church of ours, he looked out also upon five hundred thousand not of this Church, more than half of whom belonged to no Church. Were not the precious truths of the Gospel and the equally precious privileges of the Church for them also? Must not those sublime truths he was proclaiming be made the heritage of all the people? Yes. "Preach the Gospel to every creature," answers the Master. To make his message approve itself to the thousands outside the Church it must be stripped of every vestige of narrowness and bigotry, and presented with the large sympathy of the Master. To that great body of unshepherded brethren he spoke "as the truth is in Jesus," but always "speaking the truth in love," that they might be brought to know it as he knew it, and to love it as he loved it.

In his first Council address he dwells upon this, and declares his purpose and policy in these words: "It seems to me that there is a great opportunity for this Church of our fathers and our own, for the Church of the living God the pillar and ground of the truth, holding to Apostolic custom and authority, and yet demanding individual liberty, liberty for the mind and the conscience, liberty for intellectual and moral growth. Ah, Yes; men and brethren, the eyes and the ears of the men and women of our dear land are looking and listening, even though to themselves they may not confess it, to this Church of ours, standing as she does, in the pathway of order, according to heaven's first law, bearing in one hand the two great Sacraments of the Incarnation, the mystic meetings and communion of God and man, and holding in the other hand that exquisite Liturgy—the praise and prayer of the saints, penned by the sages and poets—and crying aloud to the moving hosts of God her precious and inspiring watchwords: Truth and Liberty.

"How shall we go forward to meet these opportunities, my brethren? What shall be the purpose and the policy of your God-given apostle, your chosen leader? First: to throw down and away all sectarianism in the Church as earnestly and as fearlessly as I shall oppose it without the Church; to put aside those little immaterial points of difference which make us exclusive, and to go down among the people, to gain their ear and win their heart, that they may see and know the rich treasures which we hold in trust for them."

Did he try to follow out that policy and use the opportunity before him? Listen to his second Council address: "By the Christian people outside of our Church I have been treated with courtesy, consideration and Christian charity. I have preached in Presbyterian, Methodist, Baptist and Disciple Churches. I carried the Prayer-Book service, modified only by substituting familiar hymns for the chants, printed straight out on leaflets, and I have preached the great fundamental truths of the Gospel. These large congregations, made up of Christians of every name, have entered heartily into a responsive service, have listened eagerly to the Gospel message, and have urged me to come again and often. So I see the walls of prejudice breaking down and the opportunity presented to the Church to declare its message to the people of this land of ours; and if we, my brethren, declare that message with reason and sympathy, with love and devotion, what a future of privilege and responsibility opens now before us."

Listen again to the closing appeal of his address at the Council of 1908: "Oh, beloved, let us thank God for the goodly heritage to which we have come, this Church of our fathers and our forefathers, this Church of the

A WORD OF PERSONAL APPRECIATION

FROM ARCHDEACON NOE

On "All Saints' Day," which had eagerly been anticipated as the tenth anniversary of his consecration there was held in St. James' Church, Wilmington, an impressive and beautiful service memorial to Bishop Strange. This issue of The MISSION HERALD is made also a memorial number, containing a warm personal tribute from Bishop Randolph; and a more formal appreciation by Mr. Cox and Dr. Milton, in sermon form.

On another occasion I wrote a brief appreciation of Bishop Strange's character and work and now wish to add a more personal word of appreciation.

It is indeed not easy to put in words that which can only find adequate expression in life. Bishop Strange was a very human man, with a loving heart and a gracious spirit that drew people to him and held them in the closest bonds of friendship. Like St. Paul in his singleness of devotion to Jesus Christ, his heart was open to men—and how gladly they responded is witnessed by the great number who called him friend—men and women of every walk of life. As he went about the Diocese and in his wider journeys in the State and nation this same rare quality endeared him to all who came in touch with his personality.

Conspicuous among his characteristics was a spirit of justice and fairmindedness. Patient he was and painstaking in the search for truth, with a judicial temperament that weighed carefully and with great fairness all the evidence before deciding matters of importance; and no least person or thought was insignificant.

Perhaps the most conspicuous feature of the last year of his life was the yearning eagerness to be about His Father's business, thus proving true to the life-long devotion to the spread of the Gospel. His entire episcopate was marked by rare missionary zeal and activity; and no remote part of the Diocese but knew his voice and felt the inspiration of his glowing message.

The Gospel as he knew it and preached it was indeed a rich, full Gospel of God's love—the trust as it is in Jesus; and the fearless preaching of this Gospel has won for his Church a sympathetic hearing and has drawn many souls nearer to the Master whom he loved and served.

We have lost our saintly Bishop and our friend has gone from us; but the blessed memory of his noble life and the splendid example that he gave us are an heritage that shall remain with us for our eternal enrichment; while we say with fullest confidence, as we meditate upon his life: "Blessed are the dead who die in the Lord."

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Anglo-Saxon people, this Church of Apostolic ancestry and teaching, and, while we thank God let us work and pray to prove ourselves worthy possessors of this goodly heritage; let us go out and make others see the value of our blessings; and let us remember in all our dealings with ourselves and our brethren the great watchword of the Church. 'In essentials unity, in non-essentials liberty, in all things love.' "

This desire of his to make our Church known and loved by all the people was no passing impulse. It was a ceaseless passion, a fixed and permanent policy which he proclaimed at the beginning and pursued to the end. Year after year he came before his Council with the same great vision bright before him, the same yearning desire burning in his heart, the same appealing prayer falling from his lips. In his address at the council of 1910, while discussing Church unity, he reiterated his policy and his prayer, in these words: "What I shall advise you now, what I shall advise you all through my Episcopate, is from no carelessness about holy things, is from no lack of appreciation of the Church and her laws; but it is a clear and settled policy, springing from the highest love and value of the Church as a divine institution, a policy by which you shall be able to guage all I do or may be expected to do; and that policy is, so to approve this Church of ours to all Christian men that they will open their minds to listen to her true claims and accept them. And so, O my people, will you not co-operate heartily with your Bishop in the work to which God hath called him, called us all? We cannot value the Church too highly, if we only place her second to our Lord, as the means to get to Him, the means to set Him before men. The fundamental things of principle are not ours to give away; they are not ours for ourselves. They are ours in trust for our fellow men; and we must do what we can to so approve them to our fellows that they will desire and claim them as their own. Let us prize the Church so highly that we shall brush out of the way the little things, the matters of detail which hide the beauty of the Church herself from our fellow Christians. Let us prize the Church so highly that we shall ever make the broad and inclusive interpretation of her laws rather than the narrow and exclusive; let us interpret her laws according to her spirit. Let us cherish deep conviction for the truth as it is in Jesus, and let us cultivate love and patience towards all men; let us keep our gaze fixed on Christ and move steadily in our daily life toward Him; and lo! we shall find ourselves closer and closer together with those who are looking, with those who are moving, to the same great Centre."

Surely, brethren, this is a noble policy. No man is infallible, and our beloved Bishop may sometimes have erred as to the methods of fulfilling his great purpose; but towering above those human limitations, which are the common lot of all, stands his ideal undimmed in its glory—the ideal of the Church, truly Catholic, fulfilling its mission as bearer of the Truth to all the people. Let us honor his memory by cherishing and perpetuating that ideal. Let us labor as he labored so to approve this Church of ours to all men that they will listen to her true claims and accept them. May the God and Father of all mankind put it into our hearts so to do.

Miss Venetia Cox of Winterville, North Carolina, who recently volunteered for service in the foreign mission field, has gone to St. Faith's Deaconess School, New York, for training.—The Churchman.

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Rev. J. H. GRIFFITH.
Rev. THOMAS P. NOE.
Rev. WM. E. COX.
Mr. J. G. BRAGAW, Jr.

ADVERTISING RATES FURNISHED ON APPLICATION

COMMUNICATIONS—Articles for publication should be addressed to and must reach the Editor at New Bern, N. C., before the 15th of each month to insure insertion.

BUSINESS LETTERS—Should be addressed to the Business Manager.

MISSIONS.

The following resolutions were adopted at a joint session of the House of Bishops and House of Deputies in the General Convention of our Church at its meeting in New York October, 1913:

"Resolved, That it is the sense of this joint session that it is the first and bounden duty of every bishop to do his utmost to secure the meeting of the apportionment in his diocese or district, and that it shall be the duty of every rector and missionary to do his utmost to raise the apportionment in his parish or mission.

"Resolved, That the joint session ask the editor of the Spirit of Missions and request the editors of all church papers, to publish the foregoing resolution at the head of their editorial columns in every issue for the next three years."

EDITORIAL

"THY BLESSED SAINTS"

> "Judas saith unto him, Lord, what is come to pass, that thou wilt manifest thyself unto us and not unto the world?"—St. John XIV, 22.

As we pore over this portion of the well-digested treasury of this Evangelist's crystalline memory, we cannot but feel with what divine gentleness and patience the Blessed Master is leading his followers at last clear away from their hazy notions of His person and kingdom. He is bringing them as one leading somnambulists to a place in which, when they awake from their troubled dream of a new king in Jewry, themselves chief courtiers, they shall find their power of faith intensified, and after the initial shock of change will begin earnestly laying hold of new life-elements, in particular, the abiding spiritual presence (in lieu of the physical nearness) of the Christ, and a confident conviction as to their own place and part in the kingdom of heaven. In those brighter days just beyond the imminent shadow how often they must have recalled Judas' perturbed inquiry, and the Lord's seemingly evasive answer. In the light vouchsafed through the Spirit of Truth how gladly they must have understood at last that the manifestation "to the world" was, indeed, in accord with God's purpose, and was to take place through themselves. "Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." In hunger, heat and weariness, in sorrow, danger and fear, in rejoicing, acclaim and triumph, and then finally in humiliation, it was given them to be first servants, then friends of the Word, tenting among them, and thus to receive upon their secret selves the resistless impact of that peerless Personality, as of "grace upon grace." And now is bestowed upon them a yet higher privilege. "Greater things" await them. Henceforth, in their holy living and dying the Son of God is to be lifted up, shown forth clearly in the face of all people. The unfoldment of what they have and are, that must become the clear, inspiring vision to those that are without the Light of life, that theirs, too, may be the life of light.

The festival of All Saints' musters the whole army of true believers from the first days until now as a well-nigh incomparable incentive for the generations of the present. From the toll of faithful of all times who have sought and found the answer to Jude's puzzled question, the Church draws endless inspiration to help her children walk worthily of the vocation wherewith they are called. The breath of that past is not laden with the damp of death; it blows warm with faith, hope, love and deathless life.

For every Christian All Saints' Day holds a deep personal interest. The mind's retrospective eye brings up memory-shapes. Not many were those who fashioned our early lives; but, whatever we are, they helped make us. In them, no doubt, were first revealed to us the fair beauty of the Lord and the grace of the godly life. They rest, truly, from their labors, but their works do follow them, to some extent, we trust, in us. They were the Blessed Lord's manifestation to us. Are we His manifestation to any other soul?

And now we see inscribed upon that glorious roll the name of one more courageous soldier of the Son of God. As a man, a Christian and a bearer of the apostolic mantle, Bishop Strange was a choice vessel of the Father's grace, and a light of the world in his generation. He expended his life in unstinting service of the Blessed Jesus, conceiving his duty as twofold, namely, to bring or send the Gospel of Love to all people, both far and near, and to do everything in forbearing meekness that he could do towards healing our unhappy divisions. Perhaps his dearest wish was for the fulfilment of the Master's prayer, "that they all may be one." In thorough sympathy with his conviction as a Christian and his policy as a Churchman, all whose privilege it was to be touched by the rare beauty of his life below and moved by the dignity of his simple, stedfast faith, are at one in their offerings of grateful praise to the great Bishop and Shepherd of our souls for this true saint. May the good desires that came to us through him, in us be brought to good effect; for the "manifestation" is not complete until at the name of Jesus every knee shall bow and every tongue confess.

LAUS LONGINQUA DEO

(TO L. L. D.)

FOR peace that benisons the toiling land,
Immures a people 'neath blest freedom's walls
And leans in mercy to a bleeding world;
For fruits of earth, increase God-given
Despite the ensanguined wrath of murderous man:
For these, the evident earnests of His love
Unbound, though fail all our desert,
We swell rejoicing, million-voiced acclaims
Of gratitude and praise.

But in my Heart
Of hearts a whispering joy steals forth anon,
A sweet aeolian note that wavering hushed along
Enfolds the sense all in a grateful glow—
Spirit receiving that beyond its worth.

So, blessing Him for all that makes life blest,
Yet more for the whole in one dear boon expressed,
And more than all, for thee, O friend, beloved the best,
Yea, more, for thee !

——C. P. P.

ON the Twentieth Sunday after Trinity, 1914, the Rev. T. C. Darst, in tendering his resignation as rector of St. James Parish, Richmond, announced his decision to accept the Bishopric of East Carolina, to which he had been elected by a large majority at the special Council of the Diocese, sitting at Washington, N. C., October 7th and 8th. The vote giving Mr. Darst the election was but little short of unanimity, and was easily and heartily made unanimous.

The people of East Carolina render hearty thanks to Almighty God for His tender care and watchful providence over them during the term when they have been with respect to the Church Militant, as sheep without a shepherd; and especially for the guidance of His Holy Spirit in the deliberations of the special council. It is from no lack of belief in the universality of divine providence that we affirm a conviction concerning the choice of Bishop-elect Darst, that it was so obviously the outcome of an attitude among the members of the council, both clerical and lay, of entire receptiveness towards the directions and assistances of the Spirit of Wisdom, as to have every warrant for being characterized as providential.

A fitting co-incidence is seen in the fact that when Mr. Darst gave out his decision to cast his lot with the church in East Carolina, there had already been read from his chancel the faithful words of the collect for the day: " . . . . That we, being ready both in body and soul, may cheerfully accomplish those things which thou commandest . . . . ."

Just how soon we may hope to greet our Bishop-elect as our Bishop, in fact, is uncertain. There is a tremendous amount of clerical and routine work of a tedious but indispensable nature to be gotten out of the way before the Presiding Bishop can take order for the consecration, which, without any very definite grounds, we conjecture may take place in January, 1915.

Out of the fulness of a long-cherished and intimate acquaintance one of the diocesan clergy will contribute to the Christmas number of "The MISSION HERALD" a biographical sketch of Presbyter Darst, towards whom our hearts are already turning, for whom our hearths are being burnished and our homes garnished, whom we hope soon to welcome as our BISHOP.

IN The MISSION HERALD for September attention was called to the encouraging advance of the diocese in the matter of contributions of money to the Church's Mission. At that time the last report of the Treasurer of the General Board indicated that our contribution was this year $736 greater than at the same time last year, and $248 more than we receive for our intra-diocesan work. If the significance of these amounts had been to be looked for in their size, we might have been justified in drawing only cautious inferences. The point, however, of which we mainly took account was, that the economic relation of this diocese to the whole Church

A BEAUTIFUL SOUL

(Continued from Page 5.)

testimonies to his courtesy, his chivalry, his patience, his gentleness, his forbearance.

And yet my impression, even though it be only that of a by-stander, seeking an answer to the question, "What manner of man is this",—if it be true to the eternal facts in the case, if the glimpses I have caught of the inner man really reveal what he was in the sight of God,—is enough to establish his eternal fame. Nothing else really matters—his position, his honors, his labors, his natural gifts, his name, even, may be forgotten; but—he was a beautiful soul—he has seen God! The blurred vision, which he had of God here,—the best that is here granted to the holiest of His Saints, even though out of a pure heart,—is perfected now—he has seen God face to face!

was radically changed, inverted, we may say. And to our thinking this fact cannot be over-emphasized, namely, that we are now giving more than we receive (in money, that is), which is simply to say, that we are now **giving**. We have fought our way up to the point where we realize that we are able, and have earned the right and found the will to give.

Meanwhile, and by the way, let us frankly ask, what do we gain in self-respect by asserting that a large part of the missionary appropriation to this diocese has for several years gone to work among the negroes of East Carolina, and that if this item were expunged, we should be able to show some hundreds of dollars excess of missionary contributions to our credit for several years past? Is there any real reason why we should be relieved of responsibility for the evangelisation of the colored people within the bounds of this diocese, or why our money should not be the first money to be expended in attacking our problem? It is pleasing to see a people, no less than an individual, doing its duty in a praiseworthy manner, but it were dangerous for either man or diocese to assume the liberty of choice whether or not the duty be done at all.

The fact that we are actually standing with our feet upon duties magnanimously performed opens the way for our just appreciation of the facts as above referred to, and as later developed. Mr. King's last report adds positiveness to the indications of the former one. To September 1, 1914, there was a further increase over last year's contribution from this diocese of nearly $900, or more than $1,600 in all. It is thus to be seen that we have this year **given** nearly $1,200 more to General Missions than we have received from that source.

The work of the diocese, during the period under consideration, has gone forward in the face of manifest difficulties. Therefore, these financial results, encouraging as they are in themselves, gain added weight when we think of them as having been produced in a time when the people's response to the call of the world field might easily have been less conspicuous and yet might still have been highly commendable. In this view of the case we are impelled to exclaim that the end is not yet—East Carolina's Forward Movement has but just begun!

IF, during the 166th session of the Convocation of Edenton recently held under the hospitable shadow of St. Thomas' Church, any measure were omitted pertaining to the comfort of the visiting clergy and delegates that had ever been brought into requisition at any of the one hundred sixty-five preceding sessions, all who were privileged to be in attendance upon this last are sure that the omission was not through oversight, but because such measure had been considered and found wanting by the efficient committee on entertainment.

Were one called upon to epitomize this Convocation, he could hardly do so more briefly and accurately than by describing it as a running contest between the forces of duty, represented by the ever amiable, but punctual Dean, and the hosts of hospitality, officered by the charming hosts and hostesses of St. Thomas' Parish and the town of Windsor, and headed, it is to be feared, by the genial Rector, himself.

Almost every parish in the Convocation was represented, and the gratifying number in attendance was a source of enthusiasm from the first, while at nearly all services the beautiful Church was more than comfortably filled by local parishioners and townspeople. At the several services the preachers were, respectively, the Very Rev. R. B. Drane, D. D., and the Revs. Messrs. Bethea, Ashby, Matthews and Parker, while the Ven. Thos. P. Noe lectured in his own happy manner at the S. S. Institute, and the Rev. Wm. E. Cox, of the East Carolina Forward Movement Team, gave his startling and informing presentation of the Forward Movement as it applies to the needs of this diocese.

It is with no intention of lessening emphasis upon other matters of high importance, that the writer is moved to say that in his opinion the most interesting events transpiring during the Convocation were the normal classes in mission study, conducted by Miss Windley, Educational Secretary for the Woman's Auxiliary of East Carolina. The purpose of those classes was to prepare leaders for parish classes in the study of missions. The time is rapidly approaching, if, indeed, it may not be said to be already at hand, when a parish that does not foster and encourage the serious study of missions among its people, will lay the soundness of its spiritual life open to grave suspicion.

The large number of faithful women in attendance, their intelligent and studious interest, and Miss Windley's own frank, graceful and withal, scientific leading, cannot be too urgently commended to the attention of all our women over the whole diocese. Here is work that is not child's play, and yet cannot overtax, because one can do only so much, go only so far, as her interest will allow. And here is work that can actually be done by any woman who can read and write and think; the greater her capacity, the more she will find in it and bring out of it. No doubt there are those in the diocese who would be able, with an equal amount of study and training, to systemize and illuminate the subject as happily as Miss Windley herself; but one might be far less conspicuously successful, and still do really excellent work. We believe that a leader, even though unable to give more than the bare outline furnished, would succeed in arousing interest and effecting benefit.

There remains to hope that by some means study of missions may receive such an impetus among the men of our parishes as to appeal to them from this scientific point of view, so long considered (by men) exclusively masculine. A Men's Mission Study Class is, to be sure, no longer unheard of; but it is still enough of a rarity to retain some of the properties, when suddenly announced of contact with a mild galvanic battery.

Two resolutions of moment were adopted by rising vote just before the final adjournment of Convocation. The first was one of thanks to the Rev. Wm. E. Cox for his unselfish kindness in coming from Wilmington expressly in order to present the Forward Movement for our consideration and instruction. The second was one conveying the Convocation's sentiments of appreciation to the Ven. T. P. Noe, who has entered upon the difficult and necessary work of the Archdeacon in so hopeful, helpful and inspiring a manner.

The 166th session of the Convocation of Edenton must pass into history as having been in every respect, whether social, intellectual or devotional, most satisfactorily conducted and concluded.

Convocation will be entertained on the 6th, 7th and 8th of April, 1915, by Holy Trinity Parish, Hertford.

READERS of The HERALD are asked to overlook the delay in the appearance of this issue. Causes incident to the times have made it seem expedient to publish but two numbers between November 1, 1914, and February 1, 1915.

The Christmas Epiphany number will appear, it is expected, December 31. Numerous complaints have reached us concerning non-receipt by subscribers of copies of the paper. It will be deemed a kindness if any subscriber failing to receive The MISSION HERALD in due time will report that fact to the Business Manager, who will take great pleasure in correcting the omission, whether originating in the printing or the mailing office.

ONE of our correspondents has recently called the attention of the diocese to the deplorable state of our chapel at Pinetown. The windows have long wanted glazing, and the sweep of wind and rain through the interior has caused warping and rotting of the floor. It is evident that this property is rapidly approaching a condition of ruin. Our correspondent makes a suggestion that appeals to us as business-like and sensible; namely, that if this chapel cannot be used for regular services it be sold, the proceeds to be turned over to the diocese for use elsewhere.

To find sale for the property will perhaps not be possible without more or less delay. In the meantime, neither the credit of the diocese nor the market value of the building could be injured were the small amount of money expended which would be necessary to effect thorough repairs.

Among the results of neglect and weather enumerated by the correspondent to whose letter* we are referring are these, that "the door ...... cannot be closed, and .... it is a resort for many sheep." Brave little chapel, even in its lonely dilapidation maintaining dumbly its fellowship with the great Church Catholic, whose door cannot be closed and whose ample fold gives refuge for many, many sheep!

CORRESPONDENCE AND DIOCESAN NEWS

Editor MISSION HERALD:

UNDER the budget system as used in this Diocese a careful estimate is made at the annual meeting of the Council of the expenses of the Diocese for the fiscal year, to which is added the requirements for missionary work within the Diocese, and fixed amounts for other funds, which we are obligated to subscribe, such as Clergy Relief and University of the South. The total of the budget is apportioned as equitably as possible to the various parishes and missions, and the canons require that the amount so assessed shall be paid into the Diocesan Treasury in quarterly sums.

Out of 82 parishes and missions against which this assessment was laid at the Council in May, the first payment being due June 1st, just 22 have made any payments at all, and of these only one has paid in full. Under the canon referred to, which is very much honored in its breach despite the fact that it is of our own voluntary enactment, half of the entire amount should have been paid into the Treasury, but instead only some 14 per cent has been received. Not enough to pay one third of the actual current expenses. How the parishes and missions expect the Diocesan government to maintain itself does not appear. It can not pay salaries and missionary stipends out of an empty Treasury, and the obligation to pay its debts to those to whom it is obligated are no stronger than are the obligations on parishes and missions to pay their debts to the Diocese. If money is to be borrowed to meet expenses, the delinquent debtors should pay it, not the Diocesan government, no estimate being made in the budget for this expense.

These are disagreeable facts, but facts they are. The disagreeable element in them is caused by the parishes and missions, and by some of them well able to avoid it. Shall they continue?

THOS. D. MEARES, Treas.

INDEBTEDNESS OF PARISHES AND MISSIONS ON THE BUDGET.—OCTOBER 31, 1914.

First column represents balances from last fiscal year, plus assessment for present fiscal year. The third column represents total to be paid during balance of fiscal year.

Some of the payments shown in second column are for balances from last year. In a few cases, payments cover indebtedness to date.

Beginning with this issue of The MISSION HERALD, we are planning to make a monthly statement of the condition of the Budget, both for the information of the Diocese and especially for the increase of the Budget.

It may not be known to all our people that we depend upon the current receipts of the Budget fund to defray the current expenses of the Diocese; and therefore when the Budget is not paid until the end of the year, as in many cases, it necessitates borrowing money to carry on the work, when the funds which really belong to the Diocese are reposing in the Parish Treasury, instead of meeting the obligations of the Diocese. This is due in many cases more to a failure to realize the conditions than to either inability or indifference; and this statement is made so that every member of the Diocese may have an opportunity to know the needs of the Diocese and how they are being met.

A number of Parishes have already responded to the letter sent out recently and we confidently expect that others will do so before the next report is due. We want every Parish and Mission in the Diocese to close the year with at least a full payment of the apportionment, which is the Least rather than the Most that each is expected to give.

There are many openings for new work all over East Carolina and now is the time for us to rise to the opportunity. Below is given the Treasurer's Statement, complete to November 15, more than one-half the current year: in which column is your Parish?

	Due.	Paid.	Balance
Chapel of Cross, Aurora..$	100.00	$	$ 100.00
St. Thomas, Bath	50.00		50.00
St. Paul, Beaufort	142.95		142.95
St. James, Belhaven	244.32		244.32
Trinity, Beaufort Co.	52.00		52.00
Zion, Beaufort Co.	232.24	15.00	217.24
St. John, Bonnerton	50.00	25.00	25.00
St. Paul, Clinton	100.00	50.00	50.00
St. Paul, Edenton	375.00	256.15	118.85

Christ Church, E. City ..	300.00	135.63	164.37
St. John, Fayetteville	500.00		500.00
St. Joseph, Fayetteville ..	75.00		75.00
St. Mary, Gatesville	80.00	40.00	40.00
St. Paul, Greenville	150.00	10.20	139.80
St. Stephen, Goldsboro ...	225.00		225.00
Christ Church, Hope Mills	30.00		30.00
Holy Trinity, Hertford ...	175.00	87.50	87.50
St. Martin, Hamilton	55.00	32.50	27.50
St. George, Hyde Co.	68.88	7.04	61.84
St. Mary, Kinston	225.00	25.00	200.00
Holy Innocents, Lenoir Co.	35.00		35.00
Christ Church, New Bern.	550.00		550.00
St. Cyprian, New Bern ...	210.00		210.00
St. John, Pitt Co.	75.00		75.00
Grace, Plymouth	245.00		245.00
St. Luke, Roper	50.00	25.00	25.00
St. David, Scuppernong ..	60.00		60.00
St. Philip, Southport	27.58		27.58
St. Paul, Vanceboro	35.00		35.00
Advent, Williamston	175.00		175.00
Good Shepherd, Wilm'gt'n	50.00	25.00	25.00
St. John, Wilmington	450.00	125.00	325.00
St. James, Wilmington ...	1,800.00	600.00	1,200.00
St. Mark, Wilmington ...	287.80		287.80
St. Peter, Washington ...	500.00	175.00	325.00
St. Paul, Wilmington	10.00	10.00	
St. Thomas, Windsor	135.00	50.00	85.00
St. John, Winton	40.00		40.00
Grace, Woodville	85.00	42.50	42.50
St. James, Ayden	76.00	76.00	
St. Thomas, Atkinson ...	10.00		10.00
Holy Innocents, Avoca ...	48.00	24.00	24.00
St. Jude, Aurora	83.50		83.50
St. Andrew, Columbia ...	106.20		106.20
St. Joseph, Camden	84.78		84.78
St. Thomas, Cumberland..	10.00		10.00
St. Thomas, Camden	12.00		12.00
St. Clements, Beaufort ...	98.00		98.00
St. Mary, Belhaven	20.00		20.00
St. Jude, Boardman	91.00		91.00
St. Mary, Burgaw	41.00	5.00	36.00
St. John, Evang, Edenton.	15.00	6.00	9.00
Redeemer, Edward	15.00		15.00
St. Philip, Elizabeth City..	52.90		52.90
All Saints, Fairfield	62.00		62.00
St. Gabriel, Faison	64.00	16.00	48.00
Emmanuel, Farmville	20.00		20.00
Mission, Goldsboro	45.00		45.00
St. Andrew, Greenville ...	37.00		37.00
St. Philip, Fayetteville ...	10.00		10.00
St. Augustine, Kinston ...	67.05	5.00	62.05
St. Matthew, Maxton	39.00		39.00
Mission, Oriental	20.00	10.00	10.00
Mission, Waccamaw	38.75		38.75
St. Barnabas, Murfreesboro	16.00		16.00
St. Mark, Roxobel	40.00		40.00
St. Stephen, Red Springs.	100.00		100.00
St. John, Sladesville	46.05		46.05
St. Barnabas, Snow Hill..	50.00		50.00
Mission, Shawboro	10.00		10.00
Mission, Stonewall	20.00	10.00	10.00
St. Peter, Sunbury	20.00		20.00
Grace, Trenton	71.64		74.64
Mission, Swan Quarter ...	52.50		52.50
St. Luke, Winterville	36.00		36.00
St. Paul, Washington	30.00		30.00
Mission, Watha	45.00		45.00
St. John, Winterville	68.90		68.90
Good Shepherd, Winfall ..	12.00		12.00
St. Matthew, Yeatesville .	113.00		113.00

ALL SAINTS' DAY IN WILMINGTON

ALL Saints' Day, the most hallowed day of all the year for many except perhaps Easter Day, had a special significance this year for the people of Wilmington, since it marked the tenth anniversary of the consecration of their late beloved Bishop, Robert Strange. With this fact in mind, and the further fact that it was his intention, had he lived, to celebrate this anniversary in St. James' Church, the rector and congregation of this Church early planned to make the day a Memorial Day to him, as far as consistent with the services appointed by the Church. The other churches of Wilmington, following the lead of St. James', also carried out the same idea.

At St. James', beneath whose altar the body of the Bishop lies with face toward the dawn, the congregation was composed of representatives of almost every faith in the city, with a few friends from out of the city. The hymns were the same used at the funeral service, and the whole service was very solemn and impressive. Flowers, both from friends in the city and from a distance, filled the space above the altar and within the rail. The sermon by the rector, and a tribute from Bishop Randolph, are given elsewhere in this issue. Dr. R. B. Drane, senior presbyter of the Diocese, was present, and celebrated the Holy Communion, the rector assisting.

At St. John's, a kindred service was held, and a large congregation was present. And at the Good Shepherd, the same thought and purpose dominated the services also, the Archdeacon of the Diocese and former rector of the parish, the Rev. Thos. P. Noe, being present for that purpose, and conducting the service.

In the afternoon at St. James' Church, a memorial service was held for the Sunday School, and Messrs. G. Herbert Smith and Thos. D. Meares, friends of Bishop Strange from his early boyhood, made memorial addresses.

The day will be long remembered in Wilmington, and the memory of its services cherished, by all those who were privileged to be present, as the last tribute to one, than whom none has ever been more greatly beloved and revered, in this, the home of his boyhood, manhood, priesthood and espiscopate.

CHRIST CHURCH, ELIZABETH CITY.

THE cool days of early Autumn have come again, bringing home many of our Church people from their Summer outings and reviving the exhausted energies of those of us who remained at home during the heated term.

The Guilds and the Auxiliary have organized for the Winter, and are planning for progress along all lines of the year's work. St. Catherine's Guild, having secured an efficient Leader, is to begin a Mission Study Class. The Study Class of the Woman's Auxiliary will be resumed at the usual time.

Mr. Ashby has organized a Woman's Bible Class, which meets in the Rectory every Friday afternoon. It is largely attended and much interest is manifested. The Book of Job is now being studied.

The Men's Bible Class which was begun last Winter, will resume its meetings shortly.

The Broterhhood of St. Andrew is assisting the Rector in every way it can, to secure candidates for Confirmation when Bishop Cheshire visits the Parish November 8th.

A week of prayer will be held, the members meeting the Rector in his study each night for the purpose of asking God's aid and guidance in this work. Mr. Ashby was elected a delegate to the Atlanta Convention, but was unable to go.

Mr. Ashby, with the Rev. Mr. Huske of New Bern, and Mr. John Bragaw, of Washington, N. C., were appointed a Committee to notify the Rev. T. C. Darst of his election to the Bishopric of East Carolina, and went to Richmond October 13th, for that purpose.

THE STANDING COMMITTEE

To The Clergy.

Dear Brethren:

THE Standing Committee feels that one or two matters concerning the diocese should be brought to your attention, and takes this means of doing so.

The treasurer of the diocese has called attention to the low condition of the diocesan funds. We want to urge that you examine right now, your account with the diocese and if you owe anything that you pay the same. If you can do so, settle up your apportionment. The Executive Missionary Committee is put to sore straits in trying to meet the necessities of the diocese, and can only do so with the unstinted aid of us all. Please let every minister see to this. We must attend to this important matter.

We wish to commend our Archdeacon, the Rev. Thos. P. Noe, and the work he is doing. The MISSION HERALD has already given us the outline of his duties and authority. We are most fortunate in securing the Rev. Mr. Noe, and already his good work is bearing fruit. The Archdeacon is the superintendent of all the diocesan missionary work, being over the missionaries and workers, it is his duty to see that all apportionments of the Executive Missionary Committee are met and that parishes and stations pay as they should, and to search out the religious needs of the diocese. When he comes to you or writes to you, give him all of the information and aid he calls for. His sole aim is to help, and Mr. Noe can do this if accorded our support.

And now in the prospect of so soon having an ecclesiastical head, let us stand as "one shoulder" that our bishop may find a concrete army ready for him.

Respectfully yours,
THE STANDING COMMITTEE.

OBSERVANCE OF THE EMBER DAYS.

THE following preamble and resolution were adopted by the House of Bishops at its recent session.

Whereas, This House has learned of a sentiment among devoted laymen of the Church, that there is a deplorable and growing disregard of the Church's Ember seasons, and that the appointed services on its Ember Days should be more generally announced and held, in order that our laity may be given better opportunity for publicly joining in supplication to God in behalf of the Church's ministry and those preparing therefor;

Resolved, That we, the Bishops, determine ourselves and earnestly exhort the other clergy to make diligent use of the Ember days for gathering our people in public prayer to God that He will put it into the hearts of many faithful men to seek the sacred ministry in this age of the world's great need for Christ; and that He will mightily enable them by His Holy Spirit to teach men to learn of Jesus how they ought to walk and to please Him and to abound in righteous living more and more.

DEGREES CONFERRED.

AT a meeting of the Board of Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia, on November 11, 1914, the honorary degree of Doctor of Divinity was conferred upon the Rev. Thomas Campbell Darst, Bishop-elect of East Carolina, and the Rev. George Coolidge Hunting, Bishop-elect of Nevada.—Southern Churchman.

FROM THE DEAN CONVOCATION OF EDENTON.

To the Editor:

ST. Ann's Church, Roper, N. C., (so called out of respect to Mr. Thos. W. Blount, whose mother bore that good name) is a congregation of colored churchmen who have done remarkably well in helping themselves. Had Mr. Blount lived longer, probably his liberal kindness would have incited them to do still more in building and furnishing their church. It was necessary to give a note for $400, which Bishop Strange kindly endorsed. All interest has been paid and the note reduced to $263, due on 12th December, 1914.

Our Executive Missionary Committee and Standing Committee cannot help them on account of lack of funds.

The minister in charge, Rev. Robert Johnson, informs me that the people are interested, and liberal to the extent of their means. They have in hand for this note $15, and, although hurt by the low prices now prevalent, they count on paying in $50 more, ere long.

Their former minister, Rev. W. J. Herritage, speaks highly of their earnestness and activity. I believe they deserve our help. Let us send it, individually or from our church, marked, "For St. Ann's, Roper, N. C.," to our Diocesan Treasurer, Mr. Thos. D. Mears, Wilmington, N. C.

ROBT. B. DRANE,

MESSAGE TO THE DIOCESE.

HE Standing Committee desires to state, with great satisfaction and with deep gratitude to Almighty God, that the Rev. Thos. C. Darst has accepted his election to be Bishop of our Diocese. The acceptance was announced by the following telegram:

Richmond, Va., Oct. 24, 1914.

REV. B. F. HUSKE,

Having given the call of your Council most earnest and prayerful consideration and made an honest effort to learn the will of God concerning same, I have been led to believe it my duty and blessed privilege to accept my election as Bishop of East Carolina subject to canonical requirements.

THOS. C. DARST.

For the acceptance of Mr. Darst and for the prospect of having him for our Bishop we ought to be deeply thankful. Unnumbered expressions have been made as to the wisdom of the choice of our Council and as to the fitness of Mr. Darst for this high office in the Church.

We believe that we have chosen the right man, and look forward with bright hopes to his episcopate. We feel sure that Mr. Darst will make us a wise leader and a great Bishop. We pray God to bless his work and labors, and to grant to the Diocese great progress and development.

The Rev. Thos. P. Noe, who was duly elected by the Standing Committee to be Archdeacon of the Convocation of Wilmington, has for the present been given the oversight of the Convocation of Edenton. It has been thought wise, in view of the coming of the new Bishop and of present circumstances in our work not to undertake at this time the support of another Archdeacon, but to give Archdeacon Noe oversight of the whole Diocese. Mr. Noe has been engaged in this new work for some time and is accomplishing a great deal of good, doing much to take care of our missionary work. All parishes or missions desiring Mr. Noe to come to them will please write him at Wilmington.

B. F. HUSKE, Pres. St. Com.

WOMAN'S DEPARTMENT

The Woman's Auxiliary, Junior Auxiliary and Parish Guild.

HER eyes are homes of silent prayer,
Nor other thought her mind admits
But, he was dead, and there he sits,
And he that brought him back is there.

Then one deep love doth supercede
All other, when her ardent gaze
Roves from the living brother's face
And rests upon the Life indeed.

All subtle thought, all curious fears
Borne down by gladness so complete,
She bows, she bathes the Saviour's feet
With costly spikenard and with tears.

Thrice blest whose lives are faithful prayers,
Whose loves in higher love endure;
What souls possess themselves so pure,
Or is there blessedness like theirs?

—In Memoriam, Canto xxxii.

WOMAN'S WORK FOR 1914-1915.

THE following is the list of our apportionment for the coming year:

Foreign Missionary Insurance	25.00
General Missions	$500.00
St. Luke's Hospital, Tokyo, Japan	100.00
St. Mary's Hall, Shanghai, China	100.00
Students' Aid Fund	100.00
General Clergy Relief Fund	100.00
Thompson Orphanage	200.00
	$1125.00

Of this amount the Convocation of Edenton is asked to give:

General Missions	$175.00
Foreign Missionary Insurance	10.00
St. Luke's Hospital, Tokyo, Japan	40.00
St. Mary's Hall, Shanghai, China	40.00
Students' Aid Fund	40.00
General Clergy Relief Fund	40.00
Thompson Orphanage	80.00
	$425.00

The Convocation of Wilmington is asked to give:

General Missions	$325.00
Foreign Missionary Insurance	15.00
St. Luke's Hospital, Tokyo, Japan	60.00
St. Mary's Hall, Shanghai, China	60.00
Students' Aid Fund	60.00
General Clergy Relief	60.00
Thompson Orphanage	120.00
	$700.00

My dear Friends:

AGAIN it is my duty and privilege to present the year's work to you. Let us begin with the funds that should be paid first, and after meeting our obligations, specials and any other work for the Master may be undertaken.

We are pledging $500.00 for General Missions, which comes first in importance. Next the $25.00 for Foreign Missionary Insurance. You see we can't very well send a box to a foreign field, so we try to give this small sum for a missionary's Life Insurance. These two funds must be paid if we wish to be in good standing with the Board of Missions. St. Luke's Hospital, Tokyo, Japan, and St. Mary's Hall, Shanghai, China, are promised each $100.00. These two objects were recommended last year by the Board.

Then we must give $100.00 each to Students' Aid Fund and General Clergy Relief Fund, and $200.00 to Thompson Orphanage. Central Fund must have at least five cents for each member else we will not be self-supporting in our report printing and other Diocesan matters. All these moneys are to be sent to our treasurer, Mrs. George H. Roberts, New Bern, N. C., before April 30, 1915.

The United Offering is collected each spring and fall and sent to that treasurer, Mrs. Joshua T. James, Wilmington, N. C. The Bishop's Fund is taken by your delegate to our Annual Meeting and placed in the Offering at the early service. Please make it doubly large this year as that is the only amount asked this year for Diocesan Missions.

The president of the Standing Committee, Rev. Mr. Huske, suggests that we give something to St. Ann's Church at Roper, after we pay all our assessments.

The box work for the convocation of Edenton is Valle Crucis this fall and an outfit for an Indian girl of Alaska, the latter to be sent next spring by parcel post. For the convocation of Wilmington the fall box goes to the Oneida Indians, and an outfit for an Indian boy of Alaska, this also by parcel post in the spring. Miss Emery has asked that we send our boxes to two places this year instead of one, as we did last year. Let each convocation make their box as large as possible. After you have sent these boxes, if possible please get up something for the Rev. B. M. Bradin, at Tryon, N. C. He is an old clergyman from our diocese, and he and his son need all the help we can give them. Mr. Huske recommends this box.

In getting up the Alaska outfits, we must be sure to send complete ones, so perhaps each branch had better notify its president what articles will be sent, in order that there will not be several things of the same kind and none of the others. What do you think of this? After you send the box please let me know its value, the freight, express or postage counts in value.

To our work let us add our earnest prayers, for we can not really pray for anything without getting very interested in it, and with our interest will come the money to carry on the glorious work.

Faithfully your president,
FANNIE CHASE STATON.

CONVOCATION NOTES.

THE Woman's Auxiliary and Parochial Society of the Convocation of Edenton, met in the Auditorium of the Graded School, Windsor, October 28th, 1914. The session opened with a Missionary Hymn, in which all present heartily joined. Then followed prayer by the Chaplain, the Rev. C. P. Parker, and an inspiring and beautiful exposition of St. John I-5: "The Light shineth in darkness and the darkness comprehendeth it not."

After the devotional exercises, Mrs. Sawyer of Windsor, made a cordial and graceful address of welcome to the delegates, hich was replied to by Mrs. Gaither of Hertford, on behalf of the visitors, expressing in well chosen words their sincere appreciation of the delightful hospitality accorded to them.

Then followed the roll-call of the parishes, which denoted an unusually large attendance, eighteen parishes being represented, some with two or more delegates. These answered to their names with accounts of the work done in their various guilds and Auxiliaries, thus furnishing an interesting and helpful interchange of ideas among the parishes represented.

The parish reports were followed by an address from our Vice-President, Mrs. Skinner, urging us to warmer interest and higher consecration in our work in the Master's vineyard. Miss Lida Rodman of St. Peter's, Washington, read an interesting paper, subject, "Loyalty to the Diocese of East Carolina," making an earnest appeal for larger work in our own Diocese and especially stressing the needs of the children of our remote seacoast regions.

Miss Windley followed with a vivid sketch of the Missionary educational Summer Conference at Silver Bay. It was a special pleasure to have with us our President Mrs. Staton, whose cheery presence always inspires us with fresh confidence and enthusiasm. In her short but helpful address, she gave us many useful suggestions for Convocational work, especially urging the enlargement of the Central Fund. Various objects for the year's work came up for discussion, to be acted upon by the home parishes, and the meeting closed after a full and interesting session, which it is hoped will be fruitful of much good. MINNIE ALBERTSON.

CHRIST CHURCH, ELIZABETH CITY.

THE Ladies' Guild of Christ Church wish to place on record some expression of their heart-felt sense of loss in the death of their beloved friend and co-worker Mrs. Martha Leary, and of their warm appreciation of her worth in the Church and community.

Therefore be it resolved:

1st. That the sudden and unlooked for passing out of human sight and touch, of one so long and closely associated with our work, as with every movement for good, that claimed her time and thought, comes with a shock of personal grief to each member of the Guild. In every department of the Church's work, we shall miss the kindly spirit, the ready interest, the unfailing energy and self-forgetfulness, which made her such a strong support to her co-workers in any cause.

2nd. That since our Father, in His infinite wisdom has seen fit to take his faithful servant home, we bow in humble submission to His holy will, praying that we may follow more closely in His blessed footsteps, "with whom do live the spirits of those who having finished their course in faith, do now rest from their labors," that so we may feel unbroken the One Communion and Fellowship.

3rd. That a copy of these resolutions be spread upon the minutes of the Guild, that a copy be sent to the family, and that one be forwarded to The MISSION HERALD.

FLORENCE JONES,
ELLEN N. GRIGGS,
MINNIE ALBERTSON,
Committee.

IN MEMORIAM.

AT the first meeting of the St. John's Branch of the Woman's Auxiliary, of Wilmington, it was suggested that some memorial to Bishop Strange be made either in the form of resolutions or flowers sent to St. James' at the memorial services to be held there on All Saints' Day. A committee of three was appointed for this purpose. Also at the same meeting our President spoke of the urgent need of caring for a motherless mountain girl at Valle Cricis this year.

At our next meeting the committee brought in the following report which was adopted.

"When a life is ended, which, in its way through the world, has given to every other life with which it came in touch an uplift, a friendly sympathy in all high aims, an encouragement to greater effort for good, and in itself was a standard of right doing and right living, each heart knows the loss, and is impelled to express it. Therefore we, the members of the Auxiliary of St. John's Parish, Wilmington, remembering our Bishop's great work among women, and how women's work was to him, as to us, a great privilege and a great need, feel that a living memorial will be more fitting than perishable flowers, and the education of an orphan child at Valle Crucis more in keeping with his missionary spirit.

"If this child is educated, and becomes an intelligent Christian, we can never know how farreaching the good may be. May God make it possible to do this work in memory of our beloved Bishop Strange. We therefore suggest that a sum of money be given by our Auxiliary to help in this work for the coming year."

Respectfully,
MRS. JOHN C. JAMES,
MRS. Wm. M. PARSLEY,
MRS. T. E. SPRUNT,,
Committee.

REMEMBER OUR ORPHANS

Charlotte, N. C., Nov. 4th, 1914.

DEAR Brethren and Friends:

Christmas Day is again approaching, and again we come to you in behalf of the three score and ten wards of the Church in the State of North Carolina. Owing to the opening of the new building and other extra demands made upon us during the year we are more than five hundred dollars behind in our accounts.

The European war is making thousands of orphans, and we naturally feel like doing something to help them; many people are crying hard times, and are disposed to retrench, but let not the retrenchment begin with our Orphanage, for we need enevry cent you gave us last year, and more. When we look back over the past year, we all of us have many things for which to be thankful. God has given us three hundred and twelve good working days, and one to spare. Can we not give back one to Him for His needy children? Can we not lay upon His altar the value of one day's work, or our income for one day? Others are doing it. Why not we? With all good wishes. Yours faithfully,

WALTER J. SMITH, Supt.

A QUESTIONNAIRE

By BETTIE DUNN WINDLEY.

I. What Does the Word 'Mission' Mean?	"From Latin mittere, missum, to send. The act of sending or state of being sent. A commission. Persons sent."—Webster.
II. Who Sends ?	"When the fullness of time was come, God sent forth his son."—Gal. 4:4.
III. Who Are Sent ?	(1) "God sent his only-begotten Son into the world, that we might live through him."—1 John 4:9. (2) "He called unto him the twelve and began to send them forth two by two."—Mark 6:7. (3) "The Lord appointed other seventy also, and sent them."—Luke 10:1. (4) "Jesus said to them again, Peace be unto you: as my Father hath sent me, even so send I you."—John 20:21.
IV. To Whom Sent?	(1) TO FAMILY. "One of the two who heard John Speak and followed him was Andrew, Simon Peter's brother. He first findeth his brother Simon and saith unto him, We have found the Messiah."—John 1:40-41. (2) TO FRIENDS. "Philip findeth Nathanael and saith unto him, We have found him of whom Moses . . . did write."—John 1:45. (3) TO OUR OWN PEOPLE. "These twelve Jesus sent forth and commanded them saying, Go not into the way of the Gentiles . . . but rather to the lost sheep of the house of Israel."—Matthew 10:5-6. (4) TO NEARBY TOWNS. "The Lord appointed other seventy and sent them . . . into every city and place whither he himself would come."—Luke 10:1. (5) TO THE WHOLE WORLD. "Go ye into all the world and preach the Gospel to every creature."—Mark 16:15.
V. What Is Sent?	"And this is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent."—John 17:3. "Ye shall know the truth and the truth shall make you free."—John 8:32.
VI. Why Is It Sent ?	"God so loved the world that he gave his only-begotten Son."—John 3:16. "This is my commandment that ye love one another as I have loved you."—John 15:12.

THE STUDY CLASS IN WINDSOR.

It was my pleasure and privilege to attend the Convocation of Edenton which was most delightfully entertained in St. Thomas' Church, Windsor, October the 27th and 28th. Each service was characterized by the feeling "It is good for us to be here," and the hospitality of the Church-people, and those of the whole town, made the days there a time that will linger among our pleasant memories. Others will tell of the beautiful new Church in which we met, the efficient vested choir that sings so gladly and joyfully "Unto the Lord a New Song," and the untiring efforts of the Rector—Rev. W. R. Noe, to make the occasion a success in every way.

During the Convocation Miss Windley held her Mission Study Class, to train leaders for the study classes in the various parishes and missions, and for all who might care to come and share her instruction—Miss Windley will give the full plan and outline for the study classes in the Mission Herald of an early date, and I will not attempt anything, but a brief comment upon that, even if I could.

But we, who attended Miss Windley's Class in Windsor, want to express our appreciation of her inspiration and help; her gentle considerate manner and unlimited patience, her unselfish desire to make you feel, as if You were helping Her with the lessons, and her efficient leadership.

Her quiet but sincere enthusiasm for the work, and her personal love for the Christ in whose service she is working made us, each, long to do our duty more fully than we have ever done, to spread the knowledge of His kingdom.

The book we studied is "The Why and How of Foreign Missions," and the aim of the study, "To help each one to have an adequate and worthy missionary motive". . . . Each leader, and each class, will find help and pleasure in thinking of, and classifying adequate motives and reasons why each Christian should be a missionary, or Is a missionary. We enjoyed thoroughly having the Class impersonate the Board of Missions in Session, having recently received an application for two missionaries in China. Miss Windley impersonated a young rector, the assistant in a city parish, who was not particularly interested in missions, but who presented the applications of three people in his Church who were willing to go to the Foreign Field. This illustrated who should go for missionaries, their qualifications, etc., and the duties of the Board as to investigation.

Another lesson taught the efficiency of the Board, and the necessity for our loyalty to it. The needs of the world, and many topics interesting to us were discussed, and there were many earnest prayers for greater light and more usefulness. I think each one of us present felt the inspiration, and the wonderful uplift that it gives to be identified, in however small a way, with the "Unification of human endeavor" for any great purpose, particularly when that purpose is the carrying out of our Blessed Master's "Great Commandment." Truly "Enthusiasm is the Child of knowledge," and this is probably more true of missions that of many other things. Let there be more and more study classes.

BESSIE V. BARNES.

Murfreesboro, N. C.

ORPHANAGE DEPARTMENT.

Contributions in Cash Received from September 10th To November 10th.

Asheville, a member of Trinity Parish	$ 1.00
Atlanta, Ga., Mrs. Bettie Vinson	1.00
Bronxville, N. Y., Misses Melissa, Ellen, Burke	
Burlington, J. A., Holy Comforter Parish	1.00
Burlington, S. S., Holy Comforter Parish	6.39
Charlotte, W. A., St. Peter's Parish	5.00
Charlotte, Mrs. Vinton Lidell	50.00
Charlotte, Mr. and Mrs. W. W. Robards, for Harvey Bland's expenses	2.00
Durham, Mr. E. G. Muse	10.00
Edenton, St. Mary's Guild, St. Paul's Parish	30.00
Halifax, Mrs. George Gilliam	1.00
and Nancy Yuille	50.00
Henderson, W. A., Holy Innocents Parish	.74
Henderson, Mr. D. Y. Cooper	25.00
Hillsboro, "Messengers of Hope," S. T. S.	16.25
Lawrence, W. A., Grace Mission	.75
Lexington, Col. W. E. Holt	75.00
North Wilkesboro, Mrs. Jennette Prevette	2.50
Pinebluff, Miss Alice B. Fellows	5.00
Pittsboro, W. A., St. Bartholomew's Parish	3.00
Raleigh, St. Agnes' Guild, Christ Church	17.50
Raleigh, W. A., Christ Church	1.11
Richmond, Va., Miss Mattie A. Griffin	5.00
Rocky Mt., W. A., Church of the Good Shepherd	10.00
Raleigh, Bishop Cheshire	5.00
Raleigh, S. S. Christ Church	4.25
Raleigh, Rev. C. P. Willcox	2.50
Salisbury, S. S., St. Luke's Parish	1.00
Salisbury, J. A., St. Paul's Parish	1.00
Salisbury, Mrs. F. J. Murdoch	25.00
Scotland Neck, W. A., Trinity Parish	1.00
Scotland Neck, T. O. G., Trinity Parish	3.75
Warrenton, W. A., Emmanuel Parish	25.25
Weldon, Miss Elizabeth Hughes	1.00
West Point, Va., Mrs. G. L. Allen	5.00
West Durham, Mrs. W. A. Erwin	50.00
Wilson, St. Agnes' Guild, for Sophie Williams	2.75
Wilmington, "In Memoriam"	7.50
Winston-Salem, Mrs. D. D. Shouler	5.00
Winston-Salem, St. Paul's Parish	5.00
	$493.33

Contributions in kind: Package of clothing, the Misses Carroll, Middleburg; one dozen cans of fruit, J. A., Church of the Heavenly Rest, Middleburg; one bushel of apples, Mrs. Lockwood Jones, Charlotte; package of clothing, etc., for Leon and Violet Vinson, from their mother; copy of Needle Craft, Miss R. L. Cocke, Asheville; package of fruit and candy for William Busby from his mother; hat and cloak and confections for Louise Stephenson from her sister, Mrs. Hudgins; box of clothing, etc., Mrs. A. W. Whitaker, Winston-Salem; box of grapes for Louise Stephenson from Miss McDonald, Lanes, S. C.; suit of clothing and caps for Risden, John and Sam Fort from their uncle; four shirts, Mrs. Diggle, Charlotte; a cloak from Miss Maria Tucker, Charlotte; one barrel of apples, Farmers Supply Co., Charlotte; outfit for Sophia Williams, St. Agnes' Guild, Wilson; box of clothing, shoes and stockings, etc., W. A., Church of the Good Samaritan, South Dakota; 61 cans of fruit and 41 glasses of jelly, Mrs. J. L. Sexton, Charlotte; outfit for Mary Gray, Emmanuel Church, Farmville; box of clothing, etc., for Louise and Nina Newton from their mother; box of confections for William Busby from his mother; box of clothing for Roy Byers, W. A., St. James' Church, Kittrell.

The Orphanage accounts are now seven hundred dollars short, and we hope our friends in East Carolina are going to give us a generous Thanksgiving offering.

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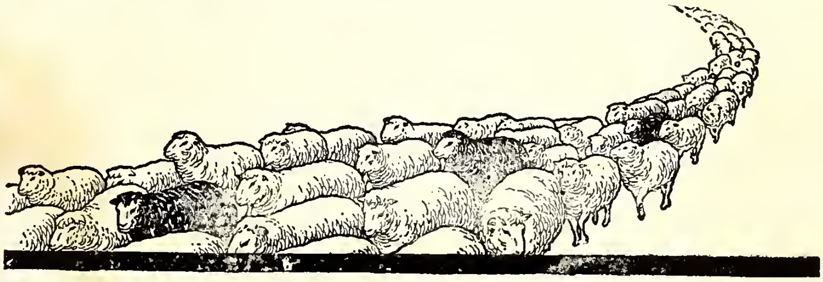

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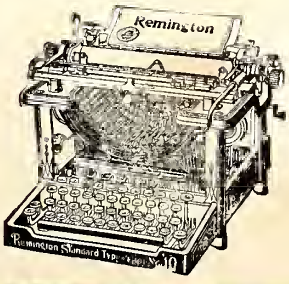

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Vol. XXIX FEBRUARY, 1915 Number 2

The Mission Herald

“Let him that heareth, say, come. Rev. 22:17

The General Board of Religious Education asks the prayers of the Church for success in its efforts:

(1) To lead parents and sponsors to accept and fulfill their responsibility for the religious education of their children.

(2) To inspire in every Christian educator and teacher the ideal of communicating a rounded and vital religious experience to the youth of the Church.

(3) To win the future Churchmen to be regular and intelligent readers of the Bible.

(4) To train Churchmen to recognize their dependence upon God’s grace and to seek help through the Sacraments.

(5) To promote methods by which the youth of the Church will hear the call of the ministry and respond.

—W. E. GARDNER.

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The MISSION HERALD

VOL. XXIX NEW BERN, NORTH CAROLINA, FEBRUARY, 1915 NO. 2

Sermon

by

The Right Reverend William Loyall Gravatt, D. D.,
at the Consecration of
The Right Reverend Thomas Campbell Darst, D. D.,
Saint James' Church, Wilmington, N. C.
Feast of the Epiphany, 1915.

> TEXT: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment and with righteousness from henceforth even forever."
>
> —Isaiah 9:7.

"A Latin poet said of the Roman Empire in his day, which was contemporary with the birth of Christ, that when Jupiter looked down from the pinnacles of heaven he could not see anything throughout creation that was not Roman. This was poetical extravagance; but much soberer writers than Ovid speak of the Empire under Augustus as embracing all the world that was considered worth having.

It was the widest dominion that had been known. If it did not equal the great Empires of the present day—the Russian, the German, the British,—it surpassed them all in the compactness of its power, in the command of its resources, in the terror of its arms, in the quickness and certainly of its blows of conquest or vengeance.

It was not the growth of a day. It had been consolidating for seven centuries, and when Augustus closed the gates of Janus, it numbered among its subjects all the civilized nations of the earth, while the savages who hovered around the frontier were ready to acknowledge its dominion, and careful to avoid its anger.

It seemed, so far as man could see, to be limited only by the horizon, and its strength was of a piece with its extent.

It was no loose, disjointed mass, without unity or harmony; although embracing within its wide circumference various climates and innumerable tribes. It had carried with it in its progress its civil and military institutions and had knit together all these with bands of iron so that each was made tributary to the fullest extent of its wealth and power, and all this vast accumulation of riches and legions was subject to a single will, and could be hurled with irresistible force upon any point either of resistance or rebellion.

The world seemed to have reached that condition when all nationalities were to be swallowed up, and one iron rule, fierce and stern, was to remould everything into its own shape and to keep it so.

* * * * * *

Into this mighty Empire a little Child was born. He was born in an obscure corner of a remote province, and of humble parents. His childhood and youth are wrapped in obscurity; His ministry lasted but three short years; He died as a malefactor on the cross; and He left but few friends to mourn for Him.

Those in authority in the Roman government were among the foremost orators, statesmen, and thinkers of their time, while the followers of Christ were illiterate, poor, and untaught in the affairs of the world. Looked at from the human standpoint, it would have been the merest mockery to have thought that the kingdom which Christ proclaimed would outlast the Roman Empire or rival it in power. Yet, today we look in vain for the Empire of Rome, while Christ's kingdom has grown till it embraces the greater part of the world, and its influence is felt to the remotest corners of the earth.

* * * * * *

A hundred nations divide the heritage of Caesar's Empire. The strong has been broken and the weak has been exalted. The Empire which over-shadowed the world has disappeared, and the Kingdom which was cradled in humiliation and sorrows has taken its place.

We cannot find the Empire of Augustus, but we do find everywhere the Kingdom of Christ. Europe is Christian. A large part of Asia is Christian. Africa is compassed with Christian missionaries, who are working their way through superstition and barbarism into its darkness. The Kingdom has gone on enlarging and widening through all the changes of the world, and today the work is vaster than ever in its history.

That which makes its success assured is, that it should not be left to other people but should remain forever under the headship of Christ. All other kingdoms descend from father to son, or from one monarch to another, until they pass away and are forgotten. But this should ever be the Kingdom of Christ, should know no change in its Ruler, no alternative in its principles. No matter what corruptions may have stolen in upon the forms of Christianity, yet is Christ the Head of His Kingdom everywhere.

Some one has said that when the Romanist prostrates himself before the host, it is because he believes that Christ his King is there. When the Protestant bows himself at the name of Jesus, it is because he worships Him as King of kings and Lord of lords, and places Him above all earthly rulers, and wherever His Kingdom extends, it is the same. It is not left to other people. It is His, and His only. His in the frozen regions of the North. His amid the palm groves of the tropics, His where the spicy breezes blow over Ceylon's Isles. It is His and His only.

It is this Kingdom, manifested to the Gentiles through the ages past, that we, on this Epiphany Day, rejoice over and here worship the King, and with fresh hope and renewed courage go forth to see that He is made known to all peoples; that this generation shall do its part to gain the world for Christ.

Could there be any season of the Church more appropriate for this solemn service in which we are to set apart one chosen to be a Bishop in the Church of God to help to strengthen the work in leading the clergy and laity of this Diocese to advance this Kingdom, not only here, but also to strengthen the work throughout the whole Church?

The thought of this season and this service brings before us the two most vital and pressing things upon the heart of the Church today. First, the cause of Missions in the world, and then what would logically follow, Christian Unity.

Missionary interest and missionary activity were never so high or wide-spread as they are today. When the best young men from our Seminaries are saying, in response to God's call for workers—Who will go?—"Here am I, send me"; when men of the highest gifts from our colleges and Universities are offering themselves for hospital and other work, what answer is the Church going to make? Will she make a supreme effort and in response to the appeal from the Board of Missions supply the money needed to send them to the front? It depends, my brethren, largely on the interest and effort of the Bishops, and clergy, and laity to make it possible. You cannot accomplish any great work in any line unless you have back of it interest and enthusiasm. You cannot hope for these until the people have the information and can see for themselves the wonderful opportunities before the Church, and hear the call to seize them for the King. What is needed is education along missionary lines. Not simply to depend on one of the returned missionaries, but to prepare the way for their message by intelligent knowledge of the work throughout the whole mission field. The great weakness, in my judgment, is that the Church people are not reading and studying missionary literature. What percentage of our people throughout the Church either see or read "The Spirit of Missions"? How much smaller number belong to any study class on the subject of missions?

If this is true of the present generation of older people in the Church, what is being done to instruct and interest the children of today? A few hurried words in the Sunday School at EPIPHANY to remind them of the manifestation of Christ to the Genties, and to give them their mite boxes during Lent, when we plead with them for their offerings. What is wanted is information. I know how all will plead lack of time, and I can fully appreciate the difficuty, but unless something in some way is done to impart information, we cannot hope for any sustained interest.

Every year the Church has to face the failure to meet the amount necessary to keep up the work at home and abroad. Why should this be? We have a system which, if thoroughly worked throughout the Church, would bring into our treasuries, General, Diocesan, and Parochial, means enough to prevent any deficit. Yet the Cause halts. Why? Because the plan is not heartily endorsed or systematically carried out. I mean the apportionment plan and the EVERY MEMBER CANVASS. These can be made to do all that is claimed for them. I fully appreciate the difficulties which stand in the way, and the pressing burdens nearest home that obstruct the vision of the world-wide Kingdom, Parochial and Diocesan needs—missionaries wanted who cannot be supported. All these pressing necessities weaken our faith and dim our vision.

I wish that we could all, Bishops, Rectors, and Laity, with a whole hearted interest, consent to try **the hardest thing first.** Then we should not have to hear, as we do now, the anxious and urgent appeal of the Board of Missions. Brethren, may it be ours to realize the meaning of the old promises and to do our part in bringing their fulfillment. The Isles wait for His law; Ethiopia shall soon stretch out her hands unto God; the Kingdom of this world shall become the Kingdom of our Lord and His Christ, and He shall reign forever and forever.

The question of Christian Unity follows close upon the problem of missions. The Gospel must be preached among all nations. But the world will not believe except Christians present an unbroken front to the powers of darkness.

The bane of the Church is its unhappy divisions. Christians too often stand apart in proportion as the differences which separate them are trivial and unimportant. The hearts of men grow sick at the spectacle of a divided and a dividing Christendom. Within our own Church we are too much concerned over non-essentials while the "fields are white for the harvest," and from distant lands the cry swells louder, "Come over and help us." We have all the power needed to evangelize the masses of our own people. We are living on the edge of a social revolution which Christianity alone can avert or direct, and while we are contending with unwearied vigor about words and postures and vestments.

If the remembrance of our great mission as a Church fail to move us, at least let the fact that as a Church and as individuals the Spirit of God dwells in us. It is within the temple of God that we are striving, and God's temple is holy. There is a strong feeling, therefore, in the world today that unity is necessary to the winning of the world to Christ. This may be seen by the efforts of various denominations to lay aside as far as possible their differences for a stronger Christian work in the world. The part of our Church in the Cause of Unity should be important. To help it on, we will not have to give up the principles that are incorporated in our standards, but we ought to use them to attract and not to repel.

It is not enough to talk Unity and in the General Convention to pass resolutions. We must do more, show that we are in earnest about it, pray for it, strive to get rid of all wrong and false ideas about our Church. For instance, it is not the Episcopate that is the great stumbling-block, as some think, but the belief on the part of a large number that when you offer the Episcopate you would offer with it the whole Sacerdotal system. If we could define clearly and definitely just what the Church holds, so that there could be no misleading names or terms used, there would be but few objections offered. In some such way, as one has recently put it with reference to our Orders,—that we believe in a divinely sent and a divinely constituted ministry. This is settled by the words of the Commission used by our Lord in sending out His Apostles; settled by the Acts of the Apostles in choosing Matthias into the number of the Twelve; by choosing St. Paul for an Apostle, by Christ Himself; settled by St. Paul in setting apart Timothy and Titus as overseers of the Church in Ephesus and Crete. It is settled by the unbroken practice of the Church for fifteen centuries and by the practice of nine-tenths of all the churches throughout the world today. It is settled for us by the Preface to the Ordination Offices and the formulas of our Prayer Book. When we can convince people that this is what our Church stands for, and nothing more, then it will not be made an obstacle to Unity, but the basis for it, and the Quadrilateral put forth years ago may be accepted as the ground on which all may unite.

Something of this sort may be our part in this great question. Brethren, we must remember the exhortation of St. Paul to the Ephesian disciples—"Keep the unity of the spirit in the bond of peace, till we all come in the unity of the faith and the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." Above all we must make our Lord's Prayer our own,—"That all may be one, as Thou Father art in me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent me."

Now, my brother, there are things over and above the regular routine of Diocesan cares that are to be the special objects of your prayers and interest in a larger sense than they have ever been before. You have given up, in response to the call of this Diocese, the parish life with all its sacred and tender ties which bind the Minister and people so close to each other. You have left a church which has always been noted for the loyalty of its congregation to its Rectors, a church which has always stood at the front in the things of which I have spoken today,—zeal in behalf of Missions, and an earnest interest in Christian Unity. I know you will miss the strong close ties of the parish life, and you will long for them, but you have come to a Diocese where you will have the loyal support of the clergy who are here in such larger numbers to meet you and give you their support and co-operation, and you will find an earnest body of laymen who will stand very close to you, and help to advance the work so faithfully done by one who was loved and honored by this whole Diocese. You are to take up the work where he left it, and to build upon the foundation which he laid.

I am sure you feel the responsibility of what you are entering upon today, and naturally feel like crying out, "Who is sufficient for these things?" Do you not recall the time when you entered upon your ministry as you left the Seminary, and how you shrank from the responsibilities which you for the first time fully realized? And now, as you look back over the years of your ministry—and I may say a successful ministry—can you not see how God fulfilled His promise—"My grace is sufficient for thee. . . . Lo, I am with you always?" This should be an inspiration to you to press on, assured that He Who has called you to larger responsibilities will give that same power in a larger measure than even in the past.

The Archdeacon's Letter

My last letter was written in the middle of November, just as I was getting off to Hyde Co.; and to a most strenuous week. The clock failed to alarm and I awoke only a few minutes before time for the New Bern train to start; and had to make a rush equal to a football run, not getting any breakfast until I reached Washington about eleven o'clock.

The trip to Washington had been in company with the members of the Methodist Church on their way to the Conference; and Tuesday night was spent in Belhaven, where I was entertained by Mr. Swindell and preached to a good congregation in the attractive church there.

Wednesday, I had expected to go to Hyde in a missionary automobile; but the roads were too bad, so the journey was made in a small gas boat whose cabin door was not yet put on for the winter, and the oil stove was very inadequate for our needs. Reaching Swan Quarter at 8:30, we went directly to the high school building, where the congregation had been waiting with much patience; after the service, plans were discussed for building a church at this point, where we have a small congregation, but very earnest; and it was decided that a church should be built and several substantial pledges were made then and later. Rev. Mr. Barber labored for many years in Hyde, and has left a good work behind him.

We had gone to church without any supper; and while the service was proceeding, two hungry travelling men had eaten the supper intended for the no less hungry missionary; so supper was late; and we started for Lake Landing after ten o'clock, with a lantern for headlight and a very enthusiastic Ford car. But the night was to be an interesting experience. Straight across our path the dredge had cut a very wide and deep canal from the sound to the lake, as a part of the great drainage enterprise that bids fair to make Hyde a wonderfully rich county, when it can control its already wonderful fertility; the banks of the canal had made an almost impassable approach to the bridge, and the machine sunk so deep that we must pry the wheels out and build a board roadway. We got home at 2:30 a. m.

Weather conditions were most unfavorable; and after two attempts at service in St. George's, we started back for Wilmington. The return trip was almost as trying as the going.

When we came to the canal, we could not get across, so spent the night at a neighbor's, and crossing the frozen mud before day, Saturday morning, we drove 12 miles to Swan Quarter, getting there in time to see the mail boat on her way, about a half mile ahead of us. But Hyde Co. missionaries are resourceful, so we were driven to Scranton, where we got a boat for Belhaven, reaching Mackey's for dinner, without previous breakfast, except some cheese and crackers eaten as we ran.

I came into Wilmington, 1:30 Sunday morning, and left again at a few minutes after 5:00 a. m. for Whiteville, getting home again at one o'clock in the night.

The experience in Hyde was very interesting, in spite of the hardships incident to the travel; and one cannot fail to be impressed with the wonderful fertility of the soil, where corn, without fertilizers, grows almost to the eaves of the small houses; and the people are as fine as their soil; thus the church has a splendid soil on which to labor, and the next few years are potential of great things.

The service at Whiteville, for which I had made so great effort, seemed at first to give small promise; but when I got there I found that an expected service in the community had been cancelled; and a fine opportunity presented itself, so that we had a most encouraging service, with every promise of a great day; but after dinner, a large fire broke out, causing a considerable loss, and demoralizing the town for the rest of the day.

The fifth Sunday in November was spent at Trinity, Chocowinity, where Dr. Hughes lived and labored, and where Mr. Israel Harding lived, truly a great missionary worker in East Carolina, if one may judge from the splendid results he left. At night I was once more at Zion Church, perhaps our banner country congregation; certainly a very interesting one, full of life.

From Zion I went to Pine Town to look after repairs to a little church there, which has not been used for some time, and was in bad repair. We expect to resume services here in a few weeks, under the leadership of Rev. Howard Alligood.

I went to Kinston from Pine Town, to attend the meeting of the Convocation of Wilmington. The study class had met a few days before Convocation, under Miss Tillottson and Miss Windley, and a very enthusiastic class was held. The attendance of Convocation was smaller than that at Edenton, but a very helpful meeting resulted in stirring up a great deal of interest in the work of the Convocation and Diocese.

Sunday after the meeting in Kinston was a banner day in Lumberton, when the new church was opened and two

(Continued on Page Seven.)

The Mission Herald

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BUSINESS LETTERS—Should be addressed to the Business Manager.

MISSIONS.

The following resolutions were adopted at a joint session of the House of Bishops and House of Deputies in the General Convention of our Church at its meeting in New York, October, 1913:

"Resolved, That it is the sense of this joint session that it is the first and bounden duty of every bishop to do his utmost to secure the meeting of the apportionment in his diocese or district, and that it shall be the duty of every rector and missionary to do his utmost to raise the apportionment in his parish or mission.

"Resolved, That the joint session ask the editor of the Spirit of Missions and request the editors of all church papers, to publish the foregoing resolution at the head of their editorial columns in every issue for the next three years."

EDITORIAL

CONSECRATION OF THE REV. THOMAS CAMPBELL DARST, D. D., AS BISHOP OF THE DIOCESE OF EAST CAROLINA.

The Rev. Thomas Campbell Darst, D. D., was consecrated Bishop of the Diocese of East Carolina, in St. James' Church, Wilmington, N. C., on the Feast of the Epiphany, in a service that was more than impressive—it was inspiring. The large congregation was a thoroughly representative one, and warmly sympathetic, not only in the service itself, but also with the new Bishop.

Morning Prayer was said at 9:30 a. m. by the Rev. John H. Griffith, of Kinston, and the Rev. J. L. Showell, of Clinton. The procession for the consecration service was formed in the parish house at 10:45, as follows: crucifer, choir, vestry, of St. James' Church, Wilmington, N. C., lay representatives of the Diocese of East Carolina, representatives of St. James' Church, Richmond, Va., clergy of the Diocese of East Carolina, visiting clergy, clerical members of the Standing Committee of East Carolina, deputy registrar, master of ceremonies, visiting Bishops, attending presbyters, Bishop-elect, the presenting Bishops, the co-consecrators, the presiding Bishop.

Rev. Wm. H. Milton, D. D., rector of the parish, was master of ceremonies. Rev. Wm. E. Cox, rector of St. John's Church, Wilmington, was deputy registrar. The attending presbyters were the Rev. John M. Robeson, of Millwood, Va., and the Rev. C. A. Ashby, of Elizabeth City, N. C. The presenters were the Rt. Rev. Beverly D. Tucker, D. D., Bishop Coadjutor of Southern Virginia, and the Rt. Rev. Wm. A. Guerry, D. D., Bishop of South Carolina. Rt. Rev. William L. Gravatt, D. D., Bishop Coadjutor of West Virginia, preached the sermon; and the consecrators were the Presiding Bishop, Rt. Rev. Daniel S. Tuttle, D. D., LL. D., assisted by Rt. Rev. Joseph Blount Cheshire, D. D., Bishop of the Diocese of North Carolina, and Rt. Rev. Junius Moore Horner, D. D., Bishop of the Missionary District of Asheville. The Rt. Rev. R. A. Gibson, Bishop of Virginia, had expected to be one of the consecrators, but physical indisposition prevented his coming.

The sermon of Bishop Gravatt was especially strong and fine.

As soon as the Bishop-elect had been formally presented, the testimonials were read as follows: Certificate of Election, by Rev. Wm. E. Cox, of Wilmington; Canonical Testimonial, by Maj. B. R. Huske, of Fayetteville; Certificate of Ordination, by Rev. J. H. Griffith, of Kinston; Consent of Standing Committees, by Rev. B. F. Huske, of New Berne; Consent of Bishops, by Rt. Rev. Wm. A. Guerry, D. D., Bishop of South Carolina. The Litany was said by the Rev. Arthur C. Thomson, of Portsmouth, Va. The anthem, "Forward Be Our Watchword," was sung while the newly consecrated Bishop was being vested, and Gounod's "Send out Thy Light" was sung as the offertory anthem.

For the act of consecration the Fald-stool was lifted to the Chancel, as near the font as practicable, and there, in full view of the large congregation, the Bishop-elect knelt while the six Bishops grouped about him laid their hands on his head. It was a touching scene, and it was made more touching still by the tender voice of the Presiding Bishop, full of deep feeling as he spoke the words of consecration, and fuller still of pathos as he read the exhortation following. Something strangely like a sob made it almost break ere the last words were uttered, and a solemn stillness hovered over the whole congregation till that wonderful face was lifted and the new Bishop led within the rails of the Sanctuary.

The Presiding Bishop had kindly consented to be the speaker at a missionary service specially arranged for the night before the consecration, and all had looked forward eagerly to that service when they might see and hear Bishop Tuttle. Great was the disappointment when it was learned that the Bishop had missed a train connection and would not arrive in time to deliver the promised address. Bishop Tucker spoke in his stead, the service being taken by Bishop Gravatt and Bishop Cheshire. On Wednesday night, however, Bishop Tuttle attended a special Twelfth-Night service at the Church of the Good Shepherd, and addressed a large congregation there.

In the afternoon, just a few hours after his consecration, Bishop Darst attended a joint meeting of the Standing Committee and the Executive Missionary Committee of the Diocese, and began at once to get in active touch with the work before him. He will take up residence in the See House, and enter at once into the duties of his office.

ARCHDEACON'S LETTER.

(Continued from Page Five.)

little babies baptized. A company of musicians were playing in the town; and when they joined their full voices to the well-trained choir, the service was very impressive, and a full reward for the effort we had made and long period of preparation. This work will do well I feel very sure.

The second week in December found me in the northern part of the Diocese, in the field formerly served by Mr. Gibble, now under the care of my brother.

This is an interesting field, and the membership of all the congregations impresed me as being among the most active of the entire Diocese, and a movement is now under way to make this group entirely self-supporting, without any aid from the Diocese; and this will be an inspiration to other congregations or churches in the Diocese, who are now being aided in some manner in their local work.

I visited on this trip, Gatesville, Winton, Sunbury, Murfreesboro and Windsor. Chowan College at Murfreesboro, was a very interesting place, seat of a strong Baptist educational work.

After leaving the Windsor circuit, I went to Holy Innocents' and Trenton, where I found large and interested congregations; and conditions very favorable for new work.

Christmas week was spent in and around Wilmington, taking part in the Christmas services at the Good Shepherd and Ascension, and on the fourth Sunday I was in Whiteville again.

The first Sunday was given to the Good Shepherd, and the Epiphany was devoted to attendance at the beautiful and very impressive consecration of Bishop Darst, who has already made a most favorable impression on all who have met him. Epiphany night was a beautiful feast of lights at the Good Shepherd, with the Presiding Bishop as speaker, and although the night was very stormy, the Church was filled.

I went to Southport on the second Sunday and was splendidly impressed with the progress they have made; and we are now trying to get increased ministrations for them. Thus we come to the beginning of a big forward movement in the Diocese, of which I hope to say more next month—a valuable movement for our Diocese.

Very Sincerely,
THOMAS P. NOE.

TREASURER'S REPORT.

Indebtedness of Parishes and Missions on the Budget.

January 25th, 1915.

	Due	Paid	Balance
Chapel of Cross, Aurora	$ 100.00	$ 50.00	$ 50.00
St. Thomas, Bath	50.00	....	50.00
St. Paul, Beaufort	142.95	....	142.95
St. James, Belhaven	244.32	....	244.32
Trinity, Beaufort Co.	52.00	25.00	27.00
Zion, Beaufort Co.	232.24	....	232.24
St. John, Bonnerton	50.00	25.00	25.00
St. Paul, Clinton	100.00	50.00	50.00
S. Paul, Edenton (Extra, $10.00.)	375.00	386.00	....
Christ Church, Elizabeth City	300.00	150.00	150.00
S. John, Fayetteville	500.00	125.00	375.00
S. Joseph, Fayetteville	75.00	....	75.00
S. Mary, Gatesville	80.00	40.00	40.00
S. Paul, Greenville	150.00	10.20	139.80
S. Stephen, Goldsboro	225.00	....	225.00
Christ Church, Hope Mills	30.00	..:....	30.00
Holy Trinity, Hertford	175.00	87.50	87.50
S. Martin, Hamilton	55.00	32.50	27.50
S. George, Hyde Co.	68.88	12.00	56.88
S. Mary, Kinston	225.00	65.00	160.00
Holy Innocents, Lenoir Co.	35.00	....	35.00
Christ Church, New Berne	550.00	75.00	475.00
S. Cyprian, New Berne	210.00	....	210.00
S. John, Pitt Co.	75.00	....	75.00
Grace, Plymouth	245.00	....	245.00
S. Luke, Roper	50.00	25.00	25.00
S. David, Scuppernong	60.00	....	60.00
S. Philip, Southport	27.58	27.58	....
S. Paul, Vanceboro	35.00	....	35.00
Advent, Williamston	175.00	....	175.00
Good Shepherd, Wilmington	50.00	25.00	25.00
S. John, Wilmington	450.00	225.00	225.00
S. James, Wilmington	1800.00	900.00	900.00
S. Mark, Wilmington	287.80	....	287.80
S. Peter, Washington	500.00	325.00	175.00
S. Paul, Wilmington	10.00	10.00	....
S. Thomas, Windsor	135.00	50.00	135.00
S. John, Winton	40.00	20.00	40.00
Grace, Woodville	85.00	42.50	85.00
S. James, Ayden	76.00	7.50	68.50
S. Thomas, Atkinson	10.00	....	10.00
Holy Innocents, Avoca	48.00	24.00	24.00
S. Jude, Aurora	83.50	....	83.50
S. Andrew, Columbia	106.20	....	106.20
S. Joseph, Camden	84.78	....	84.78
S. Thomas, Cumberland	10.00	....	10.00
S. Thomas, Camden	12.00	....	12.00
S. Clements, Beaufort	98.00	....	98.00
S. Mary, Belhaven	20.00	....	20.00
S. Jude, Boardman	91.00	....	91.00
S. Mary, Burgaw	41.00	5.00	36.00
S. John Evang., Edenton	15.00	9.00	6.00
Redeemer, Edward	15.00	....	15.00
S. Philip, Elizabeth City	52.90	....	52.90
	Due	Paid	Balance
All Saints, Fairfield	62.00	....	62.00
S. Gabriel, Faison	64.00	16.00	48.00
Emmanuel, Farmville	20.00	....	20.00
Mission, Goldsboro	45.00	....	45.00
S. Andrew, Greenville	37.00	....	37.00
S. Philip, Fayetteville	10.00	....	10.00
S. Augustine, Kinston	67.05	5.00	62.05
S. Matthew, Maxton	39.00	....	39.00
Missions, Oriental	20.00	10.00	10.00
Missions, Waccamaw	38.75	....	38.75
S. Barnabas, Murfreesboro	16.00	4.00	12.00
S. Mark, Roxobel	40.00	....	40.00
S. Stephen, Red Springs	100.00	....	100.00
S. John, Sladesville	46.05	....	46.05
S. Barnabas, Snow Hill	50.00	30.00	20.00
Mission, Shawboro	10.00	....	10.00
Mission, Stonewall	20.00	10.00	10.00
S. Peter, Sunbury	20.00	....	20.00
Grace, Trenton	74.64	....	74.64
Mission Swan Quarter	52.50	....	52.50
S. Luke, Winterville	36.00	....	36.00
S. Paul, Washington	30.00	....	30.00
Mission, Watha	45.00	....	45.00
S. John, Winterville	68.90	....	68.90
Good Shepherd, Winfall	12.00	....	12.00
S. Matthew, Yeatesville	113.00	....	113.00
S. Ann, Roper		6.00	....

First Column represents balances from last fiscal year, plus assessment for present fiscal year. The third column represents total to be paid during balance of fiscal year.

Some of the payments shown in second column are for balances from last year. In a few cases, payments cover indebtedness to date.

Woman's Department

WOMAN'S AUXILIARY AND PAROCHIAL SOCIETY.

President:

Mrs. James Grist Staton .... Williamston

First Vice President:

Mrs. H. M. Bonner .... New Bern
President of Convocation of Wilmington.
Secretary of Spirit of Missions.

Second Vice President:

Mrs. T. G. Skinner .... Elizabeth City
President of Convocation of Edenton.

Secretary:

Mrs. Wm. Edward Cox .... Wilmington

Travelling Secretary:

Mrs. N. N. Davis .... Wilmington

Treasurer:

Mrs. George H. Roberts .... New Bern

Treasurer of United Offering:

Mrs. Joshua T. James .... Wilmington

Secretary of Junior Department:

Mrs. F. R. Rose .... Fayetteville

Secretary of Little Helpers:

Mrs. John B. Cranmer .... Wilmington

Educational Secretary:

Miss Bettie Dunn Windley .... New Bern

President of Girls' Friendly Society:

Mrs. Thos. P. Noe .... Wilmington

Correspondent Church Periodical Club:

Miss Mary C. Roberts .... New Bern

OUR NEW OFFICERS.

Bishop Darst has appointed Mrs. Nixon Davis, of Wilmington, as our Travelling Secretary. For some time the need of this office has been felt, and we trust the Parishes and especially the Missions will avail themselves of the privilege of having the Secretary come to them and talk with them about their work. The Bishop also appointed Mrs. H. M. Bonner, of New Bern, President of the Convocation of Wilmington. Mrs. Bonner for some time has been our Secretary for the "Spirit of Missions," and will be glad to communicate with anyone for the purpose of helping them arouse interest in that most interesting as well as helpful magazine.

OUR GREATNESS WILL APPEAR

Then most conspicuous, when great things or small,
Useful or hurtful, prosperous or adverse,
We can create, and in what place so e're
Thrive under evil, and work ease out of pain
Through labor and endurance.
—Paradise Lost.

LOYALTY TO THE DIOCESE OF EAST CAROLINA.

The Woman's Auxiliary of St. Peter's Church, Washington, sends friendly greetings to the Auxiliary of St. Thomas Church, Windsor, and to all its co-workers attending this Convocation.

Now that the long, hot summer is over, the Auxiliary in Washington has resumed its work with renewed energy. Last winter a profitable and delightful study class was conducted by the president, Miss Lena Windley, every Monday afternoon during Lent, subject, "China." The sum of $2.00 was expended for the purchase of the necessary books. Very interesting papers and reviews were prepared by the members, and with the aid of a map, skillfully enlarged by Miss Windley, and questions propounded by the leader much valuable information was obtained. A feeling of sympathy was awakened, also, for the people of that far away land who still grope in spiritual blindness, except those who have been awakened by the Christian missionaries and their converted native helpers. The members felt that this study class had given them a more intelligent interest in the subject and that their future efforts for foreign missions would be consecrated by a larger compassion for the pitifulness of the conditions they are laboring to alleviate. A volunteer offering was given for missions in China at the close of the study class.

In addition to this work they met their apportionments as nearly as possible. They sent a contribution to Thompson Orphanage, and sent their regular box for the year to the mountains of Virginia.

As we have fulfilled our distant obligation, as nearly as possible, and intend to do the same for the coming year, would it not be wise to suggest that we look to the nearby fields and take up the slogan of "loyalty to the Diocese of East Carolina?" The need of progressive, initiative work in the Diocese must be apparent to all thoughtful Church people. As some one remarked at the recent Council in Washington: "If any one of our young men should desire to study for the ministry, there was no place in the Diocese where he could go to take up even the preparatory studies.

Speaking, also, of the necessary and splendid work being done in the mountain schools, who has remembered the equally appealing needs of our own coast children? Those in the neighborhood of Ocracoke, Hatteras, Nags Head, Manteo, the straits, and the sand banks of Currituck and Dare. These boys and girls are the descendents of some of the original settlers, and are as remote from the centers of the Church and civilization, as we know it, as those of the mountains. They need the aid that the Church could, and should give them. Could not a work of education and Church influence be started among them on a plan similar to those of the mountain schools to which we so gladly extend a helping hand? Aid from richer and stronger parishes might be solicited in the same way that we receive appeals for the mountain schools.

St. Paul's, at Beaufort, while doing a good work cannot cover the whole territory.

The Methodists have done, and are accomplishing good work on these lines. The Washington Collegiate Institute, under their direction, is endeavoring to help these boys and girls by offering them reduced tuition and board, and by giving scholarships. And, they accept service in pay for tuition and board—they have met with some initial success.

The State reaches out its hand for the blind and deaf children of the coast families, but does not touch them all. I was told, a few years ago, by one of those sent to look them up, that it was very difficult at times to convince the parents of the necessity for using modern methods in the treatment of these afflicted little ones.

The Auxiliary might begin by offering scholarships to boys and girls in these remote homes, or by making a beginning as has been done in the mountains. Start on the spot, in a small way; put some one in charge who is familiar with practical, modern nursing, who could give aid in sickness—for it is said that frequently the need of good nurses, doctors and medicines is acute and pathetic.

This is only an idea, at most, a suggestion. It can not be accomplished by one or two persons; it must come as the united heart-felt desire and work of all the auxiliaries of the Diocese.

St. Peter's Auxiliary, Washington, sends you this message—its members wish to make a start towards building up the waste places in our midst, that the true light of the Church, that faith once delivered to the Saints, may take on new vigor and become a vital force for good in every nook and corner of the Diocese of East Carolina.

If this thought can be taken up, and a practical plan evolved by which all the auxiliaries may give at least half of their efforts towards the absolutely appealing needs of the Episcopal Church in our own Diocese, we think that these efforts will receive encouragement and blessing from the One True Source from which all blessings come.

Neither the Church, nor any organization, that allows its foundations, or base, to contract and crumble, can hope to rear a spiritual structure of beauty or far reaching influence.

To be able to continue the good work already begun in foreign lands, we must see to it that our home foundations are continually strengthened and enlarged. With a larger work at home there would come a consequent increase in membership, and the objects of present generosity would have a sure hope of future expansion.

Our object in wishing to impress upon this Convocation the necessity of doing a greater diocesan work than has ever been attempted in the past, springs not from a desire to curtail your efforts for foreign missions, but to add to these something large that will be worth while doing for East Carolina.

It is likely that the appeals for foreign missions will be more in number this year than ever before owing to the fearful distress caused by the war in Europe. Many of these appeals, we may be sure, will be almost irresistible.

In closing, it is well to add that when the Auxiliary asked me to go to Windsor as their delegate, and told me that a paper must be written, I consulted Mrs. Harding as to the subject matter, and her suggestion, "Loyalty to the Diocese of East Carolina," found such a ready response in my own heart that I sincerely trust that you will take to your homes this thought of your former much loved Diocesan President, and consider it prayerfully and lovingly to the end that it may grow into some rich fruitage for the uplift and good of the auxiliaries, and for nobler and stronger work in the Diocese of East Carolina.

LIDA T. RODMAN,
Delegate from Woman's Auxiliary of St. Peter's Parish,
Washington, N. C.

If we could arouse the women of East Carolina to a sense of their duty to God, what a power they would be for good.

Call it what you will, procrastination, indifference or thoughtlessness, the majority of our women do not come to the meetings of our Auxiliaries and Parochial Societies, nor do they do their share of our Church work. The burden falls on the faithful few. Hear what our Lord promises those who work for Him: Psalm 62-12, "Also unto thee, O Lord, belongeth mercy, for thou renderest to every man according to his work." Jermiah 17-10, "I, the Lord, search the heart; I try the reins, even to give every man according to his ways, and according to the fruit of his doings." St. Matthew 17-27, "For the Son of man shall come in the glory of His Father with His angels; and then he shall reward every man according to his works." First Corinthians 3-8, "Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor."

Does not this make us feel that we should consecrate our time? Some poet has said, "Take my moments and my days; Let them flow in ceaseless praise." This goes to the foundation, "Take my moments." Some are willing to do a little work occasionally, but God wants our moments.

In the eyes of God the individual is never lost in the mass, and never for one moment does He neglect us.

The wonderful thing about the surrender of anything to God is that He returns it multiplied and glorified.

It is our privilege to look for joy in the performance of our work and to count ourselves rich in proportion to our fidelity. If we do our work carefully and prayerfully, we may leave the rest to our kind and merciful Father.

REPORT OF OFFICERS' MEETING HELD JAN. 5, 1914.

At a meeting of the officers held this afternoon in St. James' Parish House, Wilmington, the following officers answered to roll call: Mrs. James G. Staton, Mrs. Joshua James, Mrs. Nixon Davis, Mrs. F. R. Rose, Mrs. T. P. Noe, and Mrs. W. E. Cox, with the President presiding.

The first business of importance was the changes in the Constitution made necessary by the changes in the boundary of the Convocations. These were tentative changes, to be presented to the various organizations and brought up at Council for final action.

The next matter was with regard to Dr. Mary Glenton, of Hankow, China, coming to the Diocese. The officers thought that her coming was not a matter to be decided by them, but that it should be taken up by the parishes individually. We have since learned that Dr. Glenton has been invited to Edenton, Elizabeth City and Washington.

The next matter was the need of a Travelling Secretary for the Diocese, whose duties shall be to visit the various parishes and missions and by discussing the various phases of our work, help them with their problems, to assist in the forming of new societies and in reviving old ones. We feel that this office will be a valuable one for the whole Diocese. For this year, anyway, there will be no expense attached to her visits and we trust that the Missions, especially, will avail themselves of the privilege of having the Traveling Secretary visit them, and will invite her so to do. Mrs. Nixon Davis, of Wilmington, has been appointed to this office by our Bishop.

Representatives from the various Guilds in Wilmington were invited to meet the officers to discuss plans for the Annual Meeting in May. The Guilds for some time have felt that they were not given the proper recognition in the Diocesan Councils and tentative plans were arranged for the various gatherings during our annual meeting. It was also the voice of all present that delegates should understand that they were expected to attend every meeting and be able to report same to their own parish or mission on their return.

The president was also asked to request the people of New Bern that nothing be done of a social nature that would conflict with our meetings or that would so engage the home people as to keep them from attending same.

The necessity of having someone in a position to go outside the Diocese to represent us at the Province meetings, the Officers' Conferences in New York, and the Summer Conferences, was felt to be so urgent that a fund was started for that purpose, $25 having been promised. For want of a better name, it was temporarily called the Provisional Travelling Fund. This Fund is to be dispensed by a Board consisting of the President and the two Vice-Presidents.

There being no further business, the meeting adjourned.

Orphanage Department

Contributions Received From Nov. 10th to Dec. 10th:

S. S., Church of the Holy Comforter, Burlington, 11c.; S. S., Church of the Good Shepherd, Rocky Mountain, $16.62; S. S., St. Andrew's Church, Greensboro, $3.75; W. A., St. Saviour's, Raleigh, $10.00; W. A., St. Paul's, Winston-Salem, $19.00; W. A., St. Bartholomew's, Pittsboro, $4.65; W. A., St. Philip's, Durham, for Thanksgiving turkeys, $20.00; Mrs. S. M. Gary, Halifax, $2.00; S. S., St. Thomas', Bath, 31c.; Rev. and Mrs. A. B. Hunter, Raleigh, $4.00; R. H. Jordan and Co., Charlotte, dis. 88c.; Mrs. C. M. Spindle, Wilmington, $1.00; Mrs. T. W. M. Long, Roanoke Rapids, $3.16; Mr. W. L. London, Pittsboro, $25.00; Mr. W. C. Ruffin, Mayodan, $50.00; Mrs. A. M. Chisholm, Asheville, $5.00; Mrs. Jeannette Prevette, North Wilkesboro, $2.50; Rev. E. A. Osborne, Charlotte, $1.00; St. Mary's Mission, Speed, $5.24; Mrs. J. W. Forbes, Tanboro, $1.00; Miss Nannie Clark, Tarboro, $1.00; Mrs. T. A. Smithwick, Merry Hill, $5.00; Miss Elizabeth Hughes, Weldon, $1.00; from a good friend, $2.00; S. S., St. Luke's, Spray, $1.28; "A Friend," Waco, Texas, $5.00; Charlotte Graded Schools, $5.13; Mr. Melville Dorsy, Henderson, $5.00; Rev. and Mrs. E. N. Joyner, Lenoir, $2.00; Mrs. Allen J. Ruffin, Tarboro, $10.00; Mr. John G. Fulton and daughter, Walnut Cove, $5.00; Mrs. W. S. Hyams, Asheville, $75.00; two little daughters of Mrs. W. W. Phelps, $3.00; S. S., Trinity Parish, Scotland Neck, $9.75; Mrs. Fannie L. Joyner, Farm ville, $5.00; S. S., Holy Innocents', Lenoir Co., $3.00; W. A., and Parochial Society, Holy Innocents', Lenoir Co., $2.00; Mr. F. J. Hill, Washington City, $5.00; Mr. and Mrs. Thornton, Charlotte, $2.00; St. Paul's Parish, Clinton, $10.00; Mr. C. S. Eastern, Oxford, $10.00; "In Memoriam Francis Frercks," $5.00; St. Luke's Guild, Salisbury, $20.50; W. A., St. Mary's, Rowan Co., $3.27; W. A., Grace Church, Weldon, $17.50; W. A., St. Mary's High Point, $10.00; W. A., St. Paul's, Smithfield, $10.00; W. A., St. Paul's, Salisbury, $2.00; W. A., Holy Innocents', Henderson, $43.10; W. A., St. Timothy's, Wilson, $7.50; Church and S. S., Church of the Heavenly Rest, Middleburg, $12.25; W. A., Church of the Good Shepherd, Ridgeway, $1.00; J. A., St. Mark's Long Creek; Mrs. Charlotte E. Grimes, Washington; $10.00; A Friend in Charlotte, 50c.; Christ Church, Rowan Co., $9.78; Mr. J. B. Massenburg, Warrenton, $5.00; Mr. Arthur H. London, Pittsboro, $5.00; Mr. W. H. Ruffin, Louisburg, $5.00; S. S., Church of the Saviour, Jackson, $3.00; Mrs. H. F. Wilder, Wilmington, $5.00; "Asheville No. 1," $5.00; Miss Swindell, Dallas, 25c.; Miss Bessie P. Turner, Laurinburg, $1.00; Grace Mission, Lawrence, $3.71; St. Matthews', Edgecombe Co., $4.33; St. Mary's, Speed, $7.96; Rev. and Mrs. N. C. Hughes, Raleigh, $2.00; Calvary Parish, Tarboro, $63.15; St. Peter's, Charlotte, $102.88; Master Robert Lynn Berngardt, Salisbury, $5.00; Emmanuel Church, Warrenton, $12.81; St. Matthew's, Hillsboro, $66.61; St. Agnes' Guild, Christ Church, Raleigh, $17.50; Trinity Church, Statesville, $11.86; St. Paul's, Winston-Salem, $62.25; Church of the Advent, Enfield, $14.00; St. Timothy's, Wilson, $28.02; St. Stephen's, Duke, $16.07; St. Paul's School, Beaufort, $15.00; Rev. W. J. Smith, Charlotte, $5.00; J. A., St. Mark's, Halifax, $1.00; St. Mark's Church, Halifax, $20.20; St. Catherine's Guild, Hertford, for Anna Atkins' shoes, $2.55; S. S., Church of the Redeemer, Shelby, 54c.; Grace Church, Grace, $6.00; St. Luke's, Chunn's Cove, $4.15; St. Andrew's Bible Class, near Leaksville, $1.71; Rev. and Mrs. A. B. Hunter, Raleigh, $4.00; Chapel of Hope, Charlotte, $1.90; S. S., St. Peter's, Charlotte, $6.80; "Lincolnton," $1.00; Calvary Parish, Fletcher, $8.00; St. Paul's Church, Smithfield, $6.00; Church of the Holy Communion, Balsam, $7.50; Trinity Parish, Asheville, $80.91; Church of the Good Shepherd, Rocky Mt., $4.93; St. John's Parish, Fayetteville, $42.25; St. Paul's, Wilmington, $17.04; St. Bartholomew's, Pittsboro, $11.15; St. Luke's, Salisbury, $85.20; St. Paul's Guild, Salisbury, $2.00; St. John's, Grifton, $2.08; Mr. G. L. Allen, West Point, Va., $5.00; Rev. C. P. Willcox, Raleigh, "In Memoriam," $5.00; St. Peter's, Stovall, $3.90; Miss Melba McCullers, Clayton, $5.00; St. Stephen's Parish, Oxford, $25.01; Chapel of the Cross, Chapel Hill, $29.00; Grace Hospital, Morganton, $3.30; St. Martin's, Charlotte, $32.00; St. Martin's S. S., Charlotte, $4.00; S. S., St. David's, Laurinburg, $2.25; St. Timothy's Mission, Olive Branch, $1.75; St. Mary's School, Raleigh, $55.00; Christ Church, Walnut Cove, $6.75; S. S., St. Paul's, Louisburg, $11.14; "A Thankoffering," $25.00; All Saints' Mission, Hamlet, $20.00; Rev. T. A. Cheatham, Pinehurst, $7.00; St. John's, Battleboro, $10.00; the Good Shepherd Mission, Morganton, 25c.; S. S., Calvary Parish, Wadesboro, $2.16; Gallaway Memorial Church, Elkin, $5.00; Mr. and Mrs. G. T. Roth, Elkin, $2.00; Mr. Charles Armfield, Elkin, 50c.; Mr. Alex. Chatham, Jr., Elkin, 50c.; Dr. Royall, Elkin, 50c.; Mr. C. M. Booth, Elkin, 50c.; Mr. R. H. Chatham, Elkin, 25c.; Mr. R. J. Lewellyn, Elkin, 25c.; Grace Church, Lexington, $32.95; St. Paul's, Monroe, $10.15; Holy Innocents', Henderson, $89.63; Christ Church, Raleigh, $227.00; W. A., Holy Trinity, Hertford, $7.25; W. A., St. Philip's, Southport, $2.00; St. Mary's Church, High Point, $1.39; Mrs. R. T. Lenoir, Yadkin Valley, $10.00; Church of the Good Shepherd, Raleigh, $110.12; Church of the Good Shepherd, Cooleemee, $15.17; St. Mary's Mission, Morganton, $3.00; St. Luke's, Spray, $6.58; Church of the Epiphany, Leaksville, $10.00; St. Mary's, Rowan Co., $2.00; W. A., St. Luke's, Roper, $1.00; J. A., Roper, $1.00; Mrs. Geo. E. Stephenson, Roper, $5.00; S. S., St. Luke's, Roper, $4.20; W. A., St. John's, Fayetteville, $10.00; W. A., St. James', Wilmington, $15.00; Emmanuel Church, Farmville, $4.50; S. S., Emmanuel Church, Farmville, $5.00; Grace Church, Weldon, $22.00; Christ Church, Hope Mills, $3.50; Church of the Advent, Williamston, $10.55; St. Thomas' Church, Atkinson, $3.70; St. Paul's, Edenton, $115.47; St. Peter's, Washington, $75.00; All Saints' Mission, New Bern, $11.28; St. Paul's Parish, Greenville, $34.00; Zion Parish, Beaufort Co., $8.12; St. James', Wilmington, $178.33; "Messengers of Hope," S. T. S., $10.00; Church of the Holy Comforter, Charlotte, $34.00; Christ Church, Walnut Cove, $3.75; St. Saviour's Chapel, Raleigh, $10.88; T. O. G., Scotland Neck, $5.00; St. Andrew's Church, Greensboro, $56.61; W. A., St. Martin's, Hamilton, $16.65; W. A. Grace Church, Woodville, $11.00; St. Martin's Church, Hamilton, $3.35. Total, $2,660.23.

Contributions Received From December 10 to January 10.

Mrs. Thomas H. Blount,, Washington, $2.00; Chapel of the Holy Trinity, Greensboro, $10.76; St. James', Kittrell, $2.00; Rev. and Mrs. N. C. Hughes, Raleigh, $1.50; S. S. of the Holy Trinity, Greensboro, $10.76; St. James', Wittrell, $3.80; Miss Athalia Lord, Lumberton, $2.00; Miss Elizabeth Hughes, Weldon, $1.00; J. A., Holy Comforter, Burlington, 50c.; St. Philips', Southport, $2.50; S. S., St. Alban, Littleton, $2.95; S. Agnes' Guild,t Christ Church, Raleigh, $17.50; All Saints' Church, Concord, $6.00; S. S., Calvary Church, Fletcher, $4.20; Prof. Charles H. Herty and family, Chapel Hill, $5.00; St. Luke's, Lincolnton, $17.65; Mr. Charles L. Spencer, for Mary Wade, Ethel Brinson, Osteen children and Williams children, New Bern, $6.00; Chapel of the Saviour, Jackson, $25.00; "A little friend," T. Armstead Jennette, Lake Landing, $1.00; Mr. Eldred Griffith, Charlotte, $2.00; Mr. E. L. Whitehead, Enfield, for Stephenson children, $15.00; Mr. F. J. Haywood, Concord, in memory of his father and mother, $108.00; Mrs. C. A. Hunt, Lexington, for Christmas tree, $3.00; Phalanx Lodge, No. 31, Charlotte, $10.00; Grace Church, Morganton, $13.35; Mrs. C. E. Stenerson, New York, for the children, $2.00; Miss Belle Graves, Mt. Airy, $1.00; for Vaughn and Ronald Boyd, from their brother and sister, $20.00; Mr. T. B. Shallington, Columbia, $2.50; Mrs. T. W. Bickett, Louisburg, for Christmas, $10.00; Mr. G. L. Allen, West Point, Va., $5.00; St. Philips', Durham, $45.00; Rev. Jas. Joyner, Glen Alpine, $2.00; Mr. Charles Waddell, Asheville, $5.00; Mrs. W. D. Pruden, Edenton, $15.00; Mary Terry and Charles Bland, Charlotte, $5.00; for Sophia and George Williams, from their father, $5.00; St. Thomas S. S., Bath, 35c.; Mrs. V. C. Royster, High Point, $1.00; Capt. A. Thies, Charlotte, $5.00; Mr. E. A. Council, Morehead City, $1.00; Mr. Walter Perry, San Pedro, Calif., $10.00; Mr. W. H. Ruffin, Louisburg, $5.00; So. Manufacturer's Club, Charlotte, $3.50; St. Mary's Church, Asheville, $2.50; Messengers of Hope, "S. T. S.," $50.00; All Saints', Ronda, $5.00; All Souls, Biltmore, $27.43; Church of the Redeemer, Shelby, $5.25; St. Paul's, Glen Alpine, $9.50; St. John's, Marion, $7.50; St. James', Lenoir, $13.05; Edgemont Mission, $2.65; Holy Cross, Tryon, $42.23; the Misses Curtis, Lincolnton, $1.00; S. S., St. Andrew's, Charlotte, $1.45; St. Marks', Mecklenburg Co., $3.32; Mrs. T. W. Bickett, Louisburg, for Leta May Turner's scholarship, $100.00; S. Mary's, Kinston, $77.56; Christ Church, Elizabeth City, $25.00; St. John's, Wilmington, $80.63; St. Paul's, Edenton, $9.83; St. Barnabas', Snow Hill, $25.00; St. Thomas', Bath, $4.04; Grace Church, Woodville, $23.00; Grace Church, Trenton, $4.58; St. Thomas', Windsor, $34.56; Christ Church, New Bern, $60.16; S. S., St. Peter's, Washington, $36.05; St. George's, Hyde Co., $7.00; Christ Church, Creswell, $1.43; Rev. and Mrs. A. B. Hunter, Raleigh, $4.00; Miss Susan Smith, Charlotte, 50c.; Holy Trinity, Townsville, $10.00; St. Peter's, Stoval, $2.55; J. A., St. John's, Wilmington, $10.00; W. A., All Saints', Fairfield, $1.00; Messengers of Hope, "S. T. S.," $11.70; S. S., All Saints', New Bern, $2.96; Calvary Parish, Wadesboro, $62.50; Rev. and Mrs. N. C. Hughes, Raleigh, $1.50. Total, $1,133.55.

Contributions in kind: Box of Christmas toys, Mrs. T. B. Yuille, Mt. Vernon, N. Y.; Christmas box, Mrs. A. B. Andrews, Jr., Raleigh; two bolts of jeans, Pilot Cotton Mills, Raleigh; box of clothing, four bolts of cloth and pantry supplies, W. A., Holy Trinity Parish, Greensboro; package of clothing and hose, Mrs. N. J. McDuffie, Greensboro; blanket and clothing for Vinson children from their mother; package of clothing, shoes and doll for Elizabeth Honeycutt, W. A., Grace Mission, Lawrence; box of canned fruit, W. A., Grace Church, Lewiston; hat for Sadie Bland from her sister Eva; box of clothing, dress goods, etc., W. A., St. John's, Bonnerton; overcoat and candy for Thomas Stephenson from his aunt, Miss Hudgins, Norfolk, Va.; package of Christmas presents, J. A., St. James' Parish, Lenoir; hat for Leta May Turner from her mother; bbl. of turnips, potatoes, etc., Grace Mission, Lawrence; bbl. of peanuts, Grace Mission, Lawrence; two barrels of fruits of the Thanksgiving service, St. Matthew's Mission, Edgecombe Co.; bbl. of flour, Mr. Will G. Hinkel, Thomasville; hobby horse rockers, Otto Katz, Jr., Charlotte; package of clothing, etc., W. A., Chapel Hill; package of boys' clothing and girls' coats, Mrs. George Stephens, Charlotte; blouse and necktie for John Fort, George Williams and Fletcher Dillon, W. A., St. Thomas', Sanford; knitted lines for the little boys to play with, knitted by Mrs. M. H. Kingesley, of Greensboro, over 90 years old; skirt for Eva Osteen and suit of clothes for Cecil Osteen, from their mother; underclothing and a dozen napkins, W. A., St. Philip's, Southport; box of oranges and barrel of flour, Mrs. Vinton Liddell, Charlotte; nine dresses, Daughters of the Auxiliary, St. Philip's, Southport; 7½ lbs. figs, Miss Alwilda Van Ness, Charlotte; 1 peck of Irish potatoes, Mr. H. S. Mather, Charlotte; ½ crate of oranges, Mrs. L. C. Norman, 504 Elizabeth avenue, Charlotte; two buckets of candy, 28 pounds each, J. A. Moore and Alex. Cooper, Henderson; dress and book for Eva and cap and book and shirtwaist for Cecil Osteen, from their mother; two pairs shoes and stockings, Dr. and Mrs. C. B. McKeel, Columbia; package of clothing, W. A., St. Joseph's, Spencer; package of clothing, candy and toys for Kenneth Honeycutt, Mr. A. S. Pendleton, Raleigh; box of oranges, J. N. McCausland and Co., Charlotte; jar of preserves, Mrs. E. S. Reid, Charlotte; box of fruit and candy for Louise and Thomas Stephenson, from Mr. S. G. McDonald, Laner, S. C.; Santa Claus box with stockings filled for every child in the Orphanage, W. A., Holy Innocents', Henderson; box of toys, books, etc., for Christmas, J. A., St. James' Parish, Lenoir; crate of oranges, Mr. F. C. Abbott, Charlotte; crate of oranges, Mr. and Mrs. W. L. Brogden, Raleigh; a fireless cooker, Mrs. J. F. Oertel, Vienna, Va.; box of toys, confections and canned goods, Sunday School of Trinity Parish, Scotland Neck; bushel of apples, Mrs. George Stephens, Charlotte; two boxes of Christmas presents for the children, from St. Peter's Sunday School, Washington; package of clothing, St. Mary's Mission, Morganton; box of pantry supplies, Christ Church, Cleveland; five dolls from the Christmas tree of St. John's Church, Winton, for the five smallest girls in the Orphanage; Christmas box of toys, etc., St. Agnes' Guild, Christ Church, Raleigh; box of pantry supplies and unfinished quilts, ...,Raleigh; package of clothing, Mrs. W. W. Huske, Fayetteville; box of clothing, toys, etc., W. A., St. Philip's Parish, Durham; two quilts, underclothing and handkerchiefs, J. A., Grace Church, Weldon; box of clohing, W. A., Zion Parish, Beaufort Co.; package of clothing, toys, etc., S. S., All Saints', Mission, New Bern; box of clothing, cloth, etc., St. James' Mission, Ayden.

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(Contributions In Kind Will Be Acknowledged Next Month)

How to Interest Laymen in the Work of the Parish and the Convocation.

(Paper read before the Convocation of Edenton, at Windsor, N. C., Oct. 28, 1914, by the Rev. Clarence Parker.)

A little girl on returning from Sunday School was catechised (or so the story goes) on the lesson of the day.

"What was the lesson about, dearie?"

"O," (in the tone of one announcing a morning extra) "all about Adam 'n' Eve!"

"Indeed! And what did my little daughter learn about Adam and Eve?"

"Well, Mother, you know when God made Adam? Well, he made him out of the dust of the ground. Then he put Adam to sleep. 'N' then he took one of Adam's ribs out. It had to be Adam's rib, 'cause there wasn't anyone else to take one from. 'N'en he made a woman out of the rib, an' he shook Adam, an' said, Behold, what's that? An' God said, See, I've brought you someone to help you eat."

The little one, having gravely made an end, was not able to elucidate her concluding sentence for the amused, but puzzled parent. It was not before she had refreshed her memory by reading again the narrative of the creation that the mother discovered the key to the child's unique misconstruction, in the words, "It is not good that the man should be alone; I will make him a **help meet** for him." (Gen. 2:18).

Less startling, but worth noting, has been the evolution of the subject of this essay. At our last meeting some interest was aroused upon the question, "Why do not the laymen attend Convocation?" The course of discussion brought the proposition into the form, "Why do laymen not take interest in Convocation?" It was suddenly decided to appoint this for the subject of the next Convocation essay. As assigned, it appeared, "How to interest Laymen in the Work of the Convocation," and your essayist may say that he felt his powers of evasion were to be taxed to the utmost in treating it. Imagine, if possible, his dismay on observing, in the advance convocation program, himself held responsible for solution of the weighty problem, "How to Interest Laymen in the Work of the Parish and the Convocation." He rejoices in being permitted to seize the subject before it has evolved beyond its present stage and, like a lepidopter, unsheathed its wings and waved itself out of sight. His own vagueness as to solutions he agrees to conceal as best he can by leaving open for the subsequent discussion all questions possible.

We shall surely progress somewhat aimlessly, unless we mark off, for the purposes of this inquiry, delimitations upon our idea of interest. Let us, by way of beginning, declare extraneous any references to the silent partner in that well-known firm of Death and Taxes, Unlimited.

Interest: is it a thing which simply is, or is not, about which affirmation or negation is unqualified, unquantified; or are there, peradventure, degrees, kinds and sizes of it? We are going upon the hypothesis, believed demonstrable, but now assumed true, that there are degrees of it. And as a zero upon which we can all consent, let us bring to mind the case of the layman whose interest in the work of the parish is represented by the sum of money, perhaps ten cents or ten dollars (amount immaterial in this connection) the maximum which he allows his wife to subscribe over his protest to the parochial expenses; whose interest in the work of Convocation is at least not negatived by the fact that when his wife has made up her mind to attend the Mission Study Normal Institute, and incendiary representations of the stump-speaking variety from his side of the house have buried themselves to extinction in the dulcet firmness of her made-up mind, quietly acquiesces, from **motives of interest**, and maybe sends one of his clerks to carry her suit case to the station. The writer's noble friend and former diocesan, the Bishop of Kentucky, provided a compact classification of this type of zero-interest in a remark quoted widely and with relish a few years ago, to the effect that "about all the religion the average man has is in his wife's name." On the other hand, as representing an interest of 212 degrees F., take the man who every week lays by him in store as the Lord hath prospered him, places something in both sides of the duplex envelope (a system that he voted to adopt), finds that he has given more for the home parish than for the world-parish, and so augments the missionary side, then feels that he is giving too little, in view of what he is receiving, he and his, for the home work, and so adds to the parochial side; and having reminded his spouse of the date of Convocation, on the appointed day drives with her down to the station, sees her comfortably settled in the coach, and (having bought two tickets) settles himself beside her. Rare, strange and startling, we admit, but withal a spectacle that we could become inured to, if not forced upon us with too inconsiderate suddenness.

Between these extremes, in the zone of comparative excellence, lie many degrees.

On may, it is true, for less be voted unsound mentally or "heterodox in the faith"; nevertheless, the writer's observation to date does not seem to be in agreement with the oft-expressed opinion that laymen are particularly difficult affairs in which to induce states of interest in churchly things. It might be supposed, but appears not to be the fact, that the element of time would be among those to be taken account of in the endeavor to induce such interest. Ordinarily, no man can learn enough in a day, or less, to become permanently interested in anything of consequence. The greater the consequence of the thing demanding interest, the broader must be the foundation of information, thought and counsel upon which, only, intelligent interest can build. Those who earn their bread in the sweat of their brains by teaching the young idea how to co-ordinate, will not need to be told that interest does not begin to be permanent until it begins to be intelligent. There is reason to believe that this holds good for "children of a larger growth." One of the unfairnesses, seemingly ineradicable, in our judgment of the layman, consists in this, that when we state the bold fact that he is "not interested" we take a sort of malicious pleasure in leaving open the inference that he has no reason for not being; whereas, in sober truth, it ought to be admitted, usually, that he has as yet found, through our agency, far too little reason for being inerested. It is asserted on all hands that religious nurture in the home is almost a matter of ancient history, and that few citizens of recent majority have been habituated to such customs. Why should we, then, fall into glooming and resentful disappointment at having failed with a few magic passes to erase the lines of habit graven deep by years of tracing and retracing? Time, and, therefore, patience, are simple, but absolute, essentials, **sine quibus non.**

It may be safe to estimate the personal interest of the parish priest as the master-key to the layman's capacities for interest in the Church. The necessity of making haste slowly is here conspicuous. The clergyman gifted with the heaven-sent grace of common sense will hardly expect to convince, in a jiffy or so, the shrewd layman in whom he has become interested, of the disinterestedness of that interest, which, if indeed disinterested, it must be confessed is so far from being a daily discovery in the round of the layman's life. It is most unlikely that he has lived in this, the time and land of the numbers-fetish, and has escaped becoming an object of acquisitive interest on the part of some person, perhaps a clergyman, who saw in him a possible additional unit in some number to be rolled up. But if the priest's attitude stands the test of the calendar and is uninfluenced by the phases of the moon, by and by the layman drops his guard and is in the attitude in which it is possble for him to become interested in the priest's interests; that is to say, if the latter really has any. For while we speak of attitudes, let it be remembered that it is necessary for the minister of God to maintain (though not, indeed, as if wearing a dorsal ramrod) an attitude of having something tremendously important to do. And, in the presence of keen, critical laymen, no such attitude can be maintained unless it overlies the corresponding fact. As illustrative of these assertions, consider preaching. Now and then one is tempted to make individual application of St. Paul's phrase, "the foolishness of preaching." (Your essayist hastens to interject that he never has to leave his own pulpit in order to do so). The writer humbly dares to believe that in default of good preaching, no preaching at all is preferable to the weak-kneed variety, and that because any man who has sense enough to entitle him to ascend a pulpit stair can preach well. Because good preaching is not necessarily either erudite, eloquent or elegant preaching. Most good preaching lacks one or two and much all three of those elements; though, certainly, in their due proportion, they are all of value. But good preaching (modern prophesying), expresses the preacher's own sense of values and his conviction of the truth, his confidence that his truth is God's truth and, therefore, every man's truth; that God knows better what men want than they themselves know; that for every deficiency in the living conditions of people, there is at hand a superbly practical application of Christ's holy religion; that it is highly level-headed and sensible (to apply no more dignified epithet) to include in one's category of reality the things concerning the soul; that he would be both insincere and insensible in the face of opportunity (the other name for duty) were he to offer to his hearers less than the very best contemporary treasures of his mind and heart.

It is the rector's business to apply the subtle incentive to the minds of those laymen who may have come to the point of non-resistance, and having aroused interest to fan the new-caught flame through the same friendly intercourse, tactfully modified to definitely instructive ends. How requisite is the broad basis of confident esteem must be obvious,

"For what delight can equal those
That stir! the spirits inner deeps,
When one that loves, and knows not, reaps
A truth from one that loves and knows?"

The outstanding successes in the ministry of the Church have every one depended, humanly speaking, upon a knowledge of the fact that the average man (in a Christian country) is an altruistic being; he values the altruistic ideal of the Church usually much more than he thinks he does, and carries that ideal farther into his life than he is likely to realize. His own sense of values has a vague correspondence with the standards of the Gospel. As a citizen of his commonwealth, he is pleased to put forward when he can, and always to approve, measures tending towards the well-being of his fellow citizens. Famine in China or war in Europe send tales of suffering human beings known to him only in mass, and his heart and hand are opened for relief. He is very willing to do or help do for others. But his nature and training make one requirement; the doing must be definite; not only the thing to be done, but the object of it, too, and both must endure the test of what is known as "the practical thing." The work of laymen in St. Andrew's Brotherhood, The Laymen's Missionary movement, and the resultant "Forward Movement," furnish concrete examples beyond number of two things: first, that interested laymen find ample employment for all the powers that have made them successful in secular pursuits, and become yet more interested, when engaging in directed, purposeful work to help in the Church's great mission; secondly, that laymen never interested in these things, as well as men wholly apart from them, have quickly discovered a compelling consistency in such expressions of the Church's life, which drew them to her and made them eager recruits. Here is indicated one definite method of arousing interest of a worthy and lasting sort: Send one layman after another! The minute one has had generated in him a spark of enthusiasm, start him right out setting fire to **certain others** that ought to be fired. The sure result is a deepening of that layman's own enthusiasm, and in all probability the enkindling of his fellow's. Every man upon whom the parish priest can "get his fingers" has, let us ever remember, ten fingers of his own with which he can touch ten others. He **can** do it, and thus make possible the squaring or even cubing of the priest's own energies. The great thing for us all, it seems, is just to keep the current of God's love flowing through us, on and on. That really constitutes, in one way of looking at it, the elusive quantity, Interest.

But now we come to speak of the layman in relation to the work of Convocation. An admirable formula for guaranteeing the interest of laymen in Convocation would be, simply to extend whatever methods have proved successful in bringing them into the desired relationship to the parish. It is indeed a beautiful theory. And, to employ a paddyism, the beauty of it is its entire consistency, for it is nothing in the world but a theory; and its perfection, for it can never be anything but a theory. When an unsophisticated clergyman assumes that some good layman, since he is deeply and devotedly interested in the work of the parish, will, at once it is pointed out, acknowledge and seek to perform his duty towards the convocation, be it opined that the said clergyman may discover his logical sequence in the act of being worsted by the higher logic of events. When, in the, informal interchange between sessions that is one of the most truly delightful features of Convocation, one is asked why he did not cause the attendance of his full quota of delegates, and is permitted to feel the rankle of implied criticism of his work, based upon his evident inability to make his lay subjects kotow to his demands, one feels that an unfair test has been applied, and is led to consider the experience of a certain negro farmer, who under the critical eye of his consort endeavored to conquer the obstinacy of a balking mule. Long time the contest proceeded. No finesse of distraction, force of persuasion or persuasion by force appeared to impress in the smallest degree the animal's dreadnought determination. At last his master gave up the day, and marshaled his troops to effect an orderly retirement. He removed the harness, threw it over his arm, and as he turned to enter the stable, addressed the stolid beast as follows:

"Dar now! Dass enough o' YOU. I's THOO wid ye. Jes' stay dar, now. Jes' stan' right dar en starve PLUM, CLEAN to DEF."

His wife, viewing unfavorably her lord's surrender, remonstrated:

"Now, Sam, you hadn' oughter let dat ar mule git de bes' o' you, dat away. I wouldn' let no mule beat me out. You'd oughter hev mo' will pow' den dat!"

Sam's response was instant, superior and masculine:

"Hu! You jest shet up yo' mouf, woman. You dunno whut you's a-talkin' 'bout. Hu! You dunno how much WON'T POW' dis hyer mule's got!"

Those laymen who do attend Convocation, are, as a rule, the same whom we meet at council, and they also appear at Brotherhood and Vestry meetings, with conscientious regularity; but by the majority, including many rendering noble service to their several parishes, the place of the convocation in the diocesan scheme is not understood, nor is it thought important. When one undertakes to engage a layman's interest in the work of Convocation, he encounters the difficulty of having to show that Convocation has some work for him to be interested in. To his practical mind it appears proper that, if he is to "side-track" his business, it shall be for something that is, while it continues, better worth working at. In most cases, if this can be shown him in prospect, he will make the sacrifice cheerfully. The "mere fellowship" (pardon adjective) of the occasion does not meet his requirements. This is, to be sure, a kind of fair-words-butter-no-parsnips view to take, and yet it is only common sense carried to (what seems to the clerical mind) an unwholesome extreme. In the writer's callow days a vestryman said, "You go, parson, I'll stay home and make some money to give to the church." Too wisely, but not well, the parson replied that he wanted the vestryman to go, so that he would give more. "If that's the idea," responded the worthy official, "I'll surely stay home, for I'm giving too much, now." Then and there the **persona ecclesia** learned never to exhibit his entire bag of tricks at one time.

There are, to be sure, more or less obvious possibilities open to our rectors by way of improving the attendance upon sessions of Convocation, as, e.g., personal instruction, persuasion and (now and then in the case of quite able-bodied clergy) coercion. But as for enhancing lay **interest** that, we believe, will have to be effected **in prospectu.** Our laymen are not slothful in business, and perhaps we are ourselves to a degree responsible for their disinclination to come up to this gathering without knowledge in advance wherefore they come.

But here we encounter a difficulty to be obviated only, as it appears, by radical amendments upon our present methods. The difficuly is, that whereas it might not be impossible to provide our laymen in advance with a skeleton outline of what Convocation is likely to say, we should be quite unable to announce what Convocation is going to do; for, unless we are in error, Convocation has not now the power to do anything more thrilling than to receive and disburse the Convocation Fund. This is nominally a missionary body, and within its limits exist missionary problems of really staggering proportions. And yet it cannot even tentatively devise methods or ways and means, and, therefore, cannot carry on a satisfactory discussion of conditions. It cannot be wholly inexplicable that many laymen should be willing rather to travel twice as far to Council and stay twice as long. They know that in Council the problems of the Diocese are handled authoritatively, finally, effectively.

It is with no little hesitation, in the presence of so many clergy of longer service, both in point of orders and residence, that he, that your essayist ventures to suggest for your consideration, rather, indeed, as actual and possible members of Council than as members of this body, the following change in the Executive Missionary Committee of the Diocese as at present constituted.

The benefit of this or some similar arrangement, he is persuaded, would prove to be three-fold:

1. It would bring the Executive Diocesan Missionary Committee into closer touch with the whole field, of which the primary result should be a better understanding, on the part of the people, of the Committee's needs.

2. It would distribute in better balance the burdens of the whole Committee, because each convocation (as the suggestion contemplates) would be conducting a thorough study of its own needs. The immediate result should be, the whole Committee enabled to do more work in shorter time.

3. Itwould endow the convocations with a definite and practical, though strictly limited power. This should at once command the interest of live, efficient laymen, and in that case, would result in a more thorough and sympathetic study and understanding of local conditions, needs and opportunities, and the canvassing and recommendation of all the most promising methods of handling them.

The Suggestion:

1. Let the members of the Executive Committee of Diocesan Missions be elected from among the clergy and laity of each convocation, the number of members out of each convocation to be in a certain ratio to the number of its parishes and missions.

2. Let the members within each convocation constitute a sub-committee empowered to consider and take tentative or advisory action upon intra-convocational missionary matters and to bring such matters up for discussion before meetings of Convocation; and required to submit all of its actions upon intra-convocational matters in a report to be rendered to the Executive Committee of Diocesan Missions at every meeting of that Committee.

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The Mission Herald

"Let him that heareth say, come." Rev. 22:17

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Emancipation

WHY be afraid of Death as though your life were breath!
Death but anoints your eyes with clay. O glad surprise!

Why should you be forlorn? Death only husks the corn.
Why should you fear to meet the thresher of the wheat?

Is sleep a thing to dread? Yet sleeping, you are dead
Till you awake and rise, here, or beyond the skies.

Why should it be a wrench to leave your wooden bench,
Why not with happy shout run home when school is out?

The dear ones left behind! O foolish one and blind.
A day—and you will meet,—a night—and you will greet!

This is death of Death, to breathe away a breath
And know the end of strife, and taste the deathless life.

And joy without a fear, and smile without a tear,
And work, not care, nor rest, and find the last best.

--*Maltbie D. Babcock.*

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For catalogue and other information, apply to the VICE-CHANCELLOR,

Rt. REV. ALBION W. KNIGHT, D. D.

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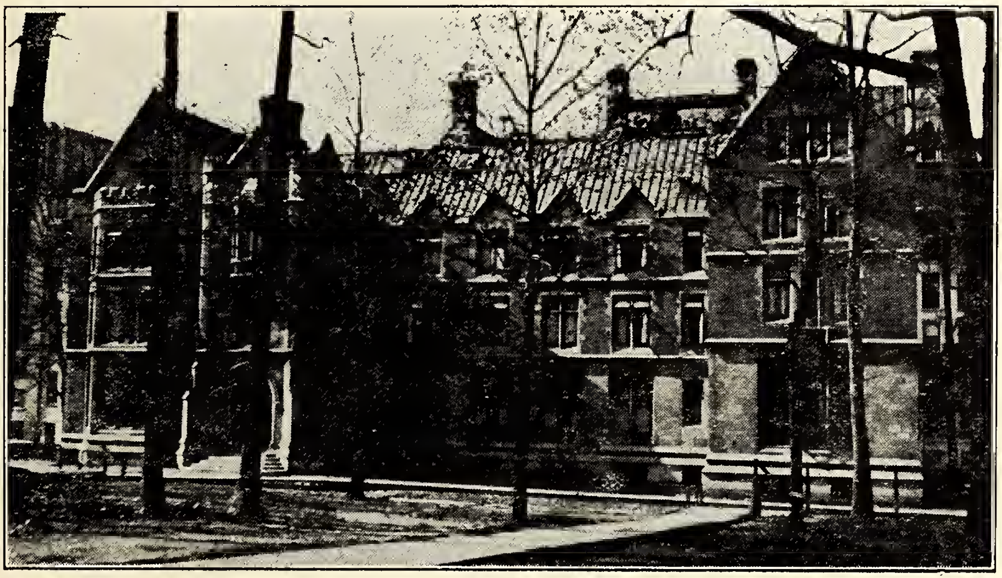

ST. FAITH'S DEACONESS' TRAINING SCHOOL, NEW YORK

A TRAINING SCHOOL FOR WORKERS IN THE KINGDOM

BY VENETIA COX

QUITE apart from the busy, maddening throngs of life found in the great metropolis, on Amsterdam Avenue and Morningside Drive, we find a group of buildings every churchman considers it a privilege to visit. Just a few steps within these sacred grounds cause one to feel the presence of One who is greater than all,—so calm and peaceful is the atmosphere you pause and wonder if this can really be a part of New York.

Down a boardwalk, east of Synod Hall, and facing the great Cathedral of St. John the Divine, stands a gray stone building so restful and homelike in appearance you cannot refrain from entering. A maid dressed in black with scrupulously clean white apron and cap meets you at the door and informs you that this is the New York Training School for Deaconesses.

Thrilled with the thought of visiting a home you have heard so much about, but still know so little of, you ask to see the dean of the school, Deaconess Knapp; after waiting a few moments in the reception hall, a stately woman with magnetic features, wearing a simple black uniform with spotless white cap, collar and cuffs, approaches you with words of welcome unmistakably sincere.

Upon giving the purpose of your visit she leads you through a door to the right into a spacious library, filled with the choicest of literature, reference books, magazines, etc. In here you are shown a large portrait of Dr. Huntington, the founder of the school, and told that the greater part of his library has been donated to that of the school.

Just behind this you are shown into a small oratory, beautiful and impressive in its simplicity, in which family prayers are held.

Emerging at the west end of the hall you find two classrooms used by the Seniors and Juniors respectively. Then ascending the stairway you hear the busy click of a typewriter, and at the top in the office you are introduced to Deaconess Fuller and Deaconess Lovell, associates of the Dean.

A door is thrown open at your right and you obtain a glimpse of the individual rooms of the students. As all other rooms of the house, it is simple in furnishings and perfect in order,—the hardwood floors being used and a small white bed, dresser, washstand, bookcase, table and two chairs being the only articles of furniture. There is nothing severe or unattractive in its simplicity, but an air of wholesomeness and homelike tidiness pervades. You are told that there are twenty-four girls to occupy such rooms this year, and beds are always in readiness for visitors.

It is nearly tea time and an invitation is extended you to remain to catch a glimpse of the students themselves, which you accept. You are led into a small sitting-room on the second floor, and during the next twenty minutes the Dean entertains you with a detailed account of the purpose, history and life of the school,—which may be summarized as follows:

"Many people do not understand the object of the life and work in our home. The school was first established in Grace Parish on 12th Street by Dr. Huntington for the purpose of giving training to women who desire to do efficient service in the diocese or parish either at home or abroad. Many of the missionaries in foreign fields are graduates of the school, and at present we have two from Japan in the house on furlougs, taking special work.

"With the growth of the school we needed a larger home. so in 1911 we moved to the new building which we now occupy. We do nothing to encourage the tendency to conform to the sisterhood type of life, our work being entirely under the supervision of the Bishop or clergy of the Church.

"We withdraw ourselves from the rest of the world as much as possible in order to have more time for meditation, prayer, and closer communion with the Master,—consequently our life is very simple. We rise each morning at 6:30 and at 7:30 have the choice of attending either the early service in the Cathedral or morning prayer in the oratory. At 8 o'clock we have breakfast, after which the pupils disperse to assigned household duties. At 10 classroom work begins, which lasts until noon, when we meet in the Cathedral for a quarter of an hour intercessary prayer. Lunch is served at 1 P. M.. after which the work varies from the classroom to parochial, charitable or Sunday School work. The curriculum of the school is modelled very much upon that of a theological seminary and a high standard is insisted upon in regard to scholarship and development of character.

"At the choice of the pupil music lessons are given by the leader of the Cathedral choir, also lessons in practical bookkeeping, sewing, cooking and laundry work. At 4:30 we assemble in the diningroom for a cup of tea, when visitors are always expected. At 6:30 we have Evening Prayer in the oratory. dinner following immediately afterwards. At 9 the bell rings for night prayers. after which a rule of silence ensues until after the following morning service. At 11 all lights are out. Thus do we spend each week-day.

"Sundays we have a small Sunday School in the house in which the students are expected to take active part. On other days of the week they work among the tenements and foreign districts of the city, meeting, under our supervision. with experiences they will expect in their chosen work. During the summer months they are sent out by the school to various mission stations, institutions. or hospitals. This is the happiest part of the girls' life in the school,—the house is in one strain of intense excitement during the time they are preparing for the departure, so eager are they to begin the work. So with the knowledge they obtain through the practical work and the wonderful opportunities placed around them, they should be prepared for efficient work in the Kingdom."

It is now tea time and you are led into the diningroom where a number of happy girls, in uniform. rise to greet you. Then follows the pleasant experience of calling each one's name and conversing with them.

You are impressed with their manner during the P. M., the quiet composure, ready smile. and thoughtfulness for others cause such a beautiful atmosphere to be in you wonder why many others do not strive to enter.

In discussing plans for the future you find that everything is hazy as they are discouraged in accepting work until the close of the Senior year. However, you find six who are planning to enter the diaconate. three of whom have China in view as their field for service, and one Idaho. Two others are also planning to go to China, but without being set apart as deaconesses—one of whom very modestly says she sails in the spring to be wedded to one already in the field. The others are hoping to do some parish work in the home field.

Tea being over you reluctantly leave the inspiring company of these young women for the busy streets of the city, desiring to carry with you some of the silent lessons you have gained from your short visit in their midst.

THE "BISHOP HUNTINGTON MEMORIAL," SYRACUSE, N. Y.

On February 21, the first Sunday in Lent, there was dedicated in Grace Church, Syracuse, N. Y., (Rev. H. G. Coddington, D.D., Rector) a Memorial to the greatly beloved and revered Bishop Huntington, for thirty-six years the Protestant Episcopal Diocesan of Central New York. It is the gift of the congregation of Grace Church.

The Memorial is a Reredos and Retable in imported white Carrara marble, and was designed under the supervision of Charles R. Lamb, the artist-architect, and executed in the Lamb Studios, New York.

The treatment is on Gothic lines, harmonizing with the architecture of the church edifice. There are in all, five panels, divided by pilasters, the central panels, forming a triple cusped canopy over the altar cross, while the smaller exterior side panels, with their canopies serve for the eucharistic lights, the altar vases standing in the intervening spaces. The Retable is carried down to the foot-space and bears the text, "Holy, Holy, Holy," with four Maltese crosses. Above the canopies of the Reredos is a battlemented frieze surmounting a panel bearing ball-flower ornaments. The whole is an eminently fitting memorial for the venerated Bishop.

On the gospel side of the Reredos attached to the black walnut panel work of the chancel is a specially designed metal tablet bearing the dedicatory inscription reading as follows:

IN MEMORY OF
THE RIGHT REVEREND
FREDERIC
DAN
HUNTINGTON
BISHOP OF CENTRAL NEW YORK
FROM 1868 to 1904
THIS REREDOS WAS ERECTED IN 1914
BY THE CONGREGATION OF GRACE CHURCH.

IN MEMORIAM

RICHARD NORFLEET MOXLEY

ENTERED into life eternal at Montgomery, Ala., on Friday, February 5, 1915, Richard Norfleet Moxley. Mr. Moxley was one of a host of Bertie County's ambitious sons, who had sought life and love in another state. He was born at Woodville, N. C., on February 18, 1887, and was the son of Mr. William Rutledge Moxley, of Baltimore, and Miss Alice Whitmer Pugh, of Woodville. He was educated at the schools of his neighborhood and at Trinity Military Academy, Chocowinity, N. C. At the age of sixteen years he was confirmed and became a consistent member of the Episcopal Church.

After completing his education, Mr. Moxley went to Alabama, where under the watchful guidance of his uncle, the late Dr. Frank Pugh, he developed a capacity for business and was employed for years by the Virginia-Carolina Chemical Company. In their employ he worked at Memphis, Tenn., for a few years, where he met, wooed and married Miss Rhodes Gwin of that city, on June 20, 1910. This happy union was blessed by two children, Alice Pugh Moxley, aged three years, and Richard Gwin Moxley, aged two years. These, with his sorrowing mother, who is now Mrs. Richard N. Norfleet, of Roxabell, one sister, Miss Laura Pugh Moxley, of Elizabeth, N. J.; one brother, Mr. William McKensie Moxley, of Philadelphia, are left to mourn their loss, while a number of relatives and friends administer comfort to the broken hearts.

Mr. Moxley was in his twenty-eighth year and a sweeter, sunnier nature was never known. Seldom do we see so much sweetness and light crowded into such a short life. "And thus he bore without abuse the grand old name of Gentleman."

Interment was in Grace Episcopal churchyard, Woodville, N. C.

"But there is still a blessed sleep
From which none ever wakes to weep."

S. G. N.

MR. E. K. WILLIS

THE parish of St. Peter's and the entire city of Washington suffered an irretrievable loss on March 6, 1915, in the death of Mr. E. K. Willis.

A member of the Vestry for twenty-five years, a member of the Board of School Trustees for eighteen years, and for many years its vice-chairman; vice-president of the Home Building and Loan Association, a devoted and active member of the Masonic and Odd Fellows Lodges, a leader in every undertaking for the welfare of the community, there is no direction in which his absence will not be felt. He was loved as it is given to few men to be loved, by young and old, of all classes and conditions.

Mr. Willis was in his 58th year, and his taking off was very sudden. He had always enjoyed excellent health, and it was a subject of remark that during his thirty years as a merchant he had lost but few days from his store by reason of illness. On Thursday, March 4, he complained of feeling sick, and went home in the forenoon. The attack was pronounced appendicitis and an operation was performed on Friday night. The physicians held out no promise of recovery, and on Saturday night at 10 o'clock his gentle spirit passed into Life Eternal.

A tragic sequel to the sad event came early the following morning, when Mr. E. H. Farriss, of High Point, who married Mr. Willis' daughter, and had been called to the bedside of his father-in-law, died suddenly of heart failure at the Willis home.

The double funeral was held on Monday, March 8, conducted by the Rev. Nathaniel Harding, assisted by Rev. C. D. Malone, and the interment made in Oakdale Cemetery.

On Sunday evening, March 14, a memorial service for Mr. Willis was held in St. Peter's Church, the sermon being preached by the Rector.

CONVOCATION OF EDENTON

167th Session

Holy Trinity Church, Hertford, N. C.

(The Rev. C. Prentice Parker, Rector)

April 6, 7 and 8, 1915

Tuesday, April 6

4:00 P. M.—Business session. Election of officers.

8:00 P. M.—Evening Prayer. The Ven. Thos. P. Noe, the Rev. John T. Johnson, the Rt. Rev. Thos. C. Darst, D. D., preacher.

Wednesday, April 7

7:00 A. M.—Holy Communion. The Rt. Rev. Thos. C. Darst, D. D., celebrant, assisted by the Rev. R. B. Drane, D. D. The Rev. Morrison Bethea, preacher.

9:30 A. M.—Business session, followed by Round Table, the Dean presiding; subject, Grouping and Administration of Missionary Cures.

12:00 M.—The Bishop calls Convocation to Prayer for Missions.

3:00 P. M.—Convocational Essay, "The Boy Problem," the Rev. W. R. Noe, essayist. Discussion.

8:00 P. M.—Layman's Night. Address, "Missionary Needs of the Diocese and the Convocation," Mr. J. G. Bragaw, Jr. Selections from cantata, "Olivet to Calvary" (Maunders).

Thursday, April 8

7:00 A. M.—Holy Communion. The Rev. B. F. Huske, celebrant, assisted by the Rev. C. D. Malone. The Rev. John R. Matthews, preacher.

9:30 A. M.—Round Table. The Ven. Thos. P. Noe, presiding; subject, "The Forward Movement." Its Applicability to Our Present Needs.

12:00 M.—The Bishop calls Convocation to Prayer for Missions.

3:00 P. M.—Reports of Parishes and Missions.

8:00 P. M.—Evening Prayer. The Rev. John R. Matthews, the Rev. Howard Alligood, Rev. C. A. Ashby, preacher. Convocation adjourns.

The MISSION HERALD

ORGAN OF THE DIOCESE OF EAST CAROLINA

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Ven. THOMAS P. NOE,
Rev. J. H. GRIFFITH.
Rev. WM. E. COX.
Mr. J. G. BRAGAW, Jr.

ADVERTISING RATES FURNISHED ON APPLICATION

COMMUNICATIONS—Articles for publication should be addressed to and must reach the Editor at Hertford, N. C., before the 15th of each month to insure insertion.

BUSINESS LETTERS—Should be addressed to the Business Manager.

MISSIONS.

The following resolutions were adopted at a joint session of the House of Bishops and House of Deputies in the General Convention of our Church at its meeting in New York October, 1913:

"Resolved, That it is the sense of this joint session that it is the first and bounden duty of every bishop to do his utmost to secure the meeting of the apportionment in his diocese or district, and that it shall be the duty of every rector and missionary to do his utmost to raise the apportionment in his parish or mission.

"Resolved, That the joint session ask the editor of the Spirit of Missions and request the editors of all church papers, to publish the foregoing resolution at the head of their editorial columns in every issue for the next three years."

EDITORIAL

"IF"

IF ye then be risen with Christ, seek those things that are above, where Christ sitteth at the right hand of God."

The great fact of Christ's resurrection hangs upon no "ifs." History and human experience have placed it inside the circle beyond which ranges Doubt. If there be question, it concerns not His rising, but ours, and must be determined as it appears that we are desiring and seeking whatever, through community of interest, is able to keep us near and draw us closer to Him.

Have we wrapped up the perishable content of our life in the glorious immortality of His life, all safely hidden in the love of God?

He is risen! Am I "risen with Him"?

DEATH DEFIED

THERE dwells one bright Immortal on the earth,
Not known of all men. They who know her not
Go hence forgotten from the House of Life,
Sons of oblivion.

To her once came
That awful Shape which all men hold in dread,
And she with steadfast eyes regarded him,
With heavenly eyes half sorrowful, and then
Smiled, and passed by. And who art thou, he cried,
That lookest on me and art not appalled,
That seem'st so fragile, yet defiest Death?
Not thus do mortals face me! What art thou?

But she no answer made: silent she stood;
Awhile in holy meditation stood,
And then moved on thro' the enamoured air,
Silent, with luminous uplifted brows—
Time's sister, Daughter of Eternity,
Death's deathless enemy, whom men name Love.

—*Thomas Bailey Aldrich.*

TWO QUESTIONS

THAT every layman of East Carolina who prides himself upon his up-to-dateness ought to ask the wardens and vestrymen of his parish;

That every warden and vestryman who considers himself, or desires to be a Live Number should ask his rector;

That every rector concerned for the welfare both of the souls under his care and of those "other sheep" will surely be constrained to put to his own soul:

1.What is the meaning of all these big, quiet, strong messages from parishes that are swinging into the Forward Movement Line?

2. Am I in it, or OUT OF IT?

FIRST, THE KINGDOM

"FIRST things should be first." Assent to this proposition is, no doubt, quite general. But there are very many people unable to agree in identifying "first things." We are apt to think that our first things are among those nearest us—those things to which quotidian short-cuts render direct approach appreciably easier than the reflective, scrutinizing flank movement. They loom so large, because we have pitched our tents so close up, that without leagues of deliberate and determined detachment there is no seeing over and beyond them. But that which we have been making "first," or taking as "first," will necessarily give place in our estimation, if by comparison we discover some other thing to be paramount.

The Laymen's Forward Missionary Movement is a studied attempt to help us all put the first things where they belong. This constitutes an initial difficulty in every parish's Forward Movement Campaign, but is at the same time the reason why the Forward Movement must needs take form as a campaign. Parish support has so long been considered our primary concern that we have really come to look upon our parishes as existing simply to assure a continuance of their own existences. This fiscal cycle being completed from year to year, the main burden of our anxiety is lifted, and we are tempted to feel that what remains is of secondary importance.

Then comes (D. V.) the Forward Movement, a concerted, widespread study, at once, of the Church's needs, opportunities, obligations in this present world and of devout and practical methods of meeting, seizing, discharging them. Those old, familiar texts, "Go ye into ALL the world," "For God so loved the WORLD," "Come unto Me, ALL ye that travail," have been to us for so long just texts, that a campaign must be inaugurated to rouse us to their fundamental inclusiveness and dominant imperativeness, to lead us over to a viewpoint new—to us—or, at least, long unoccupied.

It is so pathetically new that at first we cling to the old, and say, "No doubt it is all true, and it ought to work well with large, flourishing parishes; but it won't work with us. We are too few in number and limited in means. We must first secure the Parish, and then, if we are able, attention may be given to Missions. Can we not take a part of the 'Movement' and leave the rest for a more prosperous future?" And thus we would put first things second.

The experience of the Church in this very connection warns us that half-hearted acceptance of Forward Movement principles is usually worse than rejection, may well prove more discouraging, seldom fails to fail.

On the other hand, consider the parish that has come to a reverent and resolute appreciation of the truth that the Church's sole mission in the world is to advertise her Blessed Master to the world—"ALL the world"—and, in the face of great apparent difficulties entirely reorganizes its temporal affairs so as to bring them into correspondence with that conception. The uniform experience of the whole Church, indeed, the recent experience of the Church in this diocese demonstrates the the surprising capacity of such a parish to realize its lofty ideal. And, moreover, having sought "first the Kingdom of Heaven," that parish finds Divine Providence adding to it such temporal supplies as are needful for its continued and expanding life.

The result of setting forth to do God's work in God's way is, first, amazing; second, convincing; third, inspiring. People confirmed in skepticism as to the "practicalness" of these "new methods," those most lukewarm as to the administration of the old, are startled out of the entrenchments of their doubt and indifference, overwhelmed by the tangible proof of God's plentitude of grace, and frequently become conspicuous in their devoted service.

God's way is best.

First things first!

"Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you."

THE MISSIONARY CRISIS AND THE RURAL PARISH.

As we contemplate the financial crisis to which the Church's mission work has come, consisting of depleted reserve funds and an imminent deficit, we cannot but feel that in a single un-negotiated asset the Church possesses the means of meeting and dealing in an ample manner with this critical period in her history That asset is the rural parish. Neglected, overlooked, taught to believe itself a weakling and a drag upon the general advance, the typical rural parish has for decades progressively declined. And yet recent successes in the way of sane enlivening of rural work gives notice of the invaluable and hitherto unlooked for possibilities of the country congregation.

East Carolina is proud to acknowledge among her parishes a high proportion as rural or semi-rural, and to point to a perceptible access among them of confidence in their own powers. There is an entirely new and wholly admirable spirit astir of determination to become producers and supporters rather than remain receivers and dependents. We present in this issue of The MISSION HERALD from the group of missionary charges of which St. Thomas', Windsor, is the administrative center, a communication that deserves careful reading on the part of every rural Churchman in the land. If every rural charge in East Carolina will, in place of "inviting its soul," awake, shake off its auto-suggested disability, and follow the lead of St. Thomas' there will arise in these coastal lowlands a surging tidal wave of power and wealth for God that will astonish and inspire the whole American Church.

Brethren, the unused energy stored away in all the rural parishes, will, when called forth to united and consecrated activity, lift and bear away a trifling deficit of $400,000 as a giant lifts a babe!

THE Church in East Carolina is standing on the threshold of possibilities too great for us now to realize. God has many things to say to us, but we cannot bear them just yet.

But as we examine with keen interest the splendid results of the great forces that have recently been set free among us, as we hear of parish after parish hearkening to the onward-bidding voice of our great Leader and moving FORWARD, our lips instinctively form the phrase of marvelling faith, "What hath God wrought?" And as we see emerging other and still more awe-compelling evidences of the Father's power, our souls cry out within us, "Lord, what is that which Thou hast in store for us!"

Whether it be banner and trumpet or hammer and square, grant us, Lord, we beseech Thee, grace to know it as from Thee!

THE FORWARD MOVEMENT IN EAST CAROLINA PARISHES.

GRACE, PLYMOUTH

THE Forward Movement Team of the Diocese of the East Carolina (the Revs. Messrs. W. E. Cox and Thos. P. Noe) recently visited the parishes of Holy Trinity, Hertford, Grace, Plymouth and St. James', Bellhaven, accompanied by the rector, Rev. C. P. Parker, spending one day each in Hertford and Belhaven and two in Plymouth. The attendance at the chart lecture was excellent each time, but noticeably best at Belhaven, where the church was comfortably filled. After the lecture the Rev. Messrs. Cox and Noe met the vestry and gave instructions and suggestions for the every-member canvass, which it is expected will be undertaken on the Third Sunday in Lent. There was an excellent spirit of zeal and resolution apparent among the faithful vestry of St. James', and both minister and people are confident that an era of stronger life is opening to this parish. Holy Trinity, Hertford, is a parish that has long been known in the diocese for its devotion to duty and its intelligence as to the Church's work, and yet the informing and inspiring message of the Forward Movement Team brought the conviction home to the hearts of those staunch Churchmen that they have not yet done what they can, and the determination to hear in the future their worthy part in the great mission. Grace, Plymouth, has for some years been thought a dead parish. That this impression has been erroneous, and that its vitality has been only dormant, was demonstrated beyond question when a representative attendance greeted the lecturers with their charts and listened with deep interest for nearly two hours to the graphic resume of the Church's field and its needs and opportunities, and her failure to regard, serve and use those needs and opportunities in a manner and degree commensurate with her ability. But even more evident became the presence of life in Grace Parish when, on the night following the lecture, a splendid body of nearly fifty men were in attendance at a laymen's missionary dinner given by the men of the parish in honor of the Forward Movement team and other guests. Ringing speeches were made on "Missions: A Man's Job," by the Rev. William E. Cox; "The Strongest Assets," by the Ven. Thomas P. Noe, and "The Place of the Parish in the Life of the Community," by John G. Bragaw, Jr., of Washington, N. C. The Hon. Van B. Martin, of Plymouth, spoke extemporaneously on "Service," using effectively the story of the "Other Wise Man," and various guests of other Christian affiliations responded happily to toasts. A growing spirit of strong, but quiet enthusiasm culminated in the adoption of a resolution offered by Clarence Latham, Esq., Junior Warden of Grace Parish, looking to an immediate every-member canvass and the strong effort to raise for missions during the coming year $250.00, as compared with $19.55 last year. Resolutions of appreciation were then adopted, addressed to the women of the parish, the Forward Movement team and the rector for their combined faithful endeavors to make the occasion a successful one. The company dispersed with some apparent reluctance after the L. M. Doxology had been sung with lusty heartiness. The opinion uniformly expressed in the town is to the effect that no single occurrence in its history has so benefitted the place as the visit of the Forward Movement Team of East Carolina. Not only Grace parish, but all religious bodies, and the rank and file of the citizenship without regard to religious affiliation feel the force of its inspiration.

The result of the Every-Member Canvass of the parish, put through on the first Sunday in Lent, was announced to a large audience at evening service on that day. Quiet but deep interest was manifest in the faces of the people as they listened to the circumlocutory preamble of the rector, who prefaced the announcement by stating his belief that they would be surprised, but seemed to enjoy withholding for some moments any indication of the nature of the surprise forecasted. His promise was quite fulfilled when the announcement was presently made that, whereas a total of $800 had been asked, pledges had been returned amounting to more than $900, of which over $250 was specified "for extending the Kingdom of God." Since that time additional pledges have brought the total amount to $1,100., including substantial increase of parochial and general missionary pledges.

The rector expresses the heart-felt sentiment of vestry, Missionary Committee and the entire parish, when he says, "Laus Deo."

ST. PETER'S, WASHINGTON

THE Forward Movement campaign in St. Peter's Parish, Washington, was started on January 14, when the "Team" consisting of Rev. Messrs. Noe and Cox, made a visit to that Parish and spoke on the subject. It was endorsed by the Rector, who entered with his usual spirit into the plan, appointing a Missionary Committee to assit in carrying out the details. At a subsequent meeting of the Vestry, that body adopted the "New Financial Plan" recommended by the Board of Missions, which contemplates a regular weekly offering for missions, and each member of the Vestry signified his willingness to co-operate in the movement.

A men's supper, prepared and served most admirably by the ladies of the Rector's Aid Society, was held on the evening of February 14, and resulted in the gathering together of eighty-two men, who listened with intense interest to two most able talks by Mr. George B. Elliott and Rev. William H. Milton, D.D., of Wilmington. These two addresses made a remarkable impression on all the men present, and the effect of them was clearly felt throughout the subsequent campaign.

Missionary literature obtained from the Church Missions House and the Laymen's Missionary Movement was distributed at intervals of about a week, and prior to the canvass two very powerful sermons were delivered by the Rev. B. F. Huske and the Rev. John R. Matthews.

The canvass was made on the afternoon of Sunday, March 14, by a volunteer committee of 18, who went two by two and covered the whole parish between the hours of 2:30 and 6.

The object of the canvass was the securing of weekly pledges from every member of the congregation for missions—General and Diocesan. Support of the parish and its local work was mentioned as a second consideration. The number of regular subscribers to the parish fund prior to the canvass was less than 150. When this is written not all the cards have been returned, and there are already 250 pledges.

The amount pledged for General and Diocesan Missions is about $1,300, as against $327 given for this object last year, exclusive of that given by the Sunday School and Woman's Auxiliary.

For parish support something over $2,500 is pledged —a decided increase over what has been given heretofore.

The campaign has had a marked effect upon the congregation in many ways—notably in the changed attitude of many toward the subject of missions. They have learned the reasonableness of the demand that the Church in East Carolina shall help pass on to others within and without its borders, that which they could never have had but for foreign missions in the ages past—namely, the privileges and blessings of the Christian religion.

The men who made the canvass returned from it full of enthusiasm, each declaring he had spent a most pleasant afternoon. The Canvassing Committee consisted of the following: W. B. Harding, C. E. Leens, E. K. Willis, Jr., H. H. Satterthwaite, E. H. Harding, T. Harvey Myers, Guy C. Harding, C. L. Carrow, Theodore Randolph, H. P. Brown, D. W. Bell, J. F. Randolph, S. F. Alligood, E. F. Roper, J. D. Calais, J. H. Bonner, J. G. Bragaw, Elbert Weston, J G. Bragaw, Jr.

P. H. Foreman and Frank E. Judson assisted with their automobiles.

The permanent Missionary Committee appointed by the Rector is composed of J. G. Bragaw, Jr., chairman; Guy C. Harding, C. E. Leens, J. R. Russ and D. W. Bell.

CHRIST CRURCH, NEW BERN

ON the evening of Tuesday, January 12, at 8 P. M., as had been announced, the Rev. William E. Cox and Rev. T. P. Noe, of Wilmington, addressed the congregation of Christ Church Parish, New Bern, on Missions. Their addresses were very instructive and interesting, showing the needs of the Mission field, the opportunity of the Church, and showing conclusively the Church's present inadequacy in force and means.

On the following evening at 8 P. M., in the Parish house at a men's supper, very earnest addresses were made by Mr. Noe, Mr. Cox and Mr. Ashby of Christ Church, Elizabeth City.

On January 27, at 8 P. M., in the church, after a brief service, the Rev. M. A. Barker of Christ Church, Raleigh, preached on Missions, after which Hon. Geo. B. Elliott of St. James' Parish, Wilmington, told us how, that while some of the vestry in his Parish had been skeptical about conducting an every-member canvass for missions, that in fact it was a decided success.

Mr. Elliott's address was thoroughly practical, business like, and quite an incentive to the vigorous prosecution of the canvass here.

On the following evening and at the same hour, in the church, very strong appeals were made in behalf of the cause and the canvass by the Rev. Mr. Barker and the Bishop of the Diocese, Rt.-Rev. Thomas C. Darst.

After the service Mr. Barker told us how the canvass in his Parish had been wonderfully successful.

The canvass in our Parish had been announced for Sunday afternoon, January 31, and the members of the congregation had been asked to remain at home until the committee appointed should call and receive their pledge. Accordingly, at 2:30 P. M., the committee met at the church for prayer, and from there the twelve committees, in as many automobiles, proceeded.

The result of the canvass was that for Parochial support we have pledges amounting to 25 per cent. more than the collections of last year, and for missions an increase in pledges of 500 per cent; and by means of these pledges the Parish expects to give twice as much to general missions as it has been contributing in past years. And the Parish treasury will also have additional for Parish support, what in the past it has been compelled to pay to meet these apportionments, or in other words, will be increased about 25 per cent.

ST. JAMES. BELHAVEN

IN pursuance of plans carefully laid in advance by the Missionary Committee, an Every-Member Canvass of St. James' Parish, Belhaven, N. C., was carried out on the third Sunday in Lent. A final conference of the committee was held at the church in the afternoon at 2:30 o'clock, and after careful discussion, a last revision of the lists, and prayer, the five teams of two went forth bravely in the face of the miserably inclement weather. The following are the names of the laymen composing the teams:

Messrs. George Swindell (Sr. Warden), James Smith, Charles T. Windley, M. D., Edward Marsh, Thomas Marsh, Samuel Marsh, J. H. Old, Henry Swindell, Thomas Swindell and Thaddeus Blount. These constitute also the permanent Missionary Committee. The canvass was on behalf of General Missions and Parochial Support. The mark set for the parish was $100 for General Missions and $500 for parish expenses. To the surprise and thankful delight of everyone, the result, as announced at the evening service, was that fifty-five subscribers had pledged $531 for the parish and $189 for the Church's Mission. There are still some pledges to be reported to the committee.

In view of the fact that St. James has for a long time taken it for granted that her ability was limited to a much smaller total amount, her entire contributions having amounted last year to some $300, and also in view of the grave financial problems that have recently impended, not less threateningly in Belhaven than elsewhere, the pledging in a single afternoon of $720 is nothing less than remarkable; it indicates three things, namely:

1. That our people are ready to sacrifice many things, including numerous creature comforts, before the welfare of the Church.

2. That they are viewing God's work and the world's need with becoming and effectual seriousness.

3. That their faith, when called to the test, is greater than they sometimes know.

The industry and faithfulness of the vestry and Missionary Committee in the work leading up to the canvass cannot be commended in terms sufficiently high. Nor is it possible adequately to set forth the value of the services rendered early in the campaign so cheerfully and ably by the Ven. Thomas P. Noe and the Rev. William E. Cox, of the diocesan Forward Movement Team, in coming at great personal sacrifice to give their illuminating lecture for the people of St. James. The excellent attendance upon that lecture was beyond doubt one of the chief contributing causes in the final highly gratifying result.

The minister-in-charge states that he has never seen men display a more splendid spirit of willingness than did the laymen who executed the canvass at St. James.

ACTION OF VESTRY OF ST. THOMAS' PARISH, WINDSOR, N. C.

THE Vestry of St. Thomas' Parish hereby accept the resignation of Rev. Walter R. Noe, Rector, to take effect March 15, 1915.

We extend to Mr. Noe our thanks and appreciation of his valuable labors as our Rector for the past four years. Under his guidance the work of our parish in every respect has materially enlarged. He carries with him to his larger field of usefulness our highest esteem and regards. We wish for him and his family every possible happiness.

F. D. WINSTON,
CHARLES J. SAWYER,
Committee.

ORGANIZATION FOR EFFICIENCY

AN interesting meeting of the Parishes and Churches of Gates, Hertford and Bertie Counties was held with St. Johns, Winton, on Tuesday, February 23. The meeting was attended by the following delegates:

St. Peter's, Sunbury, William Nixon; St. Mary's, Gatesville, W. R. Cowper; St. John's, Winton, E. L. Banks; St. Barnabas, Murfreesboro, Miss Bessie Barnes; St. Thomas, Windsor, Francis D. Winston.

The meeting was called at the request of the vestry of St. Thomas Parish, Windsor. At a recent visit to that Parish by Rev. T. P. Noe, Arch-deacon; Judge Francis D. Winston introduced resolutions, which were unanimously adopted, looking to a more effective organization and combination of effort among the parishes and missions composing the cure of the rector of St. Thomas', Windsor, partly by means of regular conferences with representatives in attendance from all the parishes and missions.

Rev. Walter R. Noe, rector, called this the first of such projected consultations to order and requested Arch-deacon, Rev. Thomas P. Noe, to preside, and after prayer gave very interesting and suggestive statistics of various Church matters. The main question before the consultation was to devise means for making the Parishes in this field self-supporting. After frank and free consultation, Judge Francis D. Winston introduced the following resolutions, which were unanimously adopted:

Resolved by the delegates from St. Peter's Parish, Sunsbury, St. Mary's Parish, Gatesville, St. John's Parish, Winton, St. Barnabas Parish, Murfreesboro, and St. Thomas' Parish, Windsor, That there shall be, until further ordered, two annual meetings of representatives of these Parishes, one to be held in mid-Summer and the other to be held in mid-Winter, and at some time and place, to be named by the preceding meeting.

Resolved, That the purpose of these meetings shall be for mutual consultation concerning matters common to all of the said Parishes, but that said meetings shall not have the power of passing any binding resolutions or of legislating.

Resolved, That there shall be no permanent organization, but each meeting a delegate shall be elected to preside over the consultations.

Resolved, That each Parish is requested to name at least one delegate to attend these consultations.

Resolved, That the rector of either Parish, the Archdeacon and the Bishop of the Diocese be, and are at all times, invited to be present and to participate in the consultations.

Resolved, That a secretary be elected at each meeting.

Resolved, That it shall be proper for the meetings hereafter held to have a public program of exercises for the purpose of giving the public at large information about the work of the Church within this Diocese and that the said meetings shall be missionary in their main scope.

E. L. Banks, of Winton, was elected chairman, and Francis D. Winston, of Windsor, was elected secretary. The question of how to make the Parishes self-sustaining was thoroughly discussed. The following resolution was unanimously adopted:

Resolved, That we earnestly urge that each Parish within this charge be made self-sustaining in every respect, and independent of aid from the Mission Board, and to that end we cordially adopt the plan of every member canvass and pledge ourselves to co-operate with the committees that may be appointed having this very desirable end in view.

The delegates were entertained at a beautiful luncheon by the ladies of the Parish, served in the vestry room. The ladies having the luncheon in charge were: Miss Jessie Cowper, Miss Bertie Northcotts, Mrs. J. A. Northcott, Mrs. R. W. Joyner, Mrs. E. L. Banks, Mrs. D. R. McGlohan, Miss Mary Willie Matthews. Messrs. Sidney Matthews, J. A. Northcott and W. L. Daniels, of the vestry, attended the consultation. A rising vote of thanks was given the ladies for their entertainment, and the secretary was directed to convey a suitable resolution to that effect.

By order the next meeting will be held with St. Mary's Church, Gatesville.

E. L. BANKS, Chairman.

THE Rt. Rev. T. C. Darst, D. D., Bishop of East Carolina, visited the parishes of St. James, Belhaven, and Grace, Plymouth, February 10 and 11. At Belhaven the church was crowded. The Bishop expressed his heartfelt appreciation of the courtesy shown him by the minister and people of the Methodist Church, who had foregone their regular Wednesday night service in order to be present, and said that he hoped this incident might prove an augury of his ministry in the new and great field to which it had pleased God to call him. One person was presented for confirmation.

At Plymouth the Bishop expressed himself as gratified at the class of fifteen persons presented for the layin-on-of-hands, this being the largest class to be presented for years at that parish.

HOLY Trinity Sunday School, Hertford, Mr. William B. Hudson, superintendent, Miss Margaret Hathaway, assistant (in charge of Good Shepherd Mission Sunday School, Winfall), is in the midst of a most interesting Lenten offering campaign. The superintendent has designed and hung up in the church an unique chart representing the various mission fields of the American Episcopal Church throughout the world, with figures rep-

WHAT MEN OF PROMINENCE IN PUBLIC LIFE THINK OF MISSIONS.

HON. WILLIAM HOWARD TAFT, President of the United States:

"Until I went to the Orient I did not realize the immense importance of foreign missions. No man can study the movement of modern civilization from an impartial standpoint and not realize that Christianity and the spread of Christianity are the only bases for hope of modern civilization in the growth of popular self-government. In the progress of civilization you cannot over-estimate the immense importance of Christian missions. If in China to-day you try to find out what the conditions are in the interior, you consult in Pekin the gentlemen who are supposed to know, and where do you go? You go at once to the missionaries."

Hon. Edwin H. Conger, United States Minister to China:

"For several years I was most intimately associated with the American missionaries in China, and I take genuine pleasure and pride in certifying to all the world . . . that they are a body of men and women who, measured by the good they do, by the sacrifices they make, the trials they endure, and the risks they take, are veritable heroes; whose absolutely unselfish devotion to humanity is surpassed nowhere upon the face of the earth. They are the pioneers in all that land. They are variably the forerunners and forebearers of all that is best in Western civilization."

Col. Charles Denby, for twelve years United States Minister to China:

"I made a study of mission work in China. On a man-ofwar I visited almost every open port in China. I saw the missionaries in their homes. I, unqualifiedly and in the strongest language that tongue can utter, give to these men and women, who are living and dying in China and in the Far East, my full and unadulterated commendation. Believe nobody when he sneers at missionaries."

Admiral Belknap, of the United States Navy:

"I assert it to be a fact beyond contradiction that there is not a ruler, official, merchant, or any other person, from emperors, viceroys, judges, governors, counsellors, generals, ministers, admirals, merchants, and others, down to the lowest coolies in China and Japan, Siam and Korea, who, in their association or dealings with their fellow-men in that quarter of the globe, are not indebted every day of their lives to the work and achievements of the American missionaries."

The Indian Social Reformer (a Hindu paper):

"If you wish to find examples of the noblest benevolence, you must go to Christianity and not to Hinduism—the highest types of Christian character yet evolved by our race are found among some of the Christian missionaries of India."

Hon. William Jennings Bryan, after a world tour:

"We had an opportunity to investigate the work done by American missionaries in Hawaii, Japan, China, the Philippines, Singapore, India, Egypt, Palestine and Turkey. The daily life of a missionary is a constant sermon."

Sir Peregrine Maitland, Governor of Cape Colony:

"I have relied more upon the labors of the missionaries for the peaceful government of natives than upon the presence of British troops."

General Sir Charles Warren, Governor of Natal:

"For the preservation of peace between the colonists and natives, one missionary is worth a battalion of soldiers."

Robert Louis Stevenson:

"Those who deblatterate against missions have only one thing to do—to come and see them on the spot."

Wilmot Brooke, a man who gave his life for Africa, in his last address to an English audience, said:

"You ask me to tell you some of the things I saw in Africa which led me to become a missionary. You don't want to hear them. It is not that you want. I told you all that some years ago, and I understand that since then your contributions have not increased, and no one from this town has gone out to the mission field; what you really want is to get into sympathy with Christ."

(From "Suggestions to Every Member Canvassers," supplied by the Literature Dept., 281 Fourth Ave., New York.)

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resenting a sum of money to be raised for each field. The total amount asked from the school (the average attendance being between 30 and 40 pupils), was $75. Only five Sundays of Lent have passed, and the total offering to date is $116. The children display very great interest in earning and bringing the money to swell the offering each Sunday. During Holy Week they will be asked to obtain their offering solely through the exercise of self-denial.

Holy Trinity is looking forward to the honor of having Bishop Darst as celebrant and preacher Easter Sunday morning. The Bishop will also be present during the Convocation, which extends over three days in Easter week.

The Forward Movement campaign is proceeding steadily in this parish, and it is expected that an Every-Member Canvass will be executed about April 18. The Every-Member Canvass and the Duplex system are not new to Holy Trinity; though they have not yet been handled in just the way recommended by the Board of Missions, they have proven beneficial.

Daily Lenten services are being conducted by the rector both at the courthouse at noon (a 15-minute service intended for business men primarily) and at the church at 4 p. m., besides Litany Wednesdays and Fridays and Holy Communion on Saints' days.

The canonical approval of the Bishop having been given, the parish choir, assisted by members of the choir of the Methodist Church and of Grace Parish, Plymouth, expects to give the cantata, "Olivet to Calvary," (Maunders) at the church in the evening, Good Friday.

THE REV. JOHN BELTON BROWN, in charge of St. Paul's, Washington, and St. Andrew's, Greenville, reports that his work in those fields is growing stronger rapidly. December 31, 1914, Mr. Brown was called to New Bern for the purpose of officiating at the marriage of Dr. Herbert Wiggins of Brewton, Ala., and Miss Mary E. Thompson, who has for several years taught the Parish School at St. Cyprian's, New Bern. The bride was well thought of by the people in New Bern, both

DAILY INTERCESSIONS FOR MISSIONS

THE CUSTOM.

THE custom of mid-day prayer for missions has become widespread since it was first proposed by Bishop Hare in 1871. It was independently started at Wuchang, China, in 1880. It was adopted in 1891 at the St. Louis Convention of the Brotherhood of St. Andrew, at the Missionary Council at Chicago in 1893, and at the Church of England Missionary Conference, London, in 1894.

At the Church Mission House in New York and at stations at home and abroad, the noonday prayer is said. Wherever missionary work is done by our own Church, and in many a home and shop, books and tools are dropped a moment for prayer.

A MID-DAY PRAYER.

BLESSED Saviour, who at this hour didst hang upon the Cross, stretching forth Thy loving arms, grant that all mankind may look unto Thee and be saved, through Thy mercies and merits, who livest and reignest with the Father and the Holy Ghost ever one God, world without end. Amen.

FOR INCREASE OF WORKERS.

LORD of the Harvest, send forth men full of faith and the Holy Ghost as laborers into Thy harvest; through Christ our Lord. Amen.

A PRAYER FOR MISSIONARIES.

ALMIGHTY and most merciful God, we humbly beseech Thee, for the merits of Thy dear Son, to pour Thy Holy Spirit upon all our missionaries at home and abroad, and to crown their labors with success in the gathering of souls into Thy Kingdom, to the honor and praise of Thy glorious Name, who art Father, Son and Holy Ghost, one God, world without end. Amen.

A PRAYER FOR THE CHURCH AT HOME.

LORD of all power and might, who rulest in heaven and in earth, and canst turn the hearts of men after the counsel of Thine own will; we humbly pray Thee, to awaken in all the members of our Parish (our Missionary Society and the Brotherhood of St. Andrew) such a deep sense of their duty to maintain and set forward the work of missions, that by their faith and zeal Thy Holy Name may be glorified, and the bounds of Thy Kingdom enlarged; through Jesus Christ our only Saviour and Redeemer. Amen.

Copies of Mid-Day Prayer card may be obtained from the Literature Department, 281 Fourth Avenue, New York, by asking for No. 54.

FOR THE MISSION HERALD

THE GROWTH OF MISSIONS.

ANONYMOU

WHEN we speak of missions our minds go back to Bethany and we see Jesus with His Apostles. He is ready to ascend into Heaven, and his parting command to them is "Go ye into all the world and preach the Gospel." And ever since the Church has obeyed the divine command, and the greatest enterprise in the whole world to-day is the work of missions, which has no less an aim than the conquest of the whole world for her Divine Master. Is the Church equal to her great task? Yes, she feels confident of her power to capture and hold men when once she has a chance at them, and God has given us our chance. God has pledged universal dominion to His Son, for Jesus says, "All power is given unto Me, in Heaven and on earth," and He has chosen us to co-operate with Him in establishing that dominion. In the first place, the world is growing more and more accessible. In these days of rapid transit, it is comparatively easy to come in touch with those "other sheep," which He says must be brought into the fold. And the nations are more easily reached because their sentiment towards Christianity has changed. It was formerly regarded with disfavor and suspicion, and missionaries were often not allowed to preach; but now there is hardly a country where it is not at least tolerated. Then people are growing dissatisfied with other religions; there is a growing unrest which nothing but the "Jesus religion" can satisfy. Another thing in our favor is that the nations are now in a condition to accept things which will be improvements, so now is our time to build up into them Christian civilization, and the Christian faith. An important thing also is the co-operation of the churches. In several lands there are union colleges, theological seminaries and training schools. There is, too, an increase in the amount of money devoted to missions, though the Christian world is not yet giving as it will. Then the Bible, the missionary's book, has been translated into more than 500 languages, which is a well-nigh indispensable aid to the missionary. Probably the most encouraging fact of all is that less and less time is required to make great conquests for Christ as the years go by. It took 90 years to win the first million converts, the second million were added in about 23 years, and they are now being gained at the rate of a million in six years. All this shows that there is such a response to the Gospel to-day as was never known before. The knowledge of Christ is spreading, the world is ready, God has given us the chance and the means, and it remains for us to use them, for our great world conquest. Are we doing this to the very best of our ability? We meet at our stated times, pay our dues, send boxes, and generally meet our apportionments. But are we doing our very best? Here are the missionary commands of Jesus: "Lift up your eyes and behold the fields,"—Let us study. "Pray ye the Lord of the harvest, that He may send forth laborers into His harvest,"—Pray. "Go ye into all the world and preach the Gospel to every nation,"—Give and serve. That is, so to speak, Jesus' Jesus' missionary program, which we are to carry out, and we are all on the program. How are we carrying it out? Let us examine ourselves. How about the first? Have we the proper information about our great field?

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white and colored. She received 135 useful presents. Dr. and Mrs. Wiggins have gone to take up residence in Brewton, Ala., followed by the good wishes of many friends.

BISHOP DARST'S APPOINTMENTS FOR MARCH AND APRIL

SUNDAY, March 7:
Church of The Advent, Williamston.

Monday, March 8:
Mission at Jamesville, 7:30 p. m.

Tuesday, March 9:
Mission at Robersonville, 7:30 p. m.

Wednesday, March 10:
St. Martin's, Hamilton, 7:30 p. m.

Thursday, March 11:
St. Mark's, Roxabel, 7:30 p. m.

Friday, March 12:
Grace, Woodsville, 7:30 p. m.

Sunday, March 14:
St. Paul's, Greenville, a. m. and p. m.

Sunday, March 14:
St. Andrews, Greenville, afternoon.

Monday, March 15:
Emmanuel, Farmville, 7:30 p. m.

Tuesday, March 16:
St. Luke's, Winterville, 7:30 p. m.

Sunday, March 21:
St. Paul's, Edenton, 11 a. m.

Sunday, March 21:
Mission at Meye, 4 p. m.

Sunday, March 21:
St. John Evangelist, Edenton, 7:30 p. m.

Tuesday, March 23:
Christ Church, Creswell, 7:30 p. m.

Wednesday, March 24:
St. David's, Creswell, 11 a. m.

Wednesday, March 24:
Mission at Columbia, 7:30 p. m.

Thursday, March 25:
St. Ann's, Roper, 4:30 p. m.

Thursday, March 25:
St. Luke's, Roper, 8 p. m.

Sunday, March 28:
Lumberton, 11 a. m.

Sunday, March 28:
St. Stephen's, Red Springs, afternoon.

Sunday, March 28,
St. Matthews, Morton, 7:30 p. m.

Tuesday, March 30:
St. John's, Wilmington, 8 p. m.

Wednesday, March 31:
St. Philips, Smithport, 7:30 p. m.

Easter, April 4:
Holy Trinity, Hertford, a. m.
Christ Church, Elizabeth City, p. m.

Tuesday, April 6:
Edenton Convention.

Wednesday, April 7:
Edenton Convention.

Sunday, April 11:
St. James', Wilmington, a. m.

Sunday, April 11:
Good Shepherd, Wilmington, p. m.

Tuesday, April 13:
St. Paul's, Clinton, p. m.

Wednesday, April 14:
St. Gabriel, Loison, a. m.

Wednesday, April 14:
Calvary, Warsaw, p. m.

Sunday, April 18:
St. John's, Fayetteville, a. m.

Sunday, April 18:
Hope Mills, afternoon.
St. Joseph's, Fayetteville, p. m.

Monday and Tuesday, April 19 and 20:
St. John's and Victory Missions.

Sunday, April 25:
St. Mary's, Kinston, 11 a. m.

Sunday, April 25:
St. Augustine's, 4 p. m.

Sunday, April 25:
Christ Church, 8 p. m.

Friday, April 27:
Holy Innocents, Lenoir, 11 a. m.

Wednesday, April 28:
Mission at LaGrange, 7:30 p. m.

Thursday, April 29:
St. Barnabas, Snow Hill, 7:30 p. m.

Friday, April 30:
Grace, Trenton, 7:30 p. m.

Another reason why we ought to study is that if we don't, we disobey Jesus. Next is prayer; are we doing that faithfully, Prayer is the greatest force in the world, and we can supply it in unlimited quantities. We can't always give all the money we would like to, but we can give all the prayer we want to, and we simply cannot succeed without it. All the great religious movements of all times have been born of, and given forever because of prayer. Prayer finds a way in hours of crisis and wins great battles. It was not at Calvary that our Saviour won His great battle, but at Gethsemane. Prayer fills the gaps in the line of battle, and in some places this line is very thin. We must pray God to give them strength to hold the trenches until we can send reinforcements. Then how do we give, the most we can, or the least, cheerfully or grudgingly, or, worse, indifferently? Our great world conquest cannot be carried on without means, and as all we have belongs to God, and we are His stewards, we surely ought to devote a large part of it to His work. Lastly—Service. All are not called to be missionaries, but all are called to the work of missions. We must hold ourselves in readiness, and serve in any way we can. Let us each make this our prayer: "O Use Me, Lord, Use Even Me, Just As Thou Wilt, and When, and Where." Let us resolve that we will study harder, pray more earnestly, give more liberally and serve more faithfully. Let us establish the missionary principle more firmly in our hearts and let our lives run on to the end ever richer and deeper and more full of the plans of God for the world.

A CHANGE OF VIEW.

"THE sending of missionaries into our eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiasm." This was what the British East India Company said at the beginning of the nineteenth century.

"In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined." This was what the English Lieutenant-Governor of Bengal said at the close of the nineteenth century.—The Spirit of Missions.

WOMAN'S DEPARTMENT

WOMAN'S AUXILIARY AND PAROCHIAL SOCIETY.

President:

Mrs. James Grist Staton.................Williamston

First Vice President:

Mrs. H. M. Bonner........................New Bern
President of Convocation of Wilmington.
Secretary of Spirit of Missions.

Second Vice President:

Mrs. T. G. Skinner.....................Elizabeth City
President of Convocation of Edenton.

Secretary:

Mrs. Wm. Edward Cox..................Wilmington

Traveling Secretary:

Mrs. N. N. Davis.........................Wilmington

Treasurer:

Mrs. George H. Roberts...................New Bern

Treasurer of United Offering:

Mrs. Joshua T. James...................Wilmington

Secretary of Junior Department:

Mrs. F. R. Rose.......................Fayetteville

Secretary of Little Helpers:

Mrs. John B. Cranmer..................Wilmington

Educational Secretary:

Miss Bettie Dun Windley..................New Bern

President of Girls' Friendly Society:

Mrs. Thos. P. Noe.....................Wilmington

Correspondent Church Periodical Club:

Miss Mary C. Roberts....................New Bern

OUR NEW OFFICERS.

BISHOP Darst has appointed Mrs Nixon Davis, of Wilmington, as our Traveling Secretary. For some time the need of this office has been felt, and we trust the parishes and especially the missions will avail themselves of the privilege of having the Secretary come to them and talk with them about their work. The Bishop also appointed Mrs. H. M. Bonner, of New Bern, President of the Convocation of Wilmington. Mrs. Bonner for some time has been our Secretary for the "Spirit of Missions," and will be glad to communicate with anyone for the purpose of helping them arouse interest in that most interesting as well as helpful magazine.

LETTER FROM MRS. STATON

MY DEAR FRIENDS:

As the time draws near for making our annual reports to be read at the woman's meetings during the Council in May, will you not accept a suggestion? Most of us think the reading of bare figures rather uninteresting, then those same figures are printed in our annual report after the meeting for all to see and read. Below is a copy of the report which was read last year by the delegate from St. John's Auxiliary, Wilmington. Don't you think it would be better and more interesting if we all prepared just such reports?

The report blanks for our figures are being sent to every society in the Diocese; should you fail to relieve a set please notify me at once, so I can forward them. You will observe a new fund this year—Special Conference Fund. This fund has just been started, but I hope it will meet with your hearty approval and co-operation, soon growing in size to be worthy of our work. It is to pay the expenses of those officers and workers who may attend the conferences in New York, or the Synods and Triennials. It will have to grow rapidly to send a woman out to St. Louis in October, 1916, but are we going to allow our Woman's work to have few representatives because we do not supply the means of sending them? So far all the officers have gladly paid their own expenses, and we hope to be able to continue thus, but the result was that only one woman went to New Orleans in November. It was too expensive for more to attend.

To be in good standing all Auxiliaries give something to General Missions, and Foreign Missionary Insurance, St. Luke's Hospital and St. Mary's Hall. These are pledges to the Board of Missions. Central fund should be increased in order to meet our running expenses. The Bishop's fund is taken by your delegate to the Council and placed in the offering at the Early Celebration on Tuesday. In appreciation of the new Bishop who has come among us to work, let us make this sum as large as possible as a welcoming gift for his work in the Diocese.

Whether you receive a notice or not, let every organization send a delegate to the annual meeting at New Bern in May. Invitations are often lost, so don't wait for one, but go, feeling assured that a home will await you. Every delegate is expected to attend **all** sessions both Junior and Woman's work, and the Girls' Friendly meeting, too. Only in this way can we receive the full benefit of the annual meeting.

Faithfully your president,
FANNIE CHASE STATON.

REPORT READ AT COUNCIL IN MAY, 1914, BY DELEGATE FROM ST. JOHN'S WOMAN'S AUXILIARY, WILMINGTON, N. C.

I AM glad to report progress both active and spiritual in our Auxiliary family, for it is truly a united family —from the older women down to the newly baptised babe there exists a most cordial relationship of mutual benefit. The leader of the Young Woman's Auxiliary, Junior Auxiliary and Little Helpers attend the Business meeting of the Woman's Auxiliary each month and report to the women how our younger co-workers are progressing and ask counsel and help if they need it, and we never have any special occasion but they are asked to take their part in it. In consequence of this, there is a greater interest manifested in each department. The women look after the Juniors and the Juniors after the Little Helpers. A very interesting study was conducted on the Lessons of the Woman's Auxiliary. There was also a Study Class on China held at night for the women employed during the day. The attendance at this class was particularly good and much interest was manifested. In consequence of Miss Lindley's new book, "The Revelation of the Gospel," coming too late, we were only able to take the last two chapters on the days of Holy Week, which were most helpful to all.

Our aim is to make every member of the Auxiliary from the Little Helpers to the older women to realize that the Auxiliary to the Board of Missions is no ordinary sciety to become a member or not as they fancy, but the highest opportunity and privilege afforded us, not for active work only, but for the greater development of spiritual progress as individuals and as organizations.

Our hardest problem is to get the young women interested, but we are looking forward to the Mission Study Classes to develop results along this line.

At the last meeting of our Vestry a Committee of

LETTER FROM MRS. SKINNER

MY DEAR FRIENDS:

By this time I am sure that the convocational announcements have reached every parish in the convocation of Edenton. We hope to have a large and successful meeting in Hertford on the 6th, 7th and 8th of April.

I wish to call special attention to the outfit for Miss Daisy Alexander, an Indian girl, aged 14, of Nexana, Alaska. The convocation of Edenton is responsible for this entire outfit, and provision of it has been divided the auxiliaries, not one of which, I hope, will fail to respond to the call. Let me remind you also, that of the funds so gladly promised for music lessons for our volunteer, Miss Venetia Cox, a considerable part has not yet been paid in.

As you doubtless know, Mrs. N. N. Davis, of Wilmington, has recently been appointed Traveling Secretary for women's work in the diocese. Miss Davis will be glad to arrange for a visit to any Auxiliary that needs and invites her, and I am sure that wherever she goes good results will follow. The missions especially should benefit by her visits.

Faithfully yours,
MRS. T. G. SKINNER,
Pres., Convocation of Edenton.

ST. JOHN'S, WINTON

ST. JOHN'S Church, Winton, was the scene of a unique and very delightful meeting on Thursday afternoon and Friday morning, February 11 and 12. The woman's Auxiliary and Guild of that Church invited delegates from the Auxiliary and Guilds of Murfreesboro, Sunbury, Gatesville and Windsor, all the Churches being under the faithful and efficient care of Rev. W. R. Noe. It is to be regretted that only one delegate responded, Mrs. C. J. Sawyer of Windsor. Those who were absent certainly missed a very helpful and inspiring meeting.

Thursday afternoon was given up to reports upon guild work, and was presided over by the capable president of St. John's Guild, Mrs. R. C. Bridger. After making a splendid address, in which she told of the early struggles and triumphs of her own Guild, bringing its history to the present, Mrs. Bridger called for similar reports from the Methodist and Baptist churches, whose co-operation in this meeting was beautiful. A number of our inspiring hymns interspersed the various talks and papers. Mrs. Newsome's excellent paper on Guild Work, followed by Mr. Noe's interesting talk on the same subject, was especially helpful. Miss Willie Boone read a paper, full of helpful suggestions, on what their Ladies' Aid Society was doing. This meeting closed with a hymn, to be followed by Evening Prayer and sermon by Mr. Noe at night. The same fine attendance, from all the churches, marked the meeting at 10:30 on Friday morning, when Auxiliary work was the subject. Miss Jessie Cooper, the faithful and devoted president of St. John's Auxiliary, presided, making the tone of the meeting spiritual and uplifting. In her address she gave many suggestions for making Lenten meetings helpful, by relating plans upon which her Auxiliary works. Mrs. Sawyer was asked to read a paper on Medical Missions, after which there were unusually fine papers from both of the Baptist churches and the Methodist Church, giving interesting accounts of their work in the Home and Foreign fields. Another good paper was read by Mrs. Newsome, in place of one which should have come from the Sunbury delegate. Mr. Noe was again called upon for an address, his subject being "Three Kinds of Missionaries." At the request of a lady of another Church, he told something about the Episcopal Church—things that we all should know and that many have never heard.

The two meetings were altogether delightful and inspiring, bringing into friendly touch, not only our own people, but those from other churches. The idea was born in the fertile brain of Mrs. Bridger, who realized that it would be impossible for the smaller parishes to entertain any larger Church meeting, who hopes this may be a beginning of the establishment of a regular system of smaller meetings for the smaller parishes. It certainly proved a great success in Winton.

At the close of the Friday morning exercises, the ladies of St. John's Guild served a most tempting two-course luncheon in the Vestry Room (which has not been consecrated), giving a cordial invitation to every lady in the church to stay and partake.

The writer, who was sole delegate, wishes to impress upon the missing delegates that they missed a feast of good things, both for soul and body, and hopes that the plan thus begun may become a permanent one.

Auxiliary ladies attended and asked for $300 to train one for the Mission Field, and as a result of our Every Member canvass it was possible for them to do so.

The amount contributed by us this year was $211 in cash and a box valued at $27.

ORPHANAGE DEPARTMENT

Contributions in Kind.

Bbl. of clothing, pantry supplies, etc., W. A. Church of the Good Shepherd, Raleigh; 24 loaves of bread each week, T. O. G., All Saints' Church, Concord; one crate of apples, Rev. and Mrs. E. N. Joyner, Lenoir; one crate of oranges, Mr. and Mrs. W. L. Brogden, Raleigh; two dolls, Miss Eva Jones, Jackson Springs; apples, cake, oatmeal and clothing, Mrs. Robert Ttate, Charlotte; thirteen boxes of canned goods, St. Agnes' Guild, Christ Church, Raleigh; one bbl. of apples for Orphanage and Supt., Mrs. James D. Martin, Mt. Airy; lot of pantry supplies, Charlotte City Schools; a quilt, St. Thomas Parish, Bath; lot of pantry supplies, and nine turkeys collected by Mr. J. G. Shannonhouse, Charlotte; one bag of clothing, etc., Mrs. W. S. Nicolson, Salisbury; one bolt of cloth, Salisbury Cotton Mill, Salisbury; package of clothing, etc., J. A., St. Philip's, Durham; box of clothing, etc., W. A. Grace Church, Plymouth; one package of clothing, Mrs. Richard Henderson, Salisbury; one box of clothing, etc., J. A., St. Luke's, Winterville; one package of clothing, Mrs. P. A. Frercks, Salisbury; one package of clothing, S. S. Class, Hamlet (Miss Elizabeth Hudson, Pres.); box of clothing, etc., for Cora Lee Cochran, Mrs. R. S. Busbee, Raleigh; box of confections for William Busby from his mother; five dozen bananas, Mrs. J. R. Van Ness, Charlotte; box of candy, Miss Alwilda Van Hess, Charlotte; one-half bbl. of clothing and pantry supplies, W. A. and Parochial Society, Holy Innocents', Lenoir Co.; one bbl. of clothing, etc., G. F. S., St. Paul's, Vanceboro; box of home-made candy, S. S., Church of the Good Shepherd, Cooleemee; 10 lbs. of mixed nuts, the Eucharistian Society, Elizabeth College, Charlotte; one bbl.

IN THE STORM

HUDDLED close against the mighty cliff.
A sense of safety and of brotherhood
Broke on the heart: the shelter of a rock
Is sweeter than the roofs of all the world.
—EDWIN MARKHAM.

apples, Miss Mary Terry Bland and Master Charlie Bland, Charlotte; one bbl. apples, Mr. F. C. Abbott, Charlotte; oranges, apples, bananas and grapes, the Diatelian Society, Elizabeth College, Charlotte; crate of apples, Mr. H. C. Martin, Lenoir; Thanksgiving offerings from the Church Service of St. Martin's, also from St. Peter's, Charlotte; box of clothing, fruit and candy for Annie May Beaver, from W. A., St. Mary's, Gatesville; dresses and stockings and money for cap, for Anna Atkins, St. Catherine's Guild, Hertford; crackers and candy, Mr. E. E. Hood, Charlotte; eight hams and one piece of breakfast strip, St. Agnes' Guild, Christ Church, Raleigh; crate of apples, Mr. Sydney Dula, Lenoir; box of clothing for Jessie and Mamie Fort, W. A., Calvary Church, Wadesboro; package of clothing, Mrs. Heroit Clarkson, Charlotte; two sweaters, hose and gloves, etc., St. Agnes' Guild, St. Luke's, Salisbury; package of shoes, stockings, etc., W. A., St. John's, Winton; package of clothing, etc., W. A., St. Thomas, Sanford; box of shoes and rubbers, Mr. O. H. Cordon, Manley; two boxes of fruit, All Saints' Church, Hamlet; package of clothing from Box 4, Yanceyville; package of clothing, etc., J. A., Church of the Good Shepherd, Raleigh; package of clothing, Mrs. Claud W. Smith, Smithfield; bag of clothing, St. Anna's Guild, Church of the Good Shepherd, Raleigh; table cloths, quilts, clothing, etc., St. Paul's Church, Salisbury; box of sheeting, hose, clothing, etc., W. A. and Parochial Society, St. Thomas' Church, Windsor; box of clothing, pantry supplies, etc., and also small box of apples, W. A., St. Paul's Church, Monroe; box of hats, clothing, books and bbl. of clothing, W. A., St. Mary's, Kinston; box of clothing, etc., W. A., Church of the Holy Trinity, Hertford; box of clothing, etc., for Minnie Dillon and others, J. A. Church of the Good Shepherd, Rocky Mountain; bbl. and box of clothing and pantry supplies, etc., W. A., Grace Church, Weldon; box of cloth, books, etc., W. A., St. John's, Bonnerton; box of hats, Dobbin and Ferrell, Raleigh; outfit for Roy Yates, W. A., Rockingham; box of towels, hose, pajamas, etc., "A Friend in Southport"; two boxes of canned goods from three ladies of St. James' Parish, Lenoir; bag of nuts for the Newton children from their mother; box of pantry supplies and clothing, W. A., St. Stephen's Parish, Goldsboro; cakes and pies, J. A. Fasnacht, Charlotte; two hoods, Mrs. M. A. Mosley, Clinton; box of toys, etc., for the Christmas tree, Girl's Friendly Society, Christ Church, New Bern; one bbl. of clothing, shoes, etc., box containing lot of canned goods, etc., from the Junior Auxiliary, cotton goods from Elmira Mill, and sundries from other people, Church of the Holy Comforter, Burlington; box of groceries and one or two articles of clothing, W. A., Church of the Good Shepherd, Ridgeway; bbl. of sweet potatoes and sack meal, Oscar Hardy Seven Springs; bbl. of apples, St. Luke's, Spray; bbl. of apples, Church of the Epiphany, Leaksville; two bbls. of clothing, etc., and bbl. of canned goods, and box of oatmeal, W. A., Church of the Holy Innocents', Henderson; box of clothing and canned fruits, W. A., St. George's Church, Middletown.

NEW BOOKS

POEMS, by Mary Alethea Warren. (Boston, Richard D. Badger.)

This is an exceedingly dainty and attractive libellum, both form and contents combining to produce a delicate and artistic impression. It contains a collection of verse of which the outstanding characteristic is a tender appreciation of the beauties of nature and an intimate discernment of her moods. "The Big Sun" reminds one of Walt Whitman's simple directness, but even more of Lanier in his childlike admiration of the Creator's handiwork; this may be seen in stanza v.:

"When the big storm-clouds burst
  And thundering
Resounds, remember first
  I am smiling."

The poem, "The Winds of the World," is beautifully conceived, and is reminiscent of some of Markham's majestic word-pictures.

The presence of the two sweet and comfort-conveying poems, "In Memoriam," and "Peace, Perfect Peace," would render the book a most helpful and acceptable gift in time of sorrow.

Both author and publisher are to be congratulated upon the appearance of this highly creditable volume.

THE RAGGED MESSENGER, by W. B. Maxwell. (New York, Bobbs-Merrill Co.)

A talented and erratic clergyman of unusual and strongly held convictions in relation to the holding and use of wealth and the social crime of poverty, falling heir to a vast estate, attempts to administer it in strict harmony with those convictions. His isolation, his desire and search for support and sympathy, his struggles to express conviction in terms of life, the heinous betrayal of his trust and his final passage through violence from the scenes of his endeavor, all form a story of absorbing human interest.

A purpose-novel, rather than a problem-novel. Entire freedom from affectation or obvious cleverness is the primary impression one receives. The author, moreover, displays unusual moderation in his treatment of character and episodes, so that progress through the story is attend with a growing sense of actuality. There is no appeal to prejudice or class passion. The percentages of the story are treated, one and all, with an impartiality which seems due partly to a democratic conviction and partly to charitable breadth of judgment. The book is for thoughtful readers. There is no forcing of conclusions—indeed, there are no conclusions; Maxwell proposes, the reader disposes. The work abounds in bold strokes, but presented upon a background so skilfully etched as, by supporting to render them commanding rather than startling.

Within the range of a thoroughly readable tale, "The Ragged Messenger" is depicted in such a manner as to show the power of his convictions, which are seen to amount to a "possession," in determining his career, and the effect of their impact upon the surrounding characters. There is, in the portrayal of Morton an effect of loftiness and grandeur not easily described, apparently due entirely to the sympathetic psychological exactness of the author's technique.

Although the book is one for thinking people, it may be said that no one need hesitate on that account to take it up. It is very stimulating, very provocative of thorough and balanced thinking; but has sacrificed nothing of narrative art, nor is the charm of an uncommonly good story out of evidence at any time.

There are strongly dramatic elements. Certain scenes could be staged without material alteration, and the book as a whole, in the writer's humble opinion, would prove a decidedly interesting experiment and probably achieve no little success in dramatic form.

"The Ragged Messenger" easily takes rank as the most notable novel since William de Morgan's first appearance in print.

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Vol. XXIX MAY, 1915 No. 4

The Mission Herald

"Let him that heareth say, come." Rev. 22:17

Published by the Diocese of East Carolina at New B[illegible], N. C.

University Reading Room

WE hope that this war situation will recall the church to the sacrificial principle of missions. The church as a whole has never done anything sacrificial. Individual Christians have followed Christ, but the church, as Duff said, has played with missions. An average of a few dimes a year from each member has represented the measure of her missionary giving, and now there are some who doubt whether the church can continue to do even this. . . . What warrant have we, in a time of distress, for making Christ and His cause suffer first? The war which now shadows the world, and the sacrifices which are willingly made in it, should shame our timidity and our tame trifling with duty, and call us to deal with life as a reality, and with the work of Christ in the world as worth more devotion than national honor or commercial advantage or racial pride. Every soldier dying for his country on a European battlefield, every home giving up its blood and tears, is a summons and a reproach to us men and women who have accepted the Christ of the Cross but not the Cross of the Christ. If they have counted their cause above their lives and their every possession, why not we? What they freely yield to their lords of war and death, shall not Christians give with joy to their Lord of Life and Peace?

—*Robert E. Speer.*

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The MISSION HERALD

VOL. XXIX. NEW BERN, NORTH CAROLINA, MAY, 1915 No. 4

A BACKWARD GLANCE

(EDITORIAL)

“FOR patience, vigor and enthusiasm, enlargement of vision and realization of faith, for business-like, practical and devotional application to the urgent task at hand, for courageous and constructive Christian statesmanship, the Diocese of East Carolina in her thirty-first annual Council has set for herself a new and inspiring standard.”

Thus editorially THE MISSION HERALD for June, 1914, characterizes the Council of this diocese that was sitting at Wilmington one year ago this month. To quote further:

“In order to understand the whole-hearted courage and enthusiasm of the Council at this juncture, it should be borne in mind that the churches of Wilmington, as related by the Rev. Dr. Milton in the May issue of the “Spirit of Missions,” have recently passed through a revivifying experience. The clergy and laity of that city have seen achievements generally deemed impossible when undertaken only a few weeks since, actually accomplished, and then exceeded. They know what an intelligent campaign of education under the plan usually termed the Forward Movement will do, and “cannot but speak the things they have seen and heard.” The members of the Executive Missionary Committee were, some of them, concerned in the bringing about of these splendid results, and the rest were fully informed. The members of the Council were on the ground where the battle had been fought, the evidences of victory all around them, and they had already reached, in their own minds, the conviction that the church in this diocese had been languishing for lack of big things to do, or rather, for the lack of doing bigger things. The hand of God had led us to the point of Vision. Were we to deny our faith by turning our backs upon the vision of a unified, reinvigorated diocese doing her large and proper part in the progressive establishment of the World Kingdom of our Lord and his Christ?

“No. In the full glory of the vision it was impossible to turn aside.”

Determined, well considered measures were adopted as a consequence of the Council's devout attitude, designed to extend to the whole diocese the possibility of benefits similar to those being realized in Wilmington. The Rev. William E. Cox, writing ably on “A Diocesan Forward Movement” in the number of this magazine already referred to, said:

“The Diocesan Forward Movement is nothing more nor less than the desire of those who have seen this work in Wilmington meeting the desire of those outside of Wilmington for a like benefit, the two desires fusing into a common purpose to enlist every member of all our churches in the active service of Him Who died for—all the world.”

And again:

“It only remains for those churches outside of Wilmington to seize the opportunity that is knocking at their doors, and to make the most of it. A number of men in Wilmington, both of the clergy and of the laity, have offered to leave their work and go out in the furtherance of this movement wherever their service is wanted.”

Within a few weeks the men referred to, who soon by common consent came to be called the East Carolina Forward Movement Team, had begun to make good their generous offer, and there was elicited from the diocesan paper the following comment, which we feel ought to be registered permanently as the judgment of the diocese in connection with this critical period of its history:

“We have laid a firm grasp upon the Spirit of Diocesan Comradeship, resolved to make it our own. The East Carolina Forward Movement Team during the month of July set high the standard of unselfish service to the whole Diocese. No one can lose interest in such service; few of us can watch it and not feel ashamed to the meagreness of our own offering. Let it be hereafter remembered that these little journeys of the Forward Movement Team have marked the first actual extension of the new spirit in East Carolina.”

Undeterred by initial discouragements, those faithful Churchmen have continued their devoted service without stint, without a thought for their own comfort or convenience, responding gladly to every call and never failing to give their best.

Seldom is it possible in the review of a single year, and that the first, of plans so new and so extensive, to indicate the rounding out of events that naturally form a completed chapter. Had a prophecy been put forth at Wilmington last May to the effect that the six months period preceding September, 1914, would enable the diocese to show an increase in contributions to the Church's great mission of $1,600; that before the next Council a majority of the parishes and missions of the Diocese would have welcomed enthusiastically the Forward Movement and have executed successful every-member canvasses for missions; that as a result the twenty-two congregations reporting prior to May 15, 1915, would afford reason for conservatively expecting a still larger increase over the year 1914-15; had these things all been predicted, one might have felt justified in placing a lower limit upon his anticipations.

And yet, though only one short, swift year has passed, these are things that we can say have been accomplished, i. e., the two former [illegible] are history; the third is forward and seems well assured as we rest upon the earnest of what our Heavenly Father has already done for us.

But these things that we can so easily point to are but indexes to other things not in any view less important. For example, the September, 1914, MISSION

HERALD contained the following significant announcement:

"One consideration alone should render the year 1914 memorable in the annals of the diocese. To the best of the writer's information, we have this year for the first time ceased to be pensioners and have become supporters of the Church at large. In 1913 the Diocese received from the General Board $454 more than it contributed to General Missions. This year, to July, it contributes $248 more than it receives. Undoubtedly a further, though not proportionately large increase will be added before September 1. To the business eye these figures represent far more than a difference in sums. To the ecclesiastic they are additional indications of the new Forward Movement spirit that is being rapidly communicated to the whole diocese. It is not as if with foolish uppishness, we were to say, 'We do not propose longer to accept a dole from the hand of charity,' but rather as if, with a new and chastened mind, we were heard exclaiming, 'We have been long enough in splints and bandages—away with them! Let us arise, take up our bed, and do the parts of men in the Kingdom! And, for that we have so long and often fallen short of duty, let us endeavor to exceed it from this time forward! For the best that we can possibly do is really no more than duty.'"

But the increase announced the following month was large, proportionately:

"Mr. King's last report adds positiveness to the indications of the former one. To September 1, 1914, there was a further increase over last year's contribution from this Diocese of nearly $900, or more than $1,600 in all. It is thus to be seen that we have this year given nearly $1,200 more to General Missions than we have received from that source."

As another immediate result, paralleling the change in the diocese as a whole, several parishes and fields heretofore dependent to a substantial degree upon missionary aid have become self-supporting. A notable stimulation of lay-work has arisen. Certain parishes always before accustomed to omitting services in the absence of the rector have determined to use lay help in keeping open their doors for all Sunday and week-day services. The significance of this statement lies in the possibility of commanding lay help. Are we rediscovering the "priesthood of the laity?"

Innumerable hidden blessings must lie back of these evident symptoms of a "revival of religion," but were we called upon to name the one result taking precedence in spiritual importance of all the rest, it should be that there has come to us a measurable return of implicit faith in God. We had been drifting on, nearly all of us (in the whole church indeed), never calling our faith to the test, perhaps getting to feel it was hardly safe to do so in these days of superior enlightenment. Suddenly we all said, "Let us, after all, try it. Let us see if it is true that God will do His part if we do ours." And lo, in spite of the feebleness of our knocking, our Father has responded to our quest without delay, and has done for us "exceeding abundantly above all that we are able to ask or think; so that suddenly realizing the mighty potency of His gift, it may almost be said that we have waxed bold over night and are become as lions.

In concluding this rapid survey of the diocese's year, it is proper to recall and emphasize the fact that it was the courageous influence of our late beloved Bishop that bore us up as we went forth from council one year ago. It was the sweet savour of his blessed memory that cheered us in our sorrow and contsrained us to press forward in our appointed way, feeling that, though he were absent from the body, yet in the fellowship of the "one Catholic and Apostolic Church" we were yet close bound with him to our common Master. And likewise it is fitting that we call to mind the manly goodness, the gentle strength of him who has been sent to us in the apostolic line; how the fresh inspiration of his spirit came before him to turn us once more clear-eyed to the dawning future and rouse us to the challenge of God's new day.

C. P. C PRAYER

O LORD JESUS CHRIST, Who art the Light of the World, pour out, we beseech Thee, upon all Thy servants Thy Holy Spirit of Wisdom and understanding that they may know the hope of Thy calling, the riches of Thine inheritance in the saints, and the greatness of Thy power to usward who believe. More especially we pray Thee to direct and prosper the Church Periodical Club that in all its prayer and labor it may be enabled to make the light of Thy glory shine forth in the dark places of the earth. And do Thou of Thy mercy and grace establish Thy Church in the truth of Thy Gospel who livest and reignest with the Father and the Holy Spirit ever One God, world without end. Amen.

All members and friends of the Church Periodical Club are asked to make the first Sunday in May of each year a day of remembrance, praying especially at the Holy Communion that the workers may have faith and perseverance, and the work be a means of bringing many into the Kingdom of God.

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III. At Christmas and Easter buy one or two extra cards for some Mission.

"A Christmas card, with a real religious thought, is often of more value than a sermon."

IV. Write friendly letters to those to whom you send.

"The gift without the giver is bare."

V. Make some regular gift in money.

For Administration—To bring together those who have and those who need.

For Printing—To make the work better known.

For the purchase and distribution of Educational Religious Literature.

VI. Pray for the work, especially on the first Sunday in May.

REPORTS ON THE EVERY-MEMBER CANVASS IN THE EAST CAROLINA DIOCESAN FORWARD MOVEMENT, TO MAY 15, 1915.

THE reports coming in from the Parishes and Missions that have completed their Every-Member Canvass in our Diocesan Forward Movement are more than encouraging; they are inspiring. Mr. John W. Wood, Secretary of the Board of Missions, says we are making history for the American Church. That our people throughout the Diocese are catching a larger vision of the Church and its work is evidenced by the zeal with which they have entered into this movement, and by the results of their canvass.

Colored Congregations.	Par. Support	General Missions	Budget & Missions	Budget & Missions Last Year
St. John Evang.. Edenton	$ 131.04		$ 67.08	$ 25.00
St. Paul's, Washington	200.20		110.24	6.00
St. Mary's, Belhaven	211.20	152.40		25.00
St. Ann's, Roper	122.40	79.20		15.00
St. Joseph's, Fayetteville	582.65	233.12		85.50
White Congregations.				
St. Philip's, Fayetteville	67.40		7.00	00.00
St. Luke's, Roper	208.04		93.60	50.00
St. Andrew's, Columbia	136.60		24.22	0.00
St. David's, Creswell	363.36		59.92	74.65
St. John's, Sladesville	80.60		36.40	6.95
St. Matthew's, Yeatesville	75.00		28.80	5.00
St. Thomas', Bath	160.00		40.00	7.50
St. James', Belhaven	531.70	189.30		11.29
Grace, Plymouth	835.40	269.60		19.55
St. Paul's, Edenton	1565.00		534.00	
St. John's, Fayetteville	3051.60		1145.47	673.00
St. Peter's, Washington	2680.60		1319.67	865.79
St. John's, Wilmington	2241.20		1169.48	
Christ Church, Elizabeth City	2605.53	504.00		
St. James', Wilmington	8223.60	5052.50	1800.00 (Budget)	
Christ Church, New Bern (verbal report: Approx.)			1200.00	
Holy Trinity, Hertford	1168.00	392.00		$549.00
		$6872.12	$7635.88	

NOTE.—The comparative figures given in last column above for last year **include** the Sunday School Easter offering and the contributions of the Woman's Auxiliary. The figures in the other columns represent written pledges for direct contributions the Duplex envelopes next year, **exclusive** of the Sunday School, the Woman's Auxiliary, and other special offerings.

TO PARENTS

ALWAYS speak in a pleasant voice.

Teach your children how to walk; how to obtain a living by their own effort. Teach them the nobility and dignity of labor, that they may respect and honor the producer.

Teach your children the evil of secret vice, and the consequences of the use of tobacco and spirituous liquors; teach them to be temperate, orderly, punctual, truthful, neat, faithful and honest.

Encourage your child to be careful of personal appearance; to return every tool to its place; to always pay debts promptly; to never shirk a duty; to do an equal share, and to always live up to an agreement.

It is an erroneous idea which many farmers have that manure applied in the hill, or directly beneath where a plant is to grow, does more good than the same fertilizer spread broadcast and well incorporated through the surface soil.

Teach your children to confide in you by conference together. Tell them your plans and sometimes ask their advice; they will thus open their hearts to you, and will ask your advice. The girl that tells all her heart to her mother, has a shield and a protection about her which can come only with a mother's advice and counsel.

Give the children your confidence in the affairs of your business. They will thus take interest and become co-workers with you. If you enlist their respect, then their sympathy and co-operation, they will quite likely remain to take up your work when you have done, and will go ahead perfecting what you have commenced.

If you are a farmer do not overwork your children, and thus by a hard and dreary life drive them off to the cities. Arise at a reasonable hour in the morning, take an hour's rest after meals, and quit at five or six o'clock in the afternoon. Let the young people, in games and other amusements, have a happy time the remainder of the day. There is no reason why a farmer's family should be deprived of recreation and amusement any more than others.

The MISSION HERALD

ORGAN OF THE DIOCESE OF EAST CAROLINA

PUBLISHED MONTHLY, AT

NEW BERN, N. C.

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Rev. C. PRENTICE PARKER.

Associate Editors:
Rev. WM. H. MILTON, D. D.
Ven. THOMAS P. NOE,
Rev. J. H. GRIFFITH.
Rev. WM. E. COX.
Mr. J. G. BRAGAW, Jr.

ADVERTISING RATES FURNISHED ON APPLICATION

COMMUNICATIONS—Articles for publication should be addressed to and must reach the Editor at Hertford, N. C., before the 15th of each month to insure insertion.

BUSINESS LETTERS—Should be addressed to the Business Manager.

MISSIONS.

The following resolutions were adopted at a joint session of the House of Bishops and House of Deputies in the General Convention of our Church at its meeting in New York October, 1913:

"Resolved, That it is the sense of this joint session that it is the first and bounden duty of every bishop to do his utmost to secure the meeting of the apportionment in his diocese or district, and that it shall be the duty of every rector and missionary to do his utmost to raise the apportionment in his parish or mission.

"Resolved, That the joint session ask the editor of the Spirit of Missions and request the editors of all church papers, to publish the foregoing resolution at the head of their editorial columns in every issue for the next three years."

EDITORIAL

VISION AND ACHIEVEMENT

"A MERE VISIONARY." This is the just condemnation meted out to one who is content to dwell changelessly in a world of impractical imaginings. But no word has been adapted or coined to fit the man of real imagination, the dreamer of the more vivid dreams, the main zest of whose existence is in drawing down his high, clear-hanging visions and identifying them to the rest of us who (having eyes) as yet see not. Perhaps he may be called a "visioner." Is he the man that imagines? Yes. To imagine means to bring up to one's mind at will a true image of a thing. All great inventors, the men who have gone exploring in the untrodden reaches of natural law, to the lasting benefit of the world's life, have first imaged to themselves that which they sought, the things they desired to do. The discovery, one night in a dream, of the principle of the sewing machine needle is a classic example; Howe's imagination was working overtime. If only those methods be practical which "bring results," then how vastly more practical was the short-cut of a dream than were the laborious, disheartening years of plodding toil! But the toil had its indispensable mission, and the worker's ardour in it was redoubled after the dream came. And, besides, other dreams, not those on nocturnal furlough from the ivory gates, but day-dreams, fustian-bordered, were scattered all along Howe's earlier years. Perhaps his being in practice was what helped the great vision to open in his mind.

Visionaries lightly exclude at least one element from their play of fancy; viz., the possibility of making clear to the rest of the world through work what they think they see. Work! The very word is abhorrent to their eclecticism. Except for this peculiarity many of them would be visioners, but in the higher life of mind and soul, among the weightiest interests of men, they are only Messrs. Micawber.

While the Micawbers are waiting for something to turn up (unassisted), the Visioners are looking steadfastly on the New Jerusalem and straining every nerve to construct in the earth a pattern of its ideal life. The longer they look, the more clearly they are seeing, the more urgent becomes their call and the more strenuous their endeavor. Peace, charity, justice and righteousness of heart! The love of God as sovereign solvent rather than the sadly obvious resorts of sublimated brutishness! O, these Visioners! If they be, indeed, demanding our constructive fellowship, they are no less truly warning us of that which is to come in God's good time, whether we will aye or nay.

Vision stands in a two-fold relation to achievement, at once making all achievement possible, and also being continually enlarged by it. This is the endless cycle of dream and deed, of larger, finer sight and ever greater work. For Vision's other name is Faith.

ARCHDEACON'S LETTER

My letter, written in March, reached the printer too late for publication in the April issue. I had just returned from a visit with my brother through the Windsor group of churches, in an effort to make that group entirely self-supporting, and to increase the gifts for missions. We had a splendid visit, with every evidence of good results, though the full report is not yet in hand. I came back to Wilmington from Sunbury to meet for the last time with my vestry at the Good Shepherd, before turning over the care of this parish to the new rector, Rev. W. R. Noe. I had served in this Convocation for nearly nine years; and had watched it grow from a weak mission into a strong parish, with nearly 300 communicants in the Church and Mission; and about 400 in the Sunday schools. And while it was with real sadness that I gave up my control of this work, where I had learned to love the people, and where I was loved; still I feel that in the hands of the new rector a great future lies before this parish, and before the Church of the Ascension, an off-shoot from the Good Shepherd.

Wednesday night I joined with the new rector in his first service; and introduced Rev. John W. Chapman, our missionary in Alaska, who spoke interestingly of the work in that field, where he has labored so long and so well.

Thursday, Friday, Saturday and Sunday, March 18-21, was spent with Rev. J. Y. Johnston, in Creswell, Columbia and Roper, speaking generally in the interest of the Forward Movement. It was my first visit to Columbia; and I was much pleased with the new church there, and with the interest shown by our small but capable band of workers. I went for the first time to Roper, also, and my thoughts were much upon Mr. Thomas W. Blount, whose name inevitably rises to one's memory at the mention of Roper, where he labored so faithfully for the Church there—a very attractive church, with an enthusiastic and able group of workers.

From Roper I went to Masonboro Sound on Monday, to address a branch of the Girls' Friendly Society, recently organized there by Mrs. Henry Peschau, who for many years has given faithful service as Associate of the Good Shepherd Branch.

Wednesday, March 24, I went to Woodville, to join Mr. Bethea in a Canvass, which proved very successful. Thursday was given to Roxobel, another small congregation in Mr. Bethea's care. Here also much interest was shown.

I went to Wilmington for a day and thence to Lumberton for the last Sunday in March, to be present at the consecration of the new church there, which had been built under my care. Bishop Darst preached to a full congregation in the morning, composed in part of the Presbyterian minister and many of his congregation; who closed their church out of consideration for this service. For a good while we worshipped in the Presbyterian Church, in the early days of our work in Lumberton, and I cannot speak too appreciatively of their courtesies. No work in the Diocese, I think, was closer to Bishop Strange's heart than this work of Lumberton; and it was a joyful, triumphant service that marked its setting apart forever to the exclusive service of Almighty God. Bishop Darst said he would always have a kind feeling for Trinity Church, Lumberton, the first Church to be consecrated by him. I met with the Sunday School that afternoon, and at night preached to our own people. I think without exception this congregation is giving the largest per capita offerings of any congregation in the Diocese. They are now under the care of Rev. J. S. Moody.

Monday afternoon I left on the train for Whiteville, to give them a service, and I found the church full, though on a week night, and very interested. Here I found the beginning of a Confirmation Class. There is a new church at Whiteville, which I had the pleasure of building, aided by the faithful in the town. Here, too, Bishop Strange was deeply interested; and this church awaits Bishop Darst's coming for consecration: he cannot get there, however, before July 4.

I went Tuesday morning to Boardman, a mill town, where Mr. Wootten has served for years. The mill owns the church building, and now that the mill is shut down, the church is shut down; and I cannot think that this is the bes tarrangement for the church, which must be needed quite as much in days of depression as in days of prosperity—some find its consolations more necessary at such a time.

That afternoon I returned to Wilmington and went to Southport for night service, and to speak in the interest of the Forward Movement. The night was quite stormy but nearly the entire congregation was present. Southport has a good record, of which it may be proud: all its obligations have been met in full and generously, and it has given extra offerings for missions; and at the same time it has relieved the Board of Missions of all support given to it in the past. We congratulate Southport and hold it up as an example.

On Good Friday morning I preached at St. James' Church, and that night was to preach at the Ascension, but the storm made it impossible.

Easter was a very busy day. I took the early service at the Good Shepherd at 6:30, to enable the rector to go to Southport for a Communion there. Immediately after service I caught the train for Goldsboro, getting my breakfast from my lunch box on the train.

I arrived in Goldsboro promptly at eleven and went directly to the church, where I celebrated and preached. In the afternoon I addressed the Sunday School, and preached at night on the Forward Movement, which this parish proposes to adopt. After service we had a meeting of the men to talk over the details of the plan.

Tuesday, Wednesday and Thursday after Easter were spent in attendance on the meeting of the Convocation of Edenton at Hertford. The attendance was not large, but the subjects were interesting. Bishop Darst preached the opening sermon Tuesday night and celebrated on the following morning.

Mr. J. G. Bragaw, Jr., made a splendid address on the work of the laymen, at the service on Wednesday night, beautifully illustrating our wonderful and chiefly unused assets—the laymen. The dean conducted a round table on the grouping of missionary cures in the Convocation. The Bishop was present and appointed Dr. Drane to look after the building of a chapel at Nag's Read, to replace one destroyed during the war between the States. This was a natural appointment as no one is more identified with Nag's Head than Dr. Drane—the Parson of the Albemarle. The Archdeacon also conducted a round table on the Forward Movement as adapted to this Diocese.

Thursday night after Easter I joined Mr. Cox in New

(Continued on page 11)

WOMAN'S DEPARTMENT

WOMAN'S AUXILIARY AND PAROCHIAL SOCIETY.

President:

Mrs. James Grist Staton	Williamston

First Vice President:

Mrs. H. M. Bonner	New Bern

President of Convocation of Wilmington.
Secretary of Spirit of Missions.

Second Vice President:

Mrs. T. G. Skinner	Elizabeth City

President of Convocation of Edenton.

Secretary:

Mrs. Wm. Edward Cox	Wilmington

Traveling Secretary:

Mrs. N. N. Davis	Wilmington

Treasurer:

Mrs. George H. Roberts	New Bern

Treasurer of United Offering:

Mrs. Joshua T. James	Wilmington

Secretary of Junior Department:

Mrs. F. R. Rose	Fayetteville

Secretary of Little Helpers:

Mrs. John B. Cranmer	Wilmington

Educational Secretary:

Miss Bettie Dun Windley	New Bern

President of Girls' Friendly Society:

Mrs. Thos. P. Noe	Wilmington

Correspondent Church Periodical Club:

Miss Mary C. Roberts	New Bern

WOMAN'S MEETING AT THE CONVOCATION OF EDENTON

THE meeting of the Woman's Auxiliary and Parochial Societies of the Convocation of Edenton met with Holy Trinity Church, Hertford, on April 7th.

The meeting was held at the Auditorium of the Graded Schools, the President, Mrs. L. G. Skinner, presiding, and was opened by the singing of that grand old hymn, "O Zion Haste." The Rev. C. A. Ashby, of Elizabeth City, acted as Chaplain, and talked to us a few minutes on Missions. It was very pleasing to have the Juniors with us, and they were so sweetly welcomed by little Miss Anna Whaley Smith.

The visitors were welcomed in a very attractive manner by Miss P. C. Norcom, who read a beautiful paper on Missions.

Miss Louise Parker, of Gatesville, responded to the Address of Welcome in a most charming manner. The roll was called and the delegates that were present responded with very interesting talks about what had been done in their home parishes. So interesting was the report from Elizabeth City that it was decided to publish it in THE MISSION HERALD.

Our President, Mrs. Skinner, spoke to us very strongly about Missions; also called our attention to the articles to be sent Miss Daisy Alexander, the Indian girl, and to the amount promised the young missionary, Miss Venelia Cox, for music lessons.

We were glad to have with us our Diocesan President, Mrs. Slaton. She read the report from Williamsport, and told us of the work done by her Junior Auxiliary.

She told us about the "one day's income," and the work by our Traveling Secretary, Mrs. Nixon Davis, of Wilmington. Mrs. Davis, who was also with us, made an address about missionary work done in the Diocese. She explained the Every Member Canvas, and spoke of the lack of work among the young boys in the Church. She also urged us to join the Prayer League for Missions.

A resolution was made, That we ask the men of the Convocation to be present at the meetings of the Woman's Auxiliary, when the Convocation met. A Committee was appointed to notify the dean of the resolution.

The meeting was very interesting, and much enjoyed by the delegates. The Convocation as a whole welcomed Mrs. Davis heartily, and feel indebted to her for her talk. Mrs. Skinner is still asking for delegates to attend these Convocations. The personal contact and intimate association that we enjoy in these meetings strengthen us and help us to do better work. The greater our numbers, the greater our enthusiasms. At our next meeting we hope to have a delegate from each parish in the Convocation.

MRS. SIDNEY McMULLAN, Sec.

WOMAN'S MEETING AT THE CONVOCATION OF WILMINGTON

THE Woman's Meeting at the Convocation of Wilmington was called to order by Mrs. H. M. Bonner, President of the Convocation, Wednesday afternoon, April 14, at 3:30 in St. Paul's Church, Wilmington. St. Paul's Parish, while really an old parish in the city, is virtually a new work. St. Paul's Church about a year ago was moved from Fourth and Orange streets to our rapidly growing suburb of Carolina Heights. Here they have a beautiful little church, with a live and wide-awake congregation, and in this their first year of work, in their new location, they have come to the front as one of the leading parishes of the diocese.

After the opening service by the chaplain, Rev. E. deF. Heald, the rector in charge of St. Paul's, 57 delegates and visitors responded to Roll Call from eleven different societies. A few words of greeting were made by the President who called on Mrs. Geo. Rountree, President of St. Paul's Guild, who in a few well chosen words gave us a hearty welcome to St. Paul's which was gracefully acknowledged by Miss Myrtle Disosway, of New Bern. The reports of the various auxiliaries and guilds were then read and proved intensely interesting.

Under new business, it was moved and carried that hereafter the minutes of the meetings of the convocation should be kept on record and read at each meeting. The question of the meeting of the women at the time of the convocation was next brought up, whether it were better to bend our efforts to a meeting that should be worth while in the fall and give up the spring meeting or continue to have meetings in both spring and fall as heretofore. After some discussion the matter was left open until our fall meeting, but all the delegates were askd to be present at the business meeting of the Convocation the next morning that the matter might be discussed with the men.

Mrs. Joshua James next made her plea for the United Offering Fund and urged every woman to have her blue box and each person to remember the Anniversary Day, the 25th of March, and the Junior Leaders to remember the Junior Anniversary Day, which is Whitsunday. Mrs. John Cranmer, Secretary of the Little Helpers, gave a very interesting account of the work of that department

The President then, owing to lack of time, had of nec-

CHRIST CHURCH, ELIZABETH CITY

THE Woman's Auxiliary, in addition to its usual work, has broadened the scope of its activities through the year. In January, the women of the Auxiliary instituted an every-member canvass, of the parish, with a view to increasing the offerings in the mission side of the duplex envelope. As a result of this canvass, the offering "for others" was brought up from $170 to $504. The Auxiliary are following up their work by collecting the amount pledged, quarterly.

The Mission Study Class of the Auxiliary held its weekly meetings as usual, during Lent, and were glad to welcome as co-students the Study Class of St. Catherine's Guild. The Guild instituted its own class and elected a very competent leader. The book studied was "The Why and How of Missions." The meetings were well attended and much interest was manifested, the members showing a most gratifying spirit of willingness to assume any special work assigned them, individually and collectively.

The Parochial Missionary Society has been merged in the broader work of the United Charities, which includes members of all the churches in the town.

Throughout the year, our hard-working rector has made every effort to share with his people the results of his own deep study and keen interest in the Holy Scriptures.

The men's Bible class meets every week in connection with the Sunday school. There are weekly meetings also, of a woman's Bible class and one for young girls. The latter are now studying St. Paul's Epistle to the Galatians and learning to follow the early days of the Church and the life of St. Paul, not only in the text of the lesson, but from the scattered allusions throughout the Acts and Epistles.

The splendid work of St. Andrew's Brotherhood deserves special mention. Beginning with twelve members, it has increased to twenty; every man is engaged in some church work. The Brotherhood have taken the night congregations in charge, and have considerably increased the attendance, besides doing all they can to make the services bright and attractive. Through their aid, a men's Bible class is maintained, and they have an early morning Communion on the third Sunday in the month. Campaigns were carried on during Lent and Advent for the night services. During Lent, they set themselves to bring the attendance of men up to two hundred, and succeeded. The Brotherhood are always active in connection with Confirmation classes. Before the last two visits of the Bishop, they met each night for a week in the rector's study, for prayer, followed by a discussion of the outlook for candidates for Confirmation.

Fifty-eight persons have been presented for Confirmation during the year, and the Brotherhood have done their share in bringing in the new members. The hotels of the town are looked after by the Brotherhood men; all strangers are invited to attend the services and welcomed when they come.

THE W. A. AT THE EXPOSITION

MY dear Mrs. Staton:

The California Branch of the Woman's Auxiliary looks forward to the period of the Panama-Pacific International Exposition as a time of privilege, as well as of responsibility. Among the privileges its members anticipate is the opportunity of meeting, and perhaps of hearing women who direct work in other Dioceses.

(Continued on page 10)

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essity to speak briefly on the following subjects: Spirit of Missions, which she urged should be placed in every home; the Educational and Travelling Secretaries, two very important features for the advancement of our work; the Auxiliary Campaign which has for its aim to get every woman in touch with this work, if not by coming to the meetings at least with her prayers and gifts; the summer Conferences held at Blue Ridge, N. C., St. Mary's School, Raleigh, N. C., Sewanee, Tenn., and Silver Bay, New Hampshire; and the Study Classes.

Mrs. Darracott, of Southport, then spoke briefly of "Stewardship", one of the chief characteristics of which is faithfulness; and Miss Sue Prince, of Wilmington, led an interesting discussion on the subject "As members of the Auxiliary and Parochial Society what is our responsibility in the face of the Church's present opportunity."

The interesting meeting was brought to a close with the benediction pronounced by the Arch-deacon, Rev. Thos. P. Noe.

The Young People.

On Wednesday afternoon at 3:30 Mrs. Dan McRea led a very interesting discussion on "Work Among the Young People", particularly among the young boys. While the discussion resulted in nothing definite being done for this work still the crying need for it is so great that we feel something will be done in the future. Those who participated in the discussion were Miss Lucile Murchison, Mrs. Gonverneur, Revs. Noe and Heald.

Junior Meeting.

This was the first meeting of the Juniors held at a convocation and it truly was an inspiring one to see those 60 Juniors march into a meeting all their own. This meeting was held at 4:30 on Thursday and was conducted by Margaret Everett the President of St. Paul's Juniors. The address of welcome was made by Lena Simmons and responded to by Ella McCarley, president of St. John's Juniors. The reports of the societies present were very interesting and helpful and showed thought and care on the part of the leaders.

Mrs. Bonner, the President of the Convocation, and Mrs. Davis, the Trevelling Secretary, both made short talks to the Juniors urging them to continue in their good work with special emphasis on Prayer, without which nothing can be accomplished.

Mrs. Joshua James then spoke to them of the United Offering and urged them to remember the birthday offering for this cause on Whitsunday.

Mrs. Cranmer, secretary of the Little Helpers, made a plea to the Juniors to help with these little ones, seeing that each little baptized child under eight have the little red box and to see that the pennies were put in every Sunday and the prayer made for all the missionaries.

After the children were dismissed, Miss Turner, the vice-president of the Girls' Friendly Society of the Province of Sewanee, told the others something of the working of that society in the province.

Miss Murchison then thanked the members of St. Paul's for their delightful hospitality and many kindnesses.

After the benediction and singing of hymn 253 the meeting adjourned.

In Memoriam

FRANK H. HOLMES, M. D.

DR. FRANK HUSKE Holmes died in Asheville at 7:15 o'clock on Sunday evening last. While prepared for it, the people of Clinton and the countryside for miles around were shocked and grieved at the receipt of the message announcing the close of a life that had been so much a part of their own.

Dr. Holmes was born in Clinton on February 24, 1870, and was therefore a little past 45 years of age. He was a son of the late Dr. Allmand Holmes, who, in his day, was a noted physician and surgeon. Coming of one of the oldest and most distinguished families of the county, there was added to gentle birth bents of character peculiarly his own, which endeared him to every one who came to know him as he advanced in life. Receiving his early education in the High School of Clinton, he as a young man entered the service of the Southern Express Company as a messenger, where he came to be most highly esteemed and valued, and where he attained rapid promotion on account of his character and capacity. But aspiring to something beyond what that field of endeavor could promise, he resigned his position and entered the University of North Carolina, where he took a two years' course in medicine. After that he went to the University of Maryland, where he received his degree in his chosen profession. Returning to Clinton, he took up the practice of medicine among his own people, a risky thing for a young doctor to do, but soon his knowledge, skill and ability came to be recognized and his services rapidly grew into great demand. For a number of years he was associated in the practice with Dr. G. M. Cooper, under the firm name of Drs. Holmes & Cooper, which partnership continued until it became necessary to dissolve it when Dr. Cooper entered into public health work for the county. But the strong ties of personal friendship formed during the association of these men were not dissolved, and remained unbroken to the last. Dr. Cooper had accompanied his sick friend to Richmond in the first place, and from there to Asheville, where he remained with him for some days. And when the message came that his friend was approaching the Valley of the Shadow, he hastened to his bedside and was with him when the summons came. There was also present, besides the devoted wife of Dr. Holmes, who has been constantly with him since he went away, Mr. Howard McKinnon, a brother-in-law, who accompanied Dr. Cooper to Asheville. Some years ago he was happily married to Miss Sallie Lee McKinnon, only daughter of Rev. L. McKinnon, D. D., of Clinton, of which union there was born one son, Frank Huske Holmes, Jr., who died in infancy. Surviving him there are his widow, Mrs. Sallie Lee Holmes, and his aged mother, Mrs. Fannie Sellars Holmes, who, although the mother of several children in the Providence of God has survived them all.

Aside from his professional life, Dr. Holmes had been of valued service to his home town and community. He had served as a member of the town Board of Aldermen, and was until his death a director of the Bank of Clinton and a vestryman of St. Paul's Episcopal Church. He was always a supporter of progress along all reasonable lines. Faithful and conscientious in every one of these relations, as well as in every other relation of life, he will be missed from the councils of these establishments, as well as from the family fireside, where he was a model of gentleness, kindness and love.

It is impossible to express in these lines the esteem in which Dr. Holmes was held by this community, or the grief that comes to it by reason of his untimely death. It may only be said that the whole community is bereft; that it has lost one who was loved as few men ever are. But it has the consolation of knowing that he has entered into that reward which awaits the good and faithful servant. Having ministered gladly here to every afflicted mortal who came to him, often without reward or hope of reward, he has gone, we believe, to receive reward at the hands of his Redeemer.

RESOLUTIONS OF RESPECT

Whereas, it has pleased Almighty God in his divine providence to take from our midst Frank Huske Holmes, M. D.;

Resolved, That we the vestry of St. Paul's P. E. Church, Clinton, N. C., shall greatly miss his genial presence, his practical helpfulness, his sound judgment, his inspiring enthusiasm.

2. That while we feel keenly the loss of our friend and fellow worker, we yet bow in submission to the will of our Heavenly Father, who has transferred this servant to other fields of labor.

3. That we tender to the family and friends of Dr. Holmes our heartfelt sympathy and commend them in their sorrow to the only source of all true comfort.

4. That we enter this minute upon our records and transmit a copy of it to the family and publish it in the local papers and Southern Churchman.

J. A. FERRELL, SR.,
T. H. PARTRICK, CR.,
T. H. PARTRICK, JR.,
T. M. FERRELL, JR.,
J. E. St. GEORGE.

If now or during the year you know of members of your Diocesan Branch who expect to visit San Francisco, will you let us know their names, and ask them to inform us of their arrival and their address.

It will be a great pleasure to us to see them at our meetings, and perhaps they also will feel more at home in a strange city for meeting fellow-workers in its Auxiliary.

Will you please address letters to Mrs. A. L. McLeich, Diocesan House, 1215 Sacramento Street, San Francisco. (Telephone Franklin 2036.)

Sincerely yours,

NELLIE LINCOLN, Chairman.

Any members of the Woman's Auxiliary and Parochial Society who are planning to attend the Exposition will no doubt find much pleasure and profit in meeting and knowing the members of the Auxiliary in a sister Diocese.

HOLY TRINITY, HERTFORD

THE successful culmination of a carefully planned Forward Movement campaign in Holy Trinity Parish came on Sunday, May 2, when an every-member canvass was executed by five teams of two laymen each. Pledges were secured for General Missions amounting to $392, and for parish support (including Budget Fund) the amount of $1168. On the previous Thursday a Laymen's Forward Movement dinner was given, at which the guests of honor were the Rev. William H. Milton, D. D., and George B. Elliott, Esq., of Wilmington. The dinner was a most enjoyable affair and well attended. The addresses of both Mr. Elliott and Dr. Milton were of a quality that could not be improved upon; it was a rare privilege to hear them, and their generosity in coming was deeply appreciated. The effect of the Forward Movement as a whole is to be seen in a decided enlivenment of interest in both missions, and the local work of the parish.

GIRLS' FRIENDLY SOCIETY

MISS HELEN HAMILTON TURNER, Vice-President for the Province of Sewanee for the Girls' Friendly Society of America, recently visited Grace Parish, Plymouth, and Holy Trinity, Hertford, in the interest of the society. She talked to the girls of each parish and their friends in an informal conference, which really took the form of an extremely interesting and informing lecture about the G. F. S. and its work. The girls were very much interested, and a branch of the society was organized in each place. Miss Turner's visits were thoroughly enjoyed, not only by the girls, but all who were so fortunate as to meet and hear her.

Bern, to present the Forward Movement to the congregation at St. Cyprian's, New Bern. A good congregation was present and showed much interest and are now preparing for a canvass. Our colored people have taken hold in this movement in a most commendable manner; and they all deserve praise.

We are anxious to see the churches at Wilmington, New Bern and Fayetteville become self-supporting, and we feel sure that they will do so before very long.

From New Bern we went to Kinston, where Mr. Cox and I spoke Friday night at St. Mary's. Friday morning was spent in a visit to the Caswell Training School, where a large number of the State's backward children are receiving splendid training for usefulness and happiness in life. And I cannot speak too highly of the impression of devotion on the part of the teachers in this school; and of its value to the State.

Sunday morning I spoke to the infant class and, later, to the whole Sunday School, at St. Mary's, Kinston, then preached at the morning service, in preparation for the canvass in the afternoon. I went from the white church immediately to St. Augustine's, our colored church, where the congregation was waiting. Mr. Griffith, of St. Mary's, joined me here later, adding a word of encouragement to this congregation.

I drove from St. Augustine's to St. John's, Pitt county, for my dinner, a distance of about eighteen miles, and preached on the Forward Movement at 3 o'clock, after Mr. Cox had spoken for one hour and three quarters in the morning to the same congregation. Either the people are long-suffering, or deeply interested.

From St. John's we drove through the country to Ayden and spoke that night on the same subject. I preached three times and made three addresses on this Sunday in four churches and in three different communities and in two counties.

Monday we went to Winterville, where Mrs. Smith, of blessed memory, labored so faithfully a few years ago to build the little church; and here Mr. Cox and I presented the Forward Movement.

We left Winterville Tuesday morning for Wilmington, via Greenville, Parmele and Rocky Mount, and attended the opening service of the Convocation of Wilmington that night, after travelling nearly two hundred miles.

The attendance at this Convocation was larger than at Hertford and the discussions were interesting and helpful.

Rev. A. R. Morgan, from the District of Ashville, preached the first sermon, giving us a wholesome message. The rector of the parish celebrated on the first morning and the dean on the second, assisted by several of the clergy. A business session was held each morning, and prayers were said for missions each noon, led by Dr. Milton and Rev. W. E. Cox respectively. Two very interesting discussions were held: one led by Mr. V. R. C. King: Our Unused Assets—the Laymen; the other led by Mrs. Donald MacRae: The Young People—Our Opportunity. Both these subjects were not only well introduced but interestingly and largely discussed.

The second night was devoted to the Forward Movement in East Carolina. Rev. C. P. Parker, of Hertford, was the leader; and he was followed interestingly by Messrs. J. A. Taylor, V. R. C. King, J. M. Lord and H. F. Wilder, laymen of the city churches, and by Rev. Messrs. Cox and Noe, representing the Forward Movement team of the Diocese.

Bishop Darst preached the sermon at the closing service, making a deep impression on the large congregation assembled to hear him.

On Wednesday of Convocation I had the pleasure of uniting in holy wedlock two of my former parishioners at the Good Shepherd, Mr. A. M. Wilson and Miss Bessie Burriss.

While the closing service was being held in St. Paul's, a large congregation assembled at the Good Shepherd for the Admission service of the G. F. S.; and assisted by the rector, Rev. W. R. Noe, I had the pleasure of admitting nine members and three associates to this splendid girls' society which is doing such noble service throughout the world.

As chaplain, I have been holding these services for nine years, and cutting the cake at the reception. This year a large number were present and had the pleasure of hearing an address from Miss Helen Turner, vice-president of the G. F. S. in the Province of Sewanee.

Friday night Miss Turner, Mrs. Noe and I went to Masonboro Sound, for an admission service there. We had the service in the Baptist Church, the pastor, Rev. Mr. Marshall, reading the lesson and psalm; and again I had the pleasure of admitting five members and three associates. Miss Turner made an interesting address here also. Mrs. Henry Peschau, the Branch secretary, has done a fine work here, and this Branch will do a good work in this country community, I feel sure.

Thus was ended a really busy month—but ended only to begin—for I left next morning before day for another series of visitations.

Very sincerely,

THOMAS D. NOE.

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VOL. XIX NO. 5

University Reading Room

The Mission Herald

"Let him that heareth say come" Rev. 22:17

Diocese of East Carolina

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June - - 1915

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The MISSION HERALD

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BISHOP'S ADDRESS.

To the Council of the Diocese of East Carolina,

Greeting:

When. on October the eighth, nineteen hundred and fourteen, I received a telegram stating that the council of this diocese, assembled in special session, in St. Peter's Church, Washington, had chosen me to succeed my dear and valued friend, the late Right Reverend Robert Strange, as bishop of East Carolina, my first thought was, "Who am I that this great thing should come to me?"

From the bottom of my heart, I appreciated the great honor, but the overwhelming conviction was that I dared not presume to accept the tremendous responsibility.

For many days I was very sure that I could follow no other course than that of expressing my profound appreciation of this splendid evidence of your confidence, and declining my election.

But as letters began to come to me from the clergy and laity of this diocese, letters offering loyalty and co-operation, letters, breathing such a fine spirit, from men who had not voted for me until the last few ballots—letters assuring me, that in the opinion of the writers the will of God had guided the council to me, I began to realize that perhaps I could not refuse to come without seeming to fight against the purpose of God.

Later on the committee appointed to notify me of my election came to Richmond and made a really wonderful presentation of the needs and opportunities of the diocese, and assured me, as did all who wrote to me, of their firm belief that the diocese had been Providentially guided.

After giving the whole matter the most earnest and serious thought of which I was capable, after days of very earnest prayer, I was finally convinced that the call to East Carolina was the call of God; and the peace which came to me when that decision was reached was an added and very blessed evidence that my decision accorded with God's blessed will.

Since coming to you and seeing the wonderful opportunities for service that this young, vigorous diocese offers—since knowing and learning to love you of the clergy and laity, I have no other feeling than that of profound thankfulness to God for permitting me to give my life to Him in this fruitful corner of His great vineyard.

On January 6th, the Feast of the Epiphany, in St. James' Church, Wilmington, which had been so graciously offered for the service by the rector and vestry, I was consecrated Bishop of East Carolina, and may I say with all humility, that when that wonderful service, made so unusually solemn and impressive through the presence and manner of our venerable presiding bishop, was over, I had consecrated anew my life and all of its powers to the service of Him Who had called me to this great post of duty and privilege—to Him "without whom nothing is strong and nothing is holy," and Who alone can guide and use our little powers, Who alone can take the loaves and fishes of our small endeavors and make them to feed the hungry, waiting multitude.

After spending a few weeks in Wilmington where I had received such a cordial welcome from the splendid people who are to be my neighbors and friends during the coming years—after preaching my first sermon as bishop in St. James' Church, and making a missionary address in this church—I began my official visitations in St. Thomas' Church, Windsor, the church to which I had been called ten years ago, and in which I had preached at that time. * * *

After reviewing the work done since his consecration, Bishop Darst continued:

"I regret that I have not been able to give a fuller account of my first visits to the churches in East Carolina, but time and space forbade me to give more than a bare outline. Almost everywhere I have seen marked signs of progress and have been made to realize that our people are catching a wider vision of the church's place in the community and the church's blessed obligation to the world; and as a necessary result of this wider vision they are realizing, and proving that they realize their individual responsibility, by taking their rightful place and part in the carrying out of the great purpose for which the church was founded.

Two causes stand out in my mind as the chief reasons for this new life, this awakened spirit in the diocese of East Carolina.

First, I should unhesitatingly say, was the beautiful ministry of Bishop Strange. By his winning personality, by his life of consecrated and unselfish service he removed many barriers and broke down many prejudices. Everywhere I find the impress of his strong, sweet character and the lasting fragrance of his memory. The life and ministry of Bishop Strange had done much to prepare the way for the sympathetic co-operation and genuine interest with which I have been received by our brethren of the other churches throughout the diocese. The truly spiritual leadership of Bishop Strange had done much to lift the eyes and hearts of the people to the high hills of unselfish service from which truly great visions are caught.

The other cause for the new life and spirit in the diocese is undoubtedly the result of the Every Member Canvass for missions.

In this great movement, into which some of our most earnest and faithful clergymen and laymen have thrown themselves with such unselfish, efficient zeal, we "have builded wiser than we knew." Not only has the diocese been aroused to some measure of its glorious privileges, but the diocese has aroused the whole church. We should thank God very fervently that we have been permitted to lead in this great, sensible, practical movement, which strives to make every child of God realize that he must bear a part in the extension of God's kingdom among men.

Now, let me say a few words as to some of my hopes and plans for the future.

First, as to the colored work in the diocese. Every church is now being served except one, and we are hoping to have an earnest, Godly man in charge of this one—St. Cyprian's, New Bern—within the next two months.

I have decided that it is not wise or necessary at this time to appoint a colored archdeacon, but will continue, with the assistance of Archdeacon Noe, to give that work my personal supervision.

I have decided, however, to restore the colored convocation, as I am confident that such an organization will make, not only for mutual help and co-operative interest, but also for greater efficiency in the carrying on of the work among the colored people. The board of missions will give us $3,400 for the colored work during the coming year, and we will be able to use every cent of that sum to good advantage.

You will be interested to know that of the 548 persons confirmed during the past year, 118 were colored. This is to me a most encouraging sign and indicates that we are beginning to make a very definite impression upon the people of the communities in which our churches are located.

As to our white work, I am firmly convinced that we must raise a larger sum **within the diocese** for diocesan missions, and suggest that we revise our present budget system so that this desired result may be accomplished. Last year we received from the Board of Missions in New York considerably over $3,000 for our white work, and the Bishop's Fund, which should be used by him in looking after special needs and meeting the emergencies which arise from time to time, had to be used, in a large part, for the payment of certain pledges made last year.

We are a prosperous, loyal and independent people, and I do not believe that we are willing to continue to receive aid from the outside.

I am planning to place clergymen at several points now vacant. In every case the opportunity for growth and usefulness under a strong man is great. The communicants in these several fields stand ready to contribute larger sums than they have in the past, but in spite of these promises of increased contributions, we will have to make substantial grants from our diocesan funds in order to get the kind of men we need. The Church stands on the threshold of great development today. Shall we not have faith and grace and loving generosity enough to furnish the men to lead her into the broader ways of usefulness and service?

There are many new places in which the Church should be started; fine towns where we should be represented; entire counties in which we are not known. We are anxious to enter in and take possession of these new and promising fields; but as the support of the missionaries for the first few years would have to come almost entirely from our diocesan funds, the Church must wait until the opportunity to help shape the life of these new communities has perhaps gone forever. Furthermore, I shall hesitate to start new missions until I have some assurance that fairly regular services shall be maintained, and that assurance cannot come until we have demonstrated our ability to care for those which have already been started.

Archdeacon Noe is rendering invaluable service to the diocese. He has demonstrated very thoroughly the wisdom of the council in creating this office and the good judgment of the Standing Committee in selecting him to fill same.

I do not feel however, that it is wise or necessary to have two archdeacons at this time, especially as the conditions which seemed to make the election of two archdeacons necessary a year ago, do not appear to exist now.

It is my purpose to visit practically every point in the diocese twice during each year, and the archdeacon will be able to visit the vacant and new points much oftener, now that the Every Member Canvass, in which he took such a splendid part, is an accomplished fact. When we have secured men for the present vacant fields, the Archdeacon and I are hoping and planning for him to spend considerable time in developing new fields in places sufficiently near well established churches to insure fairly regular services being maintained in the new points.

I would call the attention of the council to the following resolutions which have been concurred in by a majority of the joint commission of the general convention on the Racial Episcopate, and which are sent with the request that we express some opinion regarding the wisdom and expediency of the three plans which have been proposed.

RESOLVED, That we, the undersigned members of the joint commission on the Racial Episcopate appointed at the last general convention, desiring information upon which we may base our reports to that body at its next meeting, do earnestly and respectfully request the Bishops of the Southern Dioceses in the territory which will be affected by the proposed plan to bring the matter of a Negro Bishop for the negro race in the South before their several diocesan councils at their next meeting, and also before the negro clergy and laity of their dioceses or missionary jurisdictions, by any method which may approve itself to their judgment with a view of ascertaining the mind of the Southern Church, both clerical and lay of both races on this most important question.

The three proposed plans are as follows:

(a) To let conditions continue as they are.

(b) To set aside a separate Racial Missionary District for the negroes in the South with a bishop of their own race.

(c) To elect a Negro Suffragan Bishop working under the White Diocesan and subject to the provisions of the Canon on Suffragan Bishops.

RESOLVED, That a copy of these resolutions be sent to the Bishops and Secretaries of the Southern dioceses and missionary Jurisdictions.

Signed,
JOSEPH BLOUNT CHESHIRE,
THEODORE D. BRATTON,
FRED F. REESE,
WILLIAM A. GUERRY,
C. BRAXTON BRYAN,
J. McK. PITTENGER,
ERNEST M. STIRES
PHILIP COOK,
W. W. FRAZIER.

Personally, I am not in favor of any of the three plans, though I am reasonably sure that it would be better to leave things as they are than to, at this time, set aside a separate racial missionary district for the negroes of the South with a bishop of their own race, or to elect a negro suffragan bishop who would work under the diocesan as a sort of confirming Archdeacon.

The second plan relieves us of a responsibility which, in my opinion, we have no right to evade, and opens the door to misunderstanding and perhaps to division; while the third plan, while it may relieve the diocesan of some labor, adds greatly to his responsibility without giving the colored Church any real assistance.

The only plan which I have, and being imperfectly formed, I hesitate to suggest it, is a modification of the second plan as follows: To set aside a separate racial missionary district for the negroes in the South with a white bishop. Such a bishop, if he was wise and patient and understanding, might be able to perfect a strong organization or synod among the negro churchmen of the South. In this organization leaders would naturally be developed and the plan would have a fair trial; then, if it proved to be successful, if it made for harmony and efficiency, we might go further and give this **tested** organization a negro bishop. Am not prepared, however, to have the first negro bishop sent out to develop a perfectly new and untried plan.

In closing my address let me thank you of the clergy and laity for the many splendid evidences of your loyalty and co-operation. All over the diocese I have met with the most beautiful hospitality, the most cordial welcome. You have received me so graciously in your homes, and, I believe, to some place in your hearts. This kindly spirit has meant much to me, more perhaps than I can well express, and it has enabled me to enter fully into my new life and work without experiencing the feeling of loneliness and strangeness which is so often the result of great changes.

My earnest prayer is that I may be able to serve you, the Church in East Carolina, faithfully and efficiently. In order to do this, I must have divine assistance. I must have the wisdom to know God's will. Please ask Him to give me the necessary wisdom and grace and sympathy for the great and glorious work which He has been graciously pleased to put into my hands.

CHRIST CHURCH, NEW BERN, N. C.

CONCILIAR NOTES.

The thirty-first annual council of the diocese met in Christ Church, New Bern, on the evening of Saturday, May 15. A quorum being present the council was organized by the election of the Rev. Dr. R. B. Drane of Edenton, as president, and the Rev. Morrison Bethea as secretary. A recess was taken until Monday morning at 10 o'clock.

Council Sunday was, as usual, spent in a devotional manner, the Rev. C. A. Ashby, rector of Christ Church, Elizabeth City, preaching the conciliar sermon, which elicited many pleasant expressions.

At the evening service Bishop Darst read his report for the few months he has been bishop. His opening remarks, which touched upon the reception of his election and his subsequent acceptance touched all who heard him say, "Who am I that this great thing should come to me?"

The business sessions were all well attended and business dispatched in our usual manner.

A committee of five (with the Rev. W. E. Cox as chairman), was appointed to collect plans and specifications for the erection of churches and parish houses—the committee to act in an advisory capacity to any vestry or committee desiring such aid.

Our Diocesan Forward Movement Team was voted the sincere thanks of the council for their splendid work in arousing various parishes and missions to do so much for the cause of missions and bringing about such a diocesan-wide enthusiasm.

It was resolved that a special offering be received hereafter on Monday evening of the annual council for the Educational Society of Virginia.

The Sunday schools of the diocese were asked to give a monthly contribution to the support of the Orphanage.

Telegrams of sympathy were sent to the following members of the council: The Rev. Nathaniel Harding, Col. Wilson G. Lamb and Rev. Edward Wootten.

The Social Service Commission was elected as follows:

Rev. J. H. Griffith, Chairman. Rev. Messrs. C. A. Ashby, J. R. Matthews, T. P. Noe, T. N. Lawrence, Sect. Messrs. V. R. C. King, Treas.; G. V. Cowper, Don Gilliam, J. J. Beckwith and D. H. Jones.

Standing Committee—The Rev. Drs. R. B. Drane and W. H. Milton, and Rev. B. F. Huske; Messrs. G. H. Roberts and F. R. Rose.

Executive Missionary Committee—Revs. W. E. Cox, A. Boogher, A. C. D. Noe, M. Bethea and J. H. Griffith; Messrs. E. K. Bishop, J. G. Bragaw, Jr., G. C. Royall, Dr. W. C. Whitfield and G. B. Elliott.

Thomas D. Meares was unanimously re-elected Treasurer.

The bishop reappointed Mr. W. D. Pruden as Chancellor.

Mr. J. Victor Grainger and Mr. Clayton Giles were elected trustees of the diocese.

Delegates to the Provincial Synod: Rev. Messrs. W. H. Milton, D.D.; W. E. Cox, T. P. Noe, W. R. Noe, C. A. Ashby, M. Bethea, John G. Bragaw, Jr., G. B. Elliott, F. R. Rose, E. K. Bishop, F. G. Jacocks and H. F. Wilder.

Mr. Theodore Partrick, Jr., of Clinton, was unanimously chosen business manager of the MISSION HERALD.

Rev. Jno. H. Griffith was elected editor-in-chief, and the following resolution was made:

RESOLVED, That the editor-in-chief be empowered to select his own staff, and that he be left to direct the policy of the paper.

The Archdeacon's report was heard with a great deal of pleasure.

(Continued on page 7)

The Mission Herald

ORGAN OF THE DIOCESE OF
EAST CAROLINA
PUBLISHED MONTHLY AT
NEW BERN, N. C.

SUBSCRIPTION 50 CENTS A YEAR.

Editor-in-Chief:
Rev. JNO. H. GRIFFITH,
Kinston, N. C.

Business Manager:
THEODORE PARTRICK, JR.,
Clinton, N. C.

ADVERTISING RATES FURNISHED ON APPLICATION.

COMMUNICATIONS — Articles for publication should be addressed to and must reach the Editor at Kinston, N. C., before the 20th of each month to insure insertion.

BUSINESS LETTERS—Should be addressed to the Business Manager at Clinton, N. C.

Entered as second-class matter July, 1914, at the post office at New Bern, N. C., under the Act of March 3, 1879.

Your new Editor-in-Chief and his co-worker, the Business Manager, make their bow to the faithful throughout the diocese, and earnestly ask for the hearty co-operation of every clergyman, layman and laywoman. Their intention is to make the MISSION HERALD not only a valuable and welcome visitor to every church in East Carolina, but a power for good in many ways. This issue will go to you far short of what our intention is to make the HERALD, but with your patience, plus your interest and subscription, we shall hope to prove that East Carolina is worthy of a good paper.

Hereafter the subscription price to the MISSION HERALD will be 50 cents per annum. Five cents per copy.

The management of the MISSION HERALD is particularly desirous that all subscribers get their copies promptly and regularly. If the reader is a subscriber and fails to get his copy, drop a card to the business manager and tell him so, and one will follow by the next mail.

Money is needed to make even a Church paper a success. So if you, good reader, are behind with your subscription, submarine your back dues to the Business Manager. The more subscribers we have. the better the HERALD will be.

Our exchanges are requested to note change in editorial staff.

It was ordered that on the Sunday preceding All Saints Day a collection should be taken throughout the diocese for the Bishop Strange Memorial Fund.

It was agreed that on May 17, 1917, this diocese should join with the dioceses of North Carolina and Asheville to celebrate the founding of the Church in the State two hundred years ago.

It was with many regrets that the delegates at New Bern missed the following faithful clergymen and laymen, Rev. Nathaniel Harding and Rev. Edward Wootten and Messrs. Wilson G. Lamb, Benj. R. Huske, Geo. B. Elliott, Francis D. Winston, Thos. D. Meares and others.

OUR BELOVED DIOCESAN.

Those of us who believe that Christ is the Great Head of the Church cannot but thank God for directing the hearts and minds of His servants of this diocese in their choice of him who is now numbered as one of the Church's fathers in God.

We of East Carolina feel not only very happy in our choice of an Overseer, but exceptionally and exceedingly fortunate in having such a wise and sane, and wholesome diocesan over us. His persuasive spirit, tact, enthusiasm, business-like methods and broad churchmanship are winning warm places for him not only in his catholic family, but among many not of this fold.

His sermons, confirmation addresses and vestry conferences are constant reminders that all of us are in the King's business, and that we should be up and about its furtherance.

The bishop's grasp of conciliar affairs evoked commendation, while his report of work accomplished since his consecration went to prove that he is one of the working bishops of the Church. East Carolina is already proud of her diocesan.

The Thirty-second Annual Council of the Diocese is now a matter of very pleasant history and social contact. While not as largely attended as some former councils, yet the good comradeship and loyal churchmanship was in evidence on all sides. The hearty handshakes and sincere expressions of good will, as friend greeted friend, made all feel that it was good to be together once again as a diocesan family. Right royally did the faithful of New Bern welcome the delegates. Not a single stone was left unturned to make the council a great success in every way. From early morn, when many began the day by drawing near with faith, and partaking of the Holy Sacrament to their spiritual comfort and good, until almost midnight, various phases of Christ's great work were being considered and studied and made intelligible, not only to our local needs but for the uplift and development of the Church at large. While small in number of clergy and communicants, compared with some other dioceses, yet East Carolina has beautifully and magnanimously done much to stir the whole body of Christ Church Militant. Her faith and works in the Every Member Canvass are being heralded wherever the Church is trying to do its duty. In fact, every bishop of the American Church and the active workers of the General Board of Missions are turning over in their minds the results this diocese has accomplished by its systematic and combined effort of clergy and people pulling together.

East Carolina has caught at least a portion of the great vision of the Master. And our prayer is that God will help us to be co-workers with Him in working His purposes out, as year succeeds to year.

OBSERVATIONS OF A LAYMAN.

(T. P. Jr.)

Whether these so-called "observations" will be of any value, or whether they will contribute to the impoverishment of the MISSION HERALD, is a matter of some doubt. It has occurred to the writer, however, that the clergy and other readers might like to get the point-of-view of the layman on the questions of current interest, so this attempt.

More correctly speaking, this attempt will be an expression of the viewpoint of one layman. The vision of one layman differeth from that of another to such an extent that it would be assumacy for one to essay to speak for all.

* * *

The Council just ended at New Bern was the occasion of a renewal of interest in the work of the Church. It gave birth to new conceptions of service; laymen saw and heard that which filled them with a desire to go home and uphold the hands of their rector; vestrymen were made to see wherein their usefulness could be extended. Councils usually have this effect on the delegates. Men need a re-charge now and then. They go to Council, come in contact with live wires who are getting results, and they go back home charged with an enthusiasm that does not quickly dissipate itself. The needs of the Church are presented to these men and some of them re-dedicate themselves to its service. This dedication and re-dedication of men is a fine thing; fine for the Church, fine for the men.

* * *

Laymen all over the diocese have heard Bishop Darst preach in their home parish. Those laymen who saw him preside at Council got a very definite impression of the part that he is to play in the future life of the diocese. The impression is universal. God was surely in the call of Bishop Darst to East Carolina to take up the mission of Bishop Strange, of precious memory. Bishop Darst has made of hope a conviction. Men believe that the Church is going to grow in statue and consecration under his leadership. Business men who express themselves in figures will regard the large increase in membership as significant. Vestrymen who have been worried over the matter of finance are enthused over the every member canvass. The diocese as a whole will accept Bishop Darst's spiritual and temporal leadership with a wholeheartedness that will enable him to accomplish much.

* * *

Faces that one has been accustomed to seeing at Council were absent at New Bern. This was so because time has a way of changing the personnel of bodies such as this one. One can scarcely believe that he is attending an East Carolina Council when he fails to see such men as the late Mr. Calder, Col. W. G. Lamb, who was sick this year, and Mr. B. R. Huske, who was in the West at the time of the convention; and others who have grown grey in the service of their beloved Church. No diocese has ever had a body of more faithful men than these, and it is hoped that they will be spared to give many more years of usefulness to those interests which they have served so faithfully.

* * *

There seems to be an infusion of new blood in the Council, however, and it is well that it is so. Young men have never been known for their much speaking in the Council heretofore, but there is now an apparent disposition on their part to take a hand. There is nothing to frown down in this proceeding. The Church is not an institution that has to fight for its existance, but it does need virility, it does need the enthusiasm and the progressiveness of young men. The diocese needs every force that will contribute to its growth. The young men should constitute such a force.

* * *

The Church is giving the laymen more work to do. The opportunities for service seem to increase with the years. At least this is the impression that was given in New Bern. Social service, which finds expression in so many directions, opens up employment for those of us who offer our service. Applied Christianity, which is social service, is a term that has caught the fancy of men and many who came to admire have stayed to serve. Give men work to do and they will be happy. Give laymen work to do and the Church will have no parasites and spiritually dead members. The function of the Church is to save its own members as well as those who stand aloof. The forward-looking bishop and his clergy seem to understand this. They are working out the problem. Put men to work. It will solve itself.

PERSONALS

The Rev. T. N. Lawrence, rector of the churches at Aurora, Bonnerton and Edward's, is indeed a delightful addition to the Bishop's working force. May he anchor with us indefinitely.

The Rev. J. T. Johnston, deacon in charge of Christ Church, Creswell, was ordained Priest in Christ Church, New Bern, on Wednesday, May 19, by Bishop Darst. The Rev. A. C. D. Noe of Hyde County preaching the sermon. Quite a number of the clergy tarried over in New Bern after the council adjourned, so as to take part in the service. Mr. Johnston will remain in charge of Christ Church, Creswell.

Mr. George Frank Hill, one of our candidates for Holy Orders, who is a student at the Alexandria Seminary, will assist the rector of Christ Church, New Bern, during the summer months.

Mr. Israel Harding Noe, B. A., another candidate for Holy Orders, who is a student at Sewanee, is going to assist the rector of St. Mary's, Kinston, this summer.

The Rev. W. E. Cox made a most striking address on the Every Member Canvass before the council of the diocese of Virginia on the evening of May 19th, in Christ Church, Alexandria.

Southern Virginia, in convention assembled, heard the Rev. Dr. Milton on the same subject in Trinity Church, Portsmouth, on the evening of May 27.

Bishop Darst was one of the Commencement speakers at St. Augustine's school, Raleigh.

CONCILIAR NOTES.

(Continued from page 5)

Memorials to the late Mr. William Calder and Bishop Strange were read and ordered printed in the Journal.

In Memoriam
WILLIAM CALDER
Born May 5th, 1844
Entered in Eternal Life Feb. 6, 1915
Confederate Officer
Trustee of the Diocese of
East Carolina
Deputy to the General Convention
Delegate to Diocesan Councils
Many years Vestryman and Treasurer
of St. James Parish
Wilmington, N. C.

Not slothful in business, fervent in spirit serving the Lord. Psalm 12:11.

A fine type of citizen. Strong intellect, clear and penetrating with a truly remarkable power of analysis, which combined with a sound judgment and lucidity of statement made him a noted man in any assemblage. Conservative, a student of literature and history of the Church, and a convinced churchman who loved deeply the doctrines, discipline and worship of his own church. Was broadly tolerant towards those whose religious opinion differed from his own.

Woman's Department

WOMAN'S AUXILIARY AND PAROCHIAL SOCIETY.

President:

Mrs. James Grist Staton . Williamston

First Vice President:

Mrs. H. M. Bonner......New Bern
President of Convocation of Wilmington.
Secretary of Spirit of Missions.

Second Vice President:

Mrs. T. G. Skinner...Elizabeth City
President of Convocation of Edenton.

Secretary:

Mrs. Wm. Edward Cox..Wilmington

Traveling Secretary:

Mrs. N. N. Davis......Wilmington

Treasurer:

Mrs. George H. Roberts..New Bern

Treasurer of United Offering:

Mrs. Joshua T. James..Wilmington

Secretary of Junior Department:

Mrs. F. R. Rose.......Fayetteville

Secretary of Little Helpers:

Mrs. John B. Cranmer..Wilmington

President of Girl's Friendly Society:

Mrs. Thos. P. Noe.....Wilmington

Correspondent Church Periodical Club:

Miss Mary C. Roberts....New Bern

WOMAN'S MEETING.

The twenty-eighth annual meeting of the Woman's Auxiliary and eighth annual meeting of the Parochial Society of the diocese of East Carolina was held in the parish of Christ Church, New Bern, May 15th to 18th inclusive. Meeting began with an Officers' Conference on Saturday night with all the officers present with the exception of Mrs. John C. Cranmer, secretary of the Little Helpers. Meeting was opened with prayer by the president, after which plans and programs for the later meetings were perfected.

The following day the members attended the main services of the council. The preacher for the morning was the Rev. C. A. Ashby, of Elizabeth City, and the Holy Communion was celebrated by the bishop of the diocese, assisted by the Rev. Robert B. Drane, D.D., of Edenton. At the night service the bishop delivered his annual address.

First Day's Work.

On Monday morning at 10 o'clock, in the parish house, the business session began. This meeting was opened with the singing of the hymn, "Lord, Speak to Me," followed by the Creed and prayers led by the chaplain, the Rev. Thomas P. Noe, of Wilmington, who then spoke of the work of the diocese and the opportunity that lies before us NOW for real work and service. Mrs. Henry Bryan welcomed us most cordially to New Bern and to Christ Church parish, in this the two hundredth anniversary year. This address was beautifully responded to by Mrs. S. C. Sitterson, of Kinston, who before closing invited our body to meet in Kinston next year at the time of the annual council.

Reports were then read from 29 societies of the Convocation of Edenton and 38 societies of the Convocation of Wilmington, with 20 visitors, making a total of 87 delegates and visitors present. Rev. George W. Lay, of St. Mary's school, Raleigh, led in the noonday prayer for missions and then told us something of St. Mary's school and urged on our members the importance of Church training for their children. Rev. W. J. Smith then gave us his brief message in behalf of the Thompson Orphanage.

Rev. Mr. Huske invited all members with their host, hostesses and friends to Glenburnie Park in the afternoon, stating that means of transportation would be provided and supper served. Also that an opportunity would be given all to meet and become better acquainted with our already much beloved new bishop, your diocesan officers and each other. This invitation was gladly accepted.

The president then spoke of our East Carolina Volunteer, who spent last year in training at St. Faith's Training School, New York City. She stated that St. John's, Wilmington, had assumed the financial responsibility of her training, but that the Board of Missions, recognizing her musical ability, desired her to have special training along that line. These lessons would cost the sum of $50 a year and she hoped the diocese as a whole would assume this responsibility. This was readily agreed to and it was moved and seconded that the diocese assume this obligation and that the presidents of the convocations be asked to assess the various societies for the same.

It was then stated that Mrs. Pancoast, of Philadelphia, who had done such great work for St. Luke's Hospital, Tokyo, would be glad to come to the diocese next winter and speak in behalf of said hospital. Any parishes desiring a visit from Mrs. Pancoast were requested to notify our president as soon as possible so that she might arrange for her visit.

Our box work for the coming winter was announced to be for St. Elizabeth's school, South Dakota, a place not unfamiliar to us, as we had sent boxes there two years ago.

The Emergency Fund, which is claiming the attention of every one at present, was next spoken of, and the president urged the auxiliary women, individually, to do something for this fund, she, starting the same with $100.

Societies were asked to report to the secretary the names of any of their members who had died during the year, so that their names could appear on the memorial page in the Annual Report. It was later noted that these names should hereafter be read at the Corporate Communion Service.

During the past year a fund had been started called the "Special Conference Fund," for the purpose of defraying the expenses of a person to go to conferences held outside our own diocese with a view to helping those of us at home. This fund was to be at the disposal of a committee, composed of the president and the two vice-presidents. After some discussion of this fund, it was moved and seconded that the same name, purpose and committee which had been temporarily agreed upon should be permanent, and it was hoped the various societies, both auxiliaries and guilds, would contribute to it each year.

The reports were then spoken of, particularly with regard to the kind of reports that were the most interesting to the delegates of the council. Having heard reports of different kinds, it was urged that the societies make them brief, but as interesting as possible, by telling of things done rather than simply reading the figures, as they are always printed in the Annual Report.

The chaplain then read a resolution adopted by the council, that the members of this body be invited in the church at the noonday prayer on Tuesday, when the memorial to our late bishop, the Right Reverend Robert Strange, D.D., would be read. The meeting was then adjourned to meet Tuesday morning at 10 o'clock.

At 3:30 in the afternoon the meeting of the Girls' Friendly Society was held, an account of which will appear on another page. At 5 o'clock the members were all taken by automobiles and launches to the beautiful Glenburnie Park, where a delicious supper was served and a couple of hours spent in pleasant social intercourse.

Second Day's Work.

The annual corporate communion of the women was held at 7:45 a. m.

The chaplain, Rev. T. P. Noe, was the celebrant, assisted by the rector of the parish, the Rev. B. F. Huske. The chaplain, in his address, urged us to reconsecrate ourselves anew to our work for the Master and make the words of the communion office, "Here we offer and present unto thee, O Lord, ourselves, our souls and bodies," more real and vital in our lives.

At 10 o'clock the second day's business session was opened by the singing of the hymn, "Fling Out the Banner," followed by prayer, led by the chaplain. Minutes of the previous day were read. Then followed the reports of the president, vice-presidents, secretary, treasurer, United Offering treasurer, Educational secretary, secretary of the Spirit of Missions, Traveling secretary, Junior secretary, Little Helpers secretary, Girls' Friendly Society president, and correspondent of Church Periodical Club.

It is with much regret that we are this year obliged to give up our Educational secretary, Miss Bettie Windley, of New Bern. She has done good work for the past three years, and to her much of the success in our Mission Study classes is due.

The secretary of the Spirit of Missions urged the women to do what they could to increase the number of subscribers to this our own Missionary Magazine, stating that no better missionary work could be done.

It was then announced that pamphlets containing the history of Christ Church parish were on the platform and those who cared to get them could do so. This little sketch was written by Miss Dita Roberts, and she was urged to have it published, which she did, dedicating it to her father, Mr. Fred Roberts. It was moved and carried that a rising vote of thanks be given to the Standing Committee and the Executive Missionary Committee for their guidance and helpfulness to us during the time when we had no bishop.

The papers, "How We Increased Our Attendance at Parish Meetings," written by Mrs. W. W. Huske, of Fayetteville, and read by Mrs. Wootten, and "An Ideal Report," by Mrs. Josh T. James, of Wilmington, were both interesting and helpful.

We then went in a body to the church to hear the Memorial read in memory of our loved and lost bishop, and remained to hear the report of the archdeacon of the diocese.

On returning to the parish house, the first paper read was "Results and Opportunities of the Church Periodical Club," by Misses Alethea Warren, of Elizabeth City, followed by one on "Auxiliary Working Separately from the Guild," written by Mrs. T. M. Meade, of Greenville, and read by Mrs. Fordyce Harding; and one on "Combination Auxiliary and Guild," by Mrs. F. W. Hoyt, of Williamston. These papers were interesting, but lack of time prevented them from being discussed, and made it also necessary to omit the paper on "Our New Auxiliary," by Mrs. W. N. Harris, of Wilmington. This paper will appear later in the MISSION HERALD.

Miss Venetia Cox, of Winterville, our own missionary, then spoke to us; first, thanking the societies for the musical advantages they were giving her and then told us of her work at St. Faith's school. Her address here follows.

Christian Love.

Love is a word ever old in story but new in meaning,—of the theological virtues it is greatest. There are different kinds of love and many ways of expressing them,—but let us consider Christian love and our duty in regard to this virtue.

What ground have we for loving God? Because He first loved us, especially as is manifested in the gift of His Son,—and in the Gospel of St. John, 13: 34, we have His express command to "love one another, as I have loved you." This gives us a standard to which we can work, but what is the unique characteristic of this Christian love? How does it differ from other love? It differs in that it implies a peculiar insight. It is distinguished from the natural affection, which is based on what a person is, in that it is based upon sharing God's insight into the meaning of each human life and sees what a person is capable of becoming in the kingdom,—and it centers in service. It manifests itself in doing the utmost that lies in our power to bring others into their perfect relationship with God, and then to fellow-man and nature.

If Christian love centers in service, what shall be the nature of our service? The doctor eliminates all pleasure when the life of a mortal body is "at stake,"—how much more important is it that we, as members of this great Christian body, should as earnestly devote our energies to the saving of the immortal part! If this is Christian love, do we possess it? Because I have seen the manifestation of this love through missions in this diocese, and because I have felt it so keenly this past year do I speak of it.

Who can have a more glorious opportunity of manifesting this love than the missionary? May I tell something of the preparation I am receiving to gain this insight and reveal it to the world more perfectly?

The secret of the success of the work at St. Faith's is prayer. Four times each day do we assemble in prayer, and half an hour is given to meditation and silent devotions in the Cathedral. When we have some soul to save or a similar difficult task to perform we spend one dynamic day in prayer and study before we undertake the task. Our study consists in a thorough study of the Bible, and methods of showing our love for Him,—the most practical and beneficial of which is a course in Personal Evangelism. This prepares us for problems in approaching different types of human nature, and aids in solving problems they might bring before us.

To test our growth in these subjects we are given the practical side. We are connected with the Charity Organization Society of the city, in which work we spend one afternoon of each week. Then, many knowing the work for which our school stands, we are constantly appealed to for aid in Sunday school work, in lecturing, and in any other branch of church work where help could be needed,—relieving suffering and poverty and comforting the homeless and friendless.

Another important part of our training is the associating with return missionaries, hearing the accounts they give of their work and the requirements made of each one in the field. This is very interesting, and a wonderful help to the expectant missionary. Every one I have seen from the field has emphasized the necessity of help being given NOW,—the work in China especially has reached its crisis, and unless something is done immediately the opportunity will be lost to gain them for Christ, and to tell them of His love. Mr. Lee, of Anking, says, "130 workers are needed NOW in China, and must be had as soon as possible. You who are Christians look the situation over carefully, and with a love that exceeds all emotional feeling, say, "There are workers needed, what is there to prevent me from answering the call? Is there a better way for ME to manifest Christian love?" Do not wait for the other person to do it first,—YOU do it. Look at the matter squarely and decide how YOU will fulfill your missionary responsibilities.

Mrs. Ely and Miss Dodson, of St. Mary's, Shanghai, say that there never was such a demand for workers in the educational field as NOW. Mrs. Ely, as you probably know, made a tour of the mission fields with her husband, reaching China last. Here they were so appalled by the need of workers, that they gave up their American home and volunteered their services, one to St. John's University and the other to St. Mary's school for Girls.

Mrs. Pancoast, of whom you have heard, emphasizes the need for workers in northern Japan. It seems that with the opening of China, Japan has been neglected. She says that we have given the few workers out there bricks to make without straw. What does it mean? It simply means that the Church in America has forgotten, and that is why the missionaries feel the situation so keenly.

Miss Upton, who is engaged in the kindergarten work of Japan, says: "Can't you help me in training the future citizens of Japan? I am the only missionary in an area containing the population of a million and a quarter people. I am doing all I can, but how can I work among so many?"

These are but a few of the many appeals I have heard since last October. This year there were four volunteers for the work at St. Faith's, and about six in Philadelphia at the training school there. We will say, to be on the safe side, that there are twelve young women in these two schools receiving missionary training. Think what a small part they are of even the 130 needed in China!

What is the Church going to do about it? What are we going to do about it? I bring this question to the members of the Woman's Auxiliary of the Diocese of East Carolina today. Is there one here who will help decrease the deficiencies in the number of workers in the field and manifest their love for Christ in service by making lighter the burden of missionaries already in the field? Is there anything to prevent YOU from going? If not, don't wait for someone else to volunteer, YOU do it.

When Miss Grace Lindley of the Church Missions house, whom we all love, rose to give us her message, the entire body gave her a rising vote of welcome. As usual, her words were most encouraging and her presence is always an inspiration to us. She urged us in each parish to have an aim to try to realize that aim, to take for our motto the words, "Don't Drift," to remember that we are working for His Kingdom, and using His power that may make us see His good works and glorify our Father in heaven.

Mrs. William Latimer read a beautiful tribute to Mrs. Gaston Meares, the founder of the Auxiliary in North Carolina. It was moved and carried that a page be set aside to her memory in our report.

Owing to lack of time for a discussion of the changes to be made in our Constitution, it was left to the Board of Managers, consulting with the bishop. It was then moved to adjourn till 4 o'clock in the afternoon, Miss Lindley closing the meeting with prayer.

At 4 o'clock the adjourned meeting was called to order and opened with prayer by the bishop. He expressed his thanks to us for the generous offering made at the corporate communion, which was $510. After telling us briefly of his work and needs he asked that we might give him, in addition to the Bishop's Fund this year, $100 for a student for the ministry and $100 to open up some new work in Brunswick county. He then appointed as delegates to the meeting of the Province of Sewanee, in October: the president, Mrs. James G. Staton; the Junior secretary, Mrs. F. R. Rose; the Traveling secretary, Mrs. N. N. Davis, and the president of the Wilmington Convocation, Mrs. H. M. Bonner. As alternates: Mrs. T. G. Skinner, Mrs. Josh T. James, Mrs. George H. Roberts, and Miss Lucile Murchison.

Miss Lida Rodman, of Washington, made a plea for the restoration of the old church at Bath to something of its old-time appearance and asked the president to consider the matter and bring it before her societies. The following resolutions were moved and carried:

Whereas, the women of the Diocese of East Carolina assembled in New Bern, at the Annual Council, feel with deepest sorrow the loss of their beloved late Bishop Robert Strange, whose Godly life was an inspiration to those who knew him, and whose presence will be ever felt when we are gathered together in the interest of Christ's work, be it Resolved,

First, That a page in our Annual Report be inscribed in loving memory of him, so that his name may ever live in the hearts and minds of those who follow him in carrying forward the work he loved so well.

Second, That a copy of these resolutions be sent to his bereaved widow and children and a copy sent to the MISSION HERALD for publication.

MRS. W. D. PRUDEN,
Edenton.
MRS. T. S. HARNEY,
Elizabeth City.
MRS. W. A. TOWNES,
Wilmington.

It was moved and carried that we extend a rising vote of thanks to the people of New Bern for their gracious hospitality and many courtesies to us during our stay in their midst, after which the meeting adjourned.

Life is too short not to enjoy the present blessings of Jesus Christ.

What an indictment the American Federation of Sex Hygiene brought against us as a people, when it published these figures of American expenditures for certain luxuries:

Intoxicating liquors..	$2,000,000,000
Tobacco	1,200,000,000
Jewelry	800,000,000
Automobiles	500,000,000
Confectionery	200,000,000
Soft drinks.........	120,000,000
Patent medicines....	80,000,000
Chewing gum.......	13,000,000

Liquor and tobacco lead; but to what good do they lead? By how much does the chewing-gum folly exceed the sum given for foreign missions, I wonder? And as for patent medicines—!

But the figures speak for themselves.

When truth is in the heart it is always manifested in the life.

The "baby act" in anything is never performed by a real man.

The man who does his best for God can rest assured that he will not fail.

IN MEMORIAM ROBERT STRANGE

It would be impossible for any committee to satisfy that sense of appreciation of noble manliness and of devoted Christian service which is touched at every mention of the name of Bishop Strange.

We who have known him from his youth and have been intimately associated with him in his manhood hope only to gratify that judgment of his worth which every member of this diocese has formed, and which is strengthened by any recital in words of truth and soberness, of what he was in East Carolina, and to the large sphere of Church and State which he served. Bred and born in North Carolina, Robert Strange inherited through his father and his forefathers that loyalty to the Church and that unselfish devotion to the public welfare which characterized his people from the early days.

Wilmington, his birthplace, gave him opportunities of culture and refinement which have always been offered by the Cape Fear section, and sent him on to the University of North Carolina, where he gave and took in contact with the young manhood of the State, as well as the devoted faculty of that institution, in such measure as to make him ever a loyal supporter of that system of public education of which the University is the head.

From the Berkeley Divinity School he entered the Sacred Ministry, and for several years was in charge of the mission of the negroes in that region of Virginia where the great Church work at Lawrenceville is now attracting the admiration of the whole Church. Then in the church of the Good Shepherd, Raleigh, then in St. James' Parish, Wilmington. Then in St. Paul's, Richmond, Va., whence he was called by his diocese to be the coadjutor to Bishop Watson.
work in its representation as the Woman's Auxiliary and Parochial Society, as we feel it in our churches and see it in the large and enthusiastic gathering at council, and at convocation, is due to him.

He saw visions and dreamed dreams because of which the Spirit has said, to many of us, come up higher and I will show you things which must be hereafter.

RESOLVED, therefore, That the council adopt this report as a slight expression of its regard for the memory of our deceased bishop, and that copies be sent to his widow and his children; also,

RESOLVED, That two pages of the Journal be appropriated to a brief record of his life and service.

I heard a voice from heaven saying unto me, unite, Blessed are the dead which die in the Lord, for their works do follow them.

A CALL TO THE WHOLE CHURCH.

Issued by the Commission on a **Nation-Wide Preaching Mission.**

At the last General Convention the following resolution was adopted:

"Whereas, Our age calls in no uncertain way for a revival of the prophetic ministry, and a re-emphasis upon the certain and unchanging words of eternal truth that pertain to salvation; and

"Whereas, A new accent needs to be placed upon the essential solidarity, as well as the broad catholicity of a Church that witnesses to and seeks to promote faith and order; therefore be it

"RESOLVED, The House of Bishops concurring, That this Church in General Convention assembled registers its desire and will to undertake a preaching mission of nation-wide proportions, that in its scope shall be inclusive of the Church at large, and whose sole purpose and aim shall be the salvation of men through Him whose name is above every name."

Since the above action was taken the grave conditions produced throughout the world by the general European war have made it more evident to the Commission that at the earliest possible moment the plan for a nation-wide preaching mission should be put into effect. The psychological time for such a mission is the approaching Advent. The Commission recognizes the difficulty of creating through a central agency such machinery as would accomplish the largest results. It believes, however, that the bishops, clergy and laity of the Church in the diocese throughout the country might, without much difficulty, create local diocesan committees, and, through a widespread system of exchanges, supplemented by such additional noonday and other special Advent preachers as are usually secured for the larger centers, together with the cooperation of all the bishops, effect simultaneously throughout the Church a preaching mission of incalculable value. If a period covering a portion of the Advent season could be given over to such a nation-wide preaching movement, the unity of such an action would, we believe, result in a deep and far-reaching religious awakening within the Church. Now as never before we need to hear and heed the Master's call to a great service. Now as never before we need to accent the solidarity and unity of our Church. In confidence that the hour for such action is imminent, we beg to commend to the bishops, clergy, and laity the following course of action, with such modifications or adaptations as in their judgment and that of the local diocesan committees may seem wise:

(a) That a nation-wide preaching mission be undertaken for a period of two weeks at the beginning of the approaching Advent season.

(b) That the bishops of the Church be requested to call together (at the earliest possible day) the clergy and laity of their respective dioceses and appoint local committees as follows:

1. Mission preachers and stations.
2. Publicity and advertising.
3. Ways and means.
4. Mission literature.

(c) That an effort be made through a general exchange of diocesan and extra-diocesan clergy to supply missioners at the strategic points in each diocese.

(d) That provision be made for special services in every parish and that the local clergy (where exchanges are impracticable) be requested to conduct daily preaching services.

(e) That pre-Advent retreats be conducted for the clergy and laity.

Believing that the urgency of the present situation, together with the supreme importance of placing a "re-emphasis upon the certain and unchanging words of eternal truth that pertain to salvation," demand extraordinary action on the part of the Church at large, and praying God's richest blessing upon your efforts to aid us in effecting these important ends, we beg to remain,

Fraternally yours,
CHARLES T. OLMSTED,
DAVID H. GREER,
LEWIS W. BURTON,
R. H. WELLER,
FLOYD W. TOMPKINS,
ERNEST M. STIRES,
E. F. MIEL,
ROSWELL PAGE,
CHAS. A. PEASE,
GEO. F. HENRY,
JAMES E. FREEMAN,
Commission on Nation-Wide Preaching Mission.

DIOCESAN COUNCIL G. F. S., EAST CAROLINA

Third Annual Meeting Held at Christ Church, New Bern, N. C.

The Third Annual Diocesan Council of East Carolina Girls Friendly Society, was opened Friday night, May 14th, at 8 o'clock, in Christ Church, New Bern, with service and sermon by our Bishop, the Rt. Rev. T. C. Darst, who took for his text the 32d chapter of Isaiah, the second verse, "And a man shall be as a hiding place from the wind, and a covert from the tempest; as a river of water in a dry place, as the shadow of a great rock in a weary land."

After service the Council was delightfully entertained at the birthday party given by the Christ Church and George Memorial branches in the Parish House, celebrating their eleventh and second birthdays.

Saturday morning, at 10:30, the Council was called to order by the president. The opening prayers by Rev. Jno. H. Griffith, of Kinston, who afterwards gave an interesting account of the G. F. S. work which is being started at Kinston.

The Council was welcomed to New Bern by Miss Mannice Sutton, of Christ Church Branch, to which Mrs. Jno. L. Robinson, of Vanceboro, responded.

Roll was called and seven of the nine branches were represented. Minutes of previous meetings, both last year's Council and the Call Meeting which was held in Wilmington during July, 1914, were read and approved. Report of secretary was read, showing a total of nine branches with 410 members, including branch secretaries, associates, members, probationers and candidates. The branch at Kinston not reported. Treasurer's report showed receipts of $186 and disbursements $165, with a balance on hand of $20.24, and all bills paid. During the past year the Society has given through mission boxes relief to Belgian and Red Cross work, $1129.31, this also includes amounts toward the Holiday House.

Reports of committees then called for. As the chairman of the Holiday House, Mrs. Henry Peschau was unable to be present, Rev. T. P. Noe made report of this work, which showed that during the past summer grounds were secured at Wrightsville Beach and a Holiday House erected. The house has been completed, but not entirely furnished. The house is very attractive in every way, has four bedrooms, reception room, diningroom, kitchen, pantry and bath downstairs. Just at the end of the reception room is a chapel, which it is hoped to furnish as a memorial to Miss Lewin. Upstairs is one big dormitory room, with large windows, commanding a splendid view. There is a porch space of about 200 feet long—on three sides of the house—and 10 feet wide. Rev. Noe, trustee, then gave his report, showing the expense of the Holiday House would be about $2,600; when completed the estimate places the value as being $4,500.

Following suggestions made at Central Council, in Memphis, last fall, that each Diocesan Council bring up the subject of a memorial to Miss Eleanor Lewin, Miss Morton placed the subject before the Council to obtain its opinion as to whether as a Diocese we preferred to contribute to the Southern Extension Work, which was so dear to Miss Lewin or to the Memorial Chapel, which is now being erected at Washington, D. C.

After discussions the Council felt that the Chapel at Washington, one that would be a help to others, was the most appropriate. Motion was made by Miss Morton, "That East Carolina Council favors the establishment of a memorial fund to Miss Lewin for Extension Work rather than the Chapel in Washington."

Bishop Darst addressed the Council in a few inspiring words, assuring us that we had his hearty co-operation and interest, and offering his service in our behalf in any part of the Diocese. He stated that his first experience with the G. F. S. was through letters of commendation from branches in England and other foreign countries, brought to him as rector of the parish at Newport News, Va., by girls who had come to America to make their future homes. He had known the girls through the Girls Friendly Society before knowing anything of them through their rectors. He spoke of the need of this work in the mill districts especially, as well as among the better class of girls, whose influence would be an uplift to the girl who had never had the home training and better advantages; that she would a "kind of rock in time of storm and distress."

Rev. B. F. Huske addressed the Council, expressing his interest and appreciation for what the society had meant in his parish, stating that he felt it was a magnificent association and there was great work for it in the community.

Invitation was extended by Miss Myers that the Girls Friendly Diocesan Council hold its annual meeting this fall in Fayetteville. Accepted by the president. Date to be decided upon later.

It was thought best to have the date of meeting as soon after the meeting of the Central Council as possible, in order to hear report from diocesan representatives at the Central Council.

The following officers were elected:

President, Mrs. Thos. P. Noe; Vice President, Mrs. Thos. H. Hale; Secretary and Treasurer, Miss Bettie D. Windley.

Elected members: Misses Carrie L. Price, Sallie Myers, Mary Lucas Cantwell, Mrs. George G. Thomas, and Mrs. Julia Wilcox.

Diocesan Commendation Associate, Miss M. K. Strange; Literature, Miss Mollie Heath; Missions, Miss Mary C. Roberts; Candidates, Miss Meta LeGrand; Social Service, Mrs. S. H. Strange, and Holiday House, Miss Blanche Morton.

Motion by Miss Morton that a rising vote of thanks be given the New Bern people for their hospitality.

THE OVERWORKED MOTHER.

It is a mother's constant temptation to serve her children in lesser deeds that rob her life of its most important property—to forget herself and waste her soul in the routine demands made by her children. But let every mother know that the best way to serve her children is to keep alive in her breast the importance of her own personality. Let her know that the time will come when these little ones will need more than the sacrifices of the nursery. Some day they will need her companionship. They will need her to be large-minded, up-to-date, so that they may share their men's and women's problems with her.

Happy is that mother who grows with her children! Happy she who keeps to herself in their childhood sacred hours for her own self-culture, renewing ever the oil in her lamp that to them her supreme gift may be a constant and increasing light!
—Christian Century.

What's the use of living if we do not live for something?

FAMILY CIRCLE

WHO ENTERETH HERE.

(Inscription in vestibule of Grace Cathedral, San Francisco)

Whoe'er thou art that entereth here
Forget the straggling world
And every trembling fear.

Take from thy heart each evil thought
And all that selfishness
Within thy life has wrought.

For once inside this place thou'lt find
No barter servant's fear
Nor master's voice unkind.

Here all are kin of God above;
Thou, too, dear heart: and here
The rule of life is love.

WHAT THINK YE OF CHRIST?

Pharisees! with what have you to reproach Jesus?

"He eateth with publicans and sinners."

And you, Caiaphas, what say you of him?

"He is guilty; he is a blasphemer, because he said, 'Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.'"

Pilate, what is your opinion?

"I find no fault in this man."

And you, Judas, who have sold your Master for silver, have you some fearful charge to hurl against him?

"I have sinned in that I have betrayed the innocent blood."

And you, centurion and soldiers who led him to the cross, what have you to say against him?

"Truly this was the Son of God."

And you, demons?

"He is the Son of God."

John the Baptist, what think you of Christ?

"Behold the Lamb of God."

And you, John?

"He is the bright and morning star."

Peter, what say you of your Master?

"Thou art the Christ, the Son of the living God."

And you, Thomas?

"My Lord and my God."

Paul, you have persecuted him; what testify you of him?

"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

Angels of heaven, what think ye of Jesus?

"Unto you is born a Saviour, which is Christ the Lord."

And thou, Father in heaven, who knowest all things?

"This is My beloved Son, in whom I am well pleased."

Beloved reader, what think you of Christ?—From the Spanish.

What one woman can do in a parish in a long life spent in the quiet round of ordinary parochial activities was shown by a service recently held in St. Peter's Church, Cambridge, Mass. A Corporate Communion was celebrated for the god-children of Miss Rebecca Young. Miss Young is seventy-five years old and has been a parishioner of St. Peter's since 1868,—47 years. In this long period of devoted service she has been choir-mother for 24 years and has been a sponsor at 209 baptisms. She has kept a record of the lives of all her god-children and maintained a close touch with each one in their confirmation and marriage and life work. Nineteen of the two hundred and nine have died, ninety have been confiermed, one is in Holy Orders. These figures speak for themselves of the unselfishness, the faith and devotion and high ideals that have characterized one woman's life and plainly indicate how much can be done in every parish by persistent loyal effort of individuals.

DR. HOWARD KELLY TO THE PHILADELPHIA "LIGHTHOUSE"

In a letter to the Philadelphia Lighthouse, Dr. Howard A. Kelly, the distinguished Johns Hopkins professor, wrote this striking letter:

"If it were not for a big convention in Washington I would be with you tonight. Be sure and let me know next year and give me at least twenty minutes to talk to you. You must all be proud and rejoice now that the whole world is coming your way. The Lighthouse stands for aggressive Christian Social Service, and that is what all our Christian churches are just waking up to, while you have been at it for years. I have spoken to over 140 bodies of people in my adopted state, Maryland, since last October, and always on this topic. Christian service is the test of the reality of our Christian faith. No service equals dead faith. Christians who do all their religion inside a church on Sunday, are what I call squirrel-cage Christians. We must not only practice what we preach but still more practice what we sing. If we sing "Onward, Christian Soldiers" and "The Son of God Goes Forth to War," then let us do some fighting outside the church. Church is the place to load our guns, outside is the place to fire them. The spirit of God is rustling the leaves of the poplar trees; let those who hear get in martial array and go forth to battle (I. Chron. 14: 15). My heart and my prayers are with you constantly. Keep humble before God. Keep praying, walk in Christ the Way, and Serve."

"ALL YE WHO PASS BY."

By Anne Cleveland Cheney.

(On a village street a lame wood-carver sits at work in his doorway. A little child makes a hobby-horse of the father's crutch and plays around him. Not far from them a linden tree spreads its branches over a circular bench. As the father works and the child plays, a young man walks slowly, broodingly down the street and sits unnoticed under the tree.)

The Child:
Why dost thou carve and carve but just one thing?
The Father:
They must be for the churches, thou well knowest.
Child:
All for the churches?
Father:
Seldom any else.
Child (bending over the work):
How canst thou do it? 'Tis so wonderful!
How fine those little thorns around the brow!
'Tis cruel thou shouldst make them, oh, so sharp!
Nay, I'd not carve such wicked, sad, sad things.
(The man by the tree lifts his face as though listening.)
Father:
'Tis that we must remember how He died,
And all He suffered to redeem the world;
Men might forget.

Child:
Aye, 'twas so long ago—
Father, how long ago?
Father:
Two thousand years.
Child:
And men remember still?
(A bugle sounds. A soldier hurries down the street, but stops short at sight of the man by the tree, and speaks low, urgently. The child draws near, staring.)
The Soldier (scanning the man in amaze):
These clothes! And thou still doubting, questioning now—
Now, when the last command hath come to arm?
The Man (bitterly):
I arm? And make my creed of brotherhood
The bauble for a rich man to affect—
New button for his coat to keep him snug,
When class winds blew a little angrily!
The Soldier (in utter scorn):
That dream is done—the hour hath struck, I say!
The Man:
Years, fortune I have pledged to prove it true;
Think thou of all those youth, by me led on—
The Soldier:
All now in battle, urging to the front!
The Man:
Those in that other land—my brothers, too!
The Soldier:
At point of bayonet now! Brothers!—I pray,
Hast thou ne'er heard the one word patriot?
The Man:
My country is the world, my countrymen all—
All of mankind! this have I trumpeted forth
To all my young disciples—eager, brave,
Hanging upon my every word—and now——
(The bugle calls again.)
The Soldier (beseechingly):
Oh, friend, we are forming, and the moments fly—
Short shrift have they for all who flinch today—
Thy name is called—for God's sake, up—to arms!
(The bugle sounds again. Conscripts hurry down the street and the soldier follows. The child, no longer mindful of the quiet man, brooding alone at the other side of the tree, rushes to his father.)
Child:
The soldiers—they are marching—let me go!
Father:
Nay, there is time! the regiment sets forth
No single step till noon.
Child:
And we will go
Down to the market square to see them off?
Father:
Give me but peace to finish out my task—
Look now, 'tis nearly done!
Child:
Aye, so it is—
But one more cruel spike! How canst thou do it?
Oh, such a suffering face!
(The man by the tree leans nearer, listening, listening.)
Father:
I told thee, child.
'Tis for the churches, lest men should forget
How 'twas He died to save the world from sin.
Child:
Had He no soldiers brave enough to fight,
As thou didst for the King, until they were lame,
Or put in prison—aye, or shot down dead?
Our King hath millions that can kill and kill
All day and night to help him have his way.
Father:
Sure thou must know, my child, 'twas He who said:
Thou shalt not kill; or hast thou clean forgot
All they strive hard to teach thee in the church?
Child:
Then if they hang this in the church for men
To see and remember how He said——
Father:
Hush! for a minute—see—one last fine touch
Here at His wounded feet—so—it is done—
The best I ever wrought!
(The man by the tree has risen; catching sight of him, the child snatches the crucifix from his father's lap and runs toward the stranger.)
Child:
Look, look, 'tis finished!
(The man seizes the cross, as soldiers rush toward him, headed by his friend.)
Friend (beseechingly):
Thou goest?
The Man:
I stay!
Friend:
Thou art mad!
Another (smiting him across the mouth):
Coward!
An Officer:
Thou'lt stay!
(The soldiers fall back; a shot is fired. The bugle sounds long and loud; many, many follow; but one stays; the child sees him lying prone, and with a piteous cry runs to him, lifting the cross from where it lies beside him.)
Child:
He held it high; they saw; and they forgot!
Father (taking it from him angrily):
'Tis for the priests to hold—not such as he!
Child (insistently, following toward the house):
Why did they kill him, father? Tell me why?
(But never an answer comes. The cross is laid away, and the father leads his child to where the bugles are calling, calling.)
Brookline, Mass.

A BEAUTIFUL FATHER.

"Tell your mother you've been very good boys today," said a school teacher to two little new scholars.

"Oh," replied Tommy, "we haven't any mother."

"Who takes care of you?" she asked.

"Father does. We've got a beautiful father; you ought to see him!"

"Who takes care of you when he is at work?"

"He takes all the care before he goes off in the morning, and after he comes back at night. He's a house painter, but there isn't any work this winter; so he's doing laboring till spring comes. He leaves us a warm breakfast when he goes off, and we have bread and milk for dinner, and a good supper when he comes home. Then he tells us stories and plays on the fife, and cuts out beautiful things with his jack-knife. You ought to see our father and our home; they are both beautiful."

Before long the teacher did see that home and that father. The room was a poor attic, graced with cheap pictures, autumn leaves, and other little trifles that cost nothing. The father, who was preparing the evening meal for his motherless boys, was, at first glance, only a rough, begrimed laborer; but before the stranger had been in the place ten minutes, the room became a place and the man a magician.

His children had no idea they were poor, nor were they so with such a hero as this to fight their battles for them. This man, whose grateful spirit lighted up the other wise dark life of his children was preaching to all about him more effectually than was many a man in sacerdotal robe in costly temple. He was a man of patience and submission to God's will, showing how to make home happy under the most unfavorable circumstances. He rearing his boys to be high minded citizens, to put their shoulders to the burdens, rather than to be burdens in society in the days that are coming.

He was, as the children had said, "a beautiful father," in the highest sense of the word.—The Mother's Friend.

BAPTIZING IN NEUSE RIVER, KINSTON, N. C. SUNDAY, ARRIL 25, 1915

ST. MARY'S—KINSTON.

Thousands of people—the number hard to estimate—witnessed the reception into St. Mary's Church, Kinston, N. C., of nine adults, by immersion, in Neuse river, Sunday afternoon, April 25th.

The Rev. John H. Griffith, rector of St. Mary's Church, standing in water to his waist, received the candidates for baptism as they came "into the water" in groups, and immersed them.

Dense masses of people lined the shore on either side, and the bridge. Never before in the history of Kinston were so many people present at a baptism, or so large a number immersed by a rector of the local church.

The occasion was most impressive, and probably everybody felt the solemnity of the service, for upon the Rev. Mr. Griffith's leaving the water a young man, who is a mute, went up to him and asked to be baptised. The following Wednesday evening he was baptized, and immediately confirmed by Bishop Darst.

Bishop Darst was in Kinston at the time of the baptismal service, and confirmed twenty-one candidates for the local parish, ten of whom were men of ages up to 65 years and heads of families. The Rev. John H. Griffith has been rector of St. Mary's parish since his ordination to the priesthood in 1898. During the past conciliar year, which ended April 30, this missionary has presented fifty-six for Confirmation, baptized thirty-two (of whom fifteen were immersed), and through the Every Member Canvass recently taken has increased his Church's offerings for Missions over 200 per cent.

The local paper in commenting upon the occasion had the following to say:

"Bishop Darst said Sunday was a 'wonderful' day for him. He found something pleasant at every turn. One barefooted chap who cannot read or write—by the way, he is going to learn how, he is—was among those to be presented at one of the services. The Bishop was democratic in his greeting to an extent that delighted those around. The barefoot one was confirmed Sunday night."

THE DAUGHTER WORTH HAVING

Two gentlemen friends who had been parted for years, met in a crowded city street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said:

"Well, I'm off; I'm sorry, but it can't be helped. I will look for you tomorrow at dinner. Remember, 2 o'clock sharp. I want you to see my wife and child."

"Only one child?" asked the other.

"Only one," came the answer, tenderly; "a daughter. But she is a darling."

And then they parted, the stranger getting into the street car for the park. After a block or two a group of five girls entered the car. They all evidently belonged to families of wealth. They conversed well. Each carried a very elaborately decorated lunch basket. Each was well dressed. They, too, were going to the park for a picnic. They seemed happy and amiable until the car stopped, this time letting in a pale-faced girl of about eleven, and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on their way to the park. The gentleman thought so; so did the group of girls, for he had heard one of them say, with a look of disdain: "I suppose those ragamuffins are on an excursion, too."

"I shouldn't want to leave home if I had to look like that, would you?" This from another girl.

"No, indeed; but there is no accounting for taste. I think there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child, too? He glanced at the pale face and saw tears. He was angry. Just then the exclamation: "Why, there is Nettie! wonder where she is going?" caused him to look out upon the corner, where a sweet-faced young girl stood, beckoning to the motorman. When she entered the car she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.

"Oh, what lovely flowers! Whom are they for?" asked another.

"I'm on my way to Belle Clarke's. She is sick, you know, and the flowers are for her."

She answered both questions at once, and then, glancing toward the door of the car, she saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then, forgetting she wore a handsome velvet skirt and costly jacket and that her shapely hands were covered with well-fitted gloves, she left her seat and crossed over to the little one. She laid her hand on the boy's thin cheeks as she asked his sister:

"This little boy is sick, is he not? He is your brother, I am sure."

It seemed hard for the little girl to answer, but finally she said:

"Yes, miss, he is sick. Freddie never has been well. Yes, miss, he is my brother. We're going to the park to see if it won't make Freddie better."

"I am glad you are going," the young girl replied, in a low voice, meant for no one's ears except those of the child. "I think it will do him good; it's lovely there, with the flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

Over the little girl's face came a flush.

"Yes, miss, we ought to, for Freddie's sake; but, you see, we didn't have any to bring. Him—he's our brother—he saved pennies so as Freddie could ride to the park and back. I guess mebbe Freddie'd forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened, and very soon she asked the girl where she lived, and wrote the address in a tablet which she took from a bag on her arm.

After riding a few blocks she left the car, but she had not left the little ones comfortless. Half the bouquet of violets and hyacinths were clasped in the sister's hands, while the sick boy, with a radiant face, held in his hand a package, from which he helped himself now and then, saying to his sister in a jubilant whisper: "She said we could eat 'em all, every one, when we got to the park. What made her so good and sweet to us?"

And the little girl whispered back:

"It's 'cause she's beautiful as well as her clothes."

When the park was reached the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car across the road into the park, the sister, with a heart full of gratitude, following. He paid for a nice ride for them in the goat carriage, and treated them to oyster soup at the park restaurant.

At two o'clock sharp, the next day, the two gentlemen, as agreed, met again.

"This is my wife," the host said, proudly, introducing the comely lady; "and this," as a young lady of fifteen entered the parlor, "is my daughter."

"Ah!" said the guest, as he extended his hand in a cordial greeting, "this is the dear girl whom I saw yesterday in the street car. I don't wonder you call her darling. She is a darling, and no mistake. God bless her!"

And then he told his friends what he had seen and heard in the street car.—Exchange.

NICKNAMES OF OUR UNITED STATES' PRESIDENTS.

We all know that Washington was "Father of his country," but it isn't so generally remembered that John Adams was called the "Colossus of Independence." Those who objected to Thomas Jefferson's politics referred to him as "Long Tom," although his favorite title was the "Sage of Monticello." James Madison was "Father of the Constitution." Monroe's nickname, "Last Cocked Hat," requires explanation; during the American Revolution, cocked hats were the style. James Monroe was the last of the Revolutionary Presidents who wore a cocked hat.

"Old Man Eloquent," says history in regard to John Quincy Adams. Andrew Jackson was not only "Old Hickory," but was also known as the "Hero of New Orleans." Martin Van Buren was the "Little Magician;" he was also called "King Martin the First," and "Little Van."

William Henry Harrison was given the dignified title of the "Washington of the West," in addition to the better known "Old Tippecanoe." Tyler, on Harrison's death, naturally became "Accidental President." Jas. K. Polk was called "Young Hickory." President Taylor was "Rough and Ready" and "Old Zach." Our dignified and courteous President Millard Philippe earned the nickname of "American Louis Philippe." Franklin Pierce was called "Poor Pierce," a name with a different meaning when you know that Pierce was pronounced "Purse." Buchanan was "Old Public Functionary" and "Old Buck."

Abraham Lincoln, as we know, was called "Honest Old Abe" and "Father Abraham," the latter name being taken from the famous war song, "We're Coming, Father Abraham, Three Hundred Thousand Strong."

Andrew Johnson was "Sir Veto" and the "Tailor President." Grant was called by his friends "Unconstitutional Surrender," and by his political enemies the "American Caesar," because he was a candidate for a third term. Rutherford B. Hayes was nicknamed "President de Facto." Garfield was first called the "Teacher President," and later "Martyr President."

Chester A. Arthur was referred to as "The First Gentleman in the Land." Cleveland was the "Man of Destiny" and "Old Grover." Benjamin Harrison, twenty-third president of the United States, has gone down in history as "Backbone Ben" and "Son of His Grandfather."—Frances Margaret Fox.

AT ST. CYPRIAN'S CHURCH

Council Week in New Bern

Sunday May 16th, at 7:30 o'clock Rev. J. W. Herritage administered the Holy Communion, assisted by the Rev. J. B. Brown of St. Paul's church, Washington, N. C. At 11 o'clock Rev. Messrs. H. A. Parris, S. N. Griffith, W. G. Avant, W. J. Herritage, and J. B. Brown conducted the service, the sermon was preached by Rev. Dr. Parris of St. Mark's church, Wilmington, N. C. The sermon was an excellent one. The Holy Communion was celebrated by Rev. Dr. Parris and Rev. W. J. Herritage. About 90 communed. At 3 o'clock the visiting ministers went to Sunday school, which is under the wise leadership of Dr. Kennedy. We taught a class, and all the ministers present were asked to address the school. Revs. J. B. Brown, J. W. Herritage and Dr. Parris gave short talk about the work they are doing in their fields of labor.

At 8 o'clock Rev. W. J. Herritage, Dr. Parris, W. G. Avant, J. W. Herritage. The preachers for the evening service were Rev. S. N. Griffith,

A LESSON OF SERVICE.

In the cool of the glad spring morning
  The Master came to me;
"My seed of truth must be planted,
  Will you help in the work?" asked he.
And I answered, "Wait but a little,
  The day is so fair—so fair;
When the mornings are less enchanting,
  In thy fields I will do my share."

At the dawn of a summer morning
  I heard the Master say,
"My truth must be watched and tended;
  Will you work in my fields today?"
But I said, "The days are so dreamy,
  And summer has just begun;
I will do my part in thy labor
  When the glory of June is done."

In the dew of an autumn morning,
  The Master came once more;
"My harvest is white," he whispered,
  "And reapers are needed sore."
"But this autumn joy," I pleaded,
  "I must quaff of, ere it wane;
Just a few more draughts of sunshine,
  And I'll help thee garner the grain."

In the chill of a winter morning,
  The Master came to me;
The ice-bound river was silent,
  And snow lay white on the lee.
"O Master, I now am ready
  To work in thy fields," I said;
But the Master smiled in pity
  And sadly shook his head.

"The harvest is over," he answered,
  "And winter comes apace;
But some wheat lies all ungarnered,
  Because of your vacant place;
You have spent the year in pleasure,
  I have pleaded all in vain;
But what of your own remorses,
  And what of the wasted gain?"

—Selected.

---

subject, "Missions," and Rev. J. B. Brown, subject, "Every Member Canvass." The vested choir, whose leader is Prof. Green, rendered excellent music at each service, and is to be congratulated. We have often heard that it was a pleasure to meet the people of New Bern, and having received this hospitality we agree with all we have heard about them.

Tuesday, May 18th, Rev. W. J. Herritage preached the sermon, and Revs. J. W. Herritage, S. N. Griffith and J. B. Brown conducted the services. A reception was given to the visiting ministers by the Women's Auxiliary of St. Cyprian's Church.

Work Among Colored People in the Diocese of East Carolina.

The Mission work at St. Paul's, Washington, under the leadership of Rev. J. B. Brown is in a flourishing condition, also the work at St. Andrew's Mission, Greenville, which is under him. He has baptised 32 and 19 have been added to the communicant list. In Washington he has taught a Parish school in his house, 31 in the day school and 19 men and women at night.

J. B. BROWN.

Thirty-five dioceses of the Church, which is a majority of the whole number, have now passed favorably on the proposed Church Pension Fund system. The clergy of these dioceses number about 4,000 of the 5,700 clergy of the Church.

DOING THE IMPOSSIBLE.

The day of miracles is not past. The impossible is being done every day in the week. A contemporary tells the old and amusing story of the hard chase of a woodchuck. Pressed sorely by dogs, and cut off in his retreat at every point, at last the animal was said to have climbed a tree to escape. A farmer boy, listening to the story, interposed with a statement that a woodchuck could not climb a tree. "Aye," said the narrator, "I know a woodchuck cannot climb a tree, but this one had to."

Normally and in the ordinary there are a great many things we cannot do, but we can do them just the same. Necessity takes us out of the normal and the ordinary sometimes. And there is no necessity like a moral necessity. We cannot do a thing until God's great ought reaches and grips us, and then we arise and do it. When the divine necessity is on a man, he is something more than a man, and it is easy to do the impossible when a man i sa man plus God.

—Selected.

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VOL. XXIX NO. 6

University Reading Room

The Mission Herald

"Let·him·that·heareth·say·come" Rev. 22:17

PEACE

There is a Peace that cometh after
sorrow,
Of Hope surrendered, not of Hope
fulfilled;
A Peace that looketh not upon Tomorrow,
But calmly on a Tempest that is
Stilled.

A Peace that lives not now in Joy's
excesses,
Or in the Happy Life of Love secure,
But in the unerring Strength the
Heart possesses,
Of Conflicts won, while learning to
Endure.

A Peace there is in Sacrifice secluded,
A Life subdued from Will and Passion free;
'Tis not the Peace that over Eden
brooded,
But that which Triumphed at Gethsemane. —Gates.

July - - 1915

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The MISSION HERALD

VOL. XXIX. NEW BERN, NORTH CAROLINA, JULY, 1915 NO. 6

CHURCH KALENDAR

July 4—Fifth Sunday after Trinity. Trans. of St. Martin. (Green).
July 11—Sixth Sunday after Trinity. (Green).
July 15—St. Swithun.
July 18—Seventh Sunday after Trinity. (Green).
July 20—St. Margaret.
July 22—Mary Magdalene.
July 25—St. James Apostle (Red). Eighth Sunday after Trinity.
July 26—St. Anne. (Green).

OBSERVATIONS OF A LAYMAN

(T. P. Jr.)

From a woman of East Carolina comes the following request: "Please stop The MISSION HERALD from coming to me. I am not interested in the affairs of the church." Rather candid admission! One expects the women to be interested in the affairs of the church, for the simple reason that apparently they almost always are. From the time of those splendid women who ministered to the Christ until this good time, when the minister of every parish finds his ablest co-workers among the women, it has been so.

* * *

I do not wonder what manner of woman this is, who "isn't interested" in the affairs of the church. I respect her candor. She has made her position unquestionably plain. I am only interested in the conjecture as to what extent she holds a brief for the laymen and laywomen. Does she represent the majority of men outside and inside the church, or does she speak for a minority? I am no more optimistic than I should be, perhaps, when I make the assertion that she speaks for a minority in the Diocese of East Carolina. This assertion is not based on statistics, neither upon results, but upon an unshaken conviction.

* * *

Yet this is a matter for the Church to interest itself about. Some very observant people are saying that the church is not keeping pace with the times; that people are not interested because it is an inefficient institution whose antiquated charter needs revision. I am not in sympathy with any such analysis, but I do recognize the fact that the church must make an ever greater effort to get and hold the interest of laymen. There are so many compromizes and near-church organizations that are bidding for men's time and interest. Their number and their insistent demands constitute no mean competition. Men are satisfied with less than the church has to offer them, because in many instances the church has not created a very lively demand for what it has to offer.

* * *

How to create this demand is another matter for the church. The church has been considering this matter for some nineteen hundred years, but is the church today going about it in the twentieth century fashion? The teaching and the life of Christ should make the same appeal to men in every century, but the question is how to bring this appeal home to men. In one century the monks, by their example and teaching, brought this appeal home to men. In another century great preachers: John Wesley, John Calvin, Knox and others, brought men into the church. Are men's interests to become arrested in another manner in this century? Again, that is a matter for the church.

* * *

I have just read a book that says, among other things: "The church of our forefathers, founded on personality, is exchanged for the church of democracy, founded on crowds; and the church of the moment is the institutional church, in which the standing of the clergyman is exchanged for the standing of the congregation." This author, so it appears, puts the emphasis on the congregation rather than the clergymen. He would have the minister the errand boy of his congregation rather than its preacher and teacher. Would he, by the same reasoning, blame the congregation if the interest in the average layman did not become quickened? Perhaps the tired and disillusioned clergyman would sometimes welcome this point of view. We have long been accustomed to laying a great deal at his door.

* * *

The church may not be modernized; it may not be well administered and the vision of the men and women who direct its activities may be of questionable breadth. Yet we can always go back to one fact with a feeling of decided conviction. There is nothing the matter with the church itself. Like the woman who makes her candid admission, some of the laymen must mistake the shadows for the substance. This "rock," upon which "I build my church," has stood for two thousand years, casting "a great shadow in a weary land." The enterprises of the church may be open to censure; but the character, the vision, and the ideals of the church of the Christ are the same today, tomorrow, and always.

* * *

Has the church properly appreciated the wisdom of Christ's remark: "I will be lifted up and all men will be drawn unto me?" Has the parish house supplanted the cross? Are we putting our own personality rather than that of Christ in what we do? Men are sometimes frank to admit that they are not interested "in the affairs of the church" because they dislike the minister of their parish. And again they lose interest because they are at odds with certain other members of the parish. If these men could be brought to realize that they should be drawn to the church through the personality of Christ rather than of the minister or his congregation, they could probably be made to see their error.

* * *

Am I to blame that I cannot answer my own questions? I think not. Are the men who have consecrated their lives to the business of looking after the welfare of the church to blame if they do not concern themselves with these questions? I think not. I am running a newspaper. I like to know when people are not interested in it. I like to know why they are not interested in it. It is my concern to seek a remedy. The church, above all other institutions, has a reason for existence. These reasons must be brought home to men. Above all other institutions it has a right to expect and demand the service of men. It should concern itself with securing that service of men. It should concern itself with securing that service. Reason and service will create the interest. They will make such requests as I have quoted above impossible.

The Mission Herald

ORGAN OF THE DIOCESE OF EAST CAROLINA
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COMMUNICATIONS — Articles for publication should be addressed to and must reach the Editor at Kinston, N. C., before the 20th of each month to insure insertion.

BUSINESS LETTERS—Should be addressed to the Business Manager at Clinton, N. C.

Entered as second-class matter July, 1914, at the post office at New Bern, N. C., under the Act of March 3, 1879.

Reader, can't you send in your subscription to The MISSION HERALD, if you are behind?

The Rev. C. P. Parker of Hertford, has been asked by the Editor to become a contributing editor of the MISSION HERALD, and it is with pleasure that we inform our readers of his acceptance.

East Carolina rejoices that one of her fine sons is to bear the message glorious to Alaska's dear people. We shall not only watch our young brother's progress and career with lively interest, but we shall wish for him the best gifts and noblest success.

The Summer Training School for Workers, Sewanee, Tenn., August 3rd to 8th, inclusive. Object of the school is to prepare leaders for the work of the church in the Department of Missions, Religious Education and Social Service. For further information apply to Rev. Mercer P. Logan, D. D., Nashville, Tenn.

The MISSION HERALD beginning with this issue will have a Social Service Department. A page is to be devoted to this important phase of our diocesan work. The Rev. T. N. Lawrence, of Aurora, has consented to serve as Editor for the next four months. Correspondence for this department, should be addressed to Mr. Lawrence, at Aurora, N. C.

Laymen Wanted in East Carolina to write articles of interest for The MISSION HERALD. The Editor is so anxious to make the HERALD worth while reading, by not only the faithful women, but likewise by all the men of the Diocese. You men of the pew are oftentimes the inspiration of the men of the pulpit: so won't you take an active interest in your church paper and cause it to be a power for good throughout the Diocese? You can do it. The Editor awaits your pen contribution.

Bishop Darst was the first one to become an unsolicited subscriber to The MISSION HERALD under the New management. We want every one who is interested in the church in the Diocese to follow the Bishop's lead. East Carolina must have a wide awake church paper. The only way we can have it is by interesting every churchman within the Diocese. The Editors are going to try to do their part. Now, brethren of the laiety, are you not willing to do your part? Your answer will determine the MISSION HERALD'S success.

Every now and then we see in this and that church paper something quite interesting about matters pertaining to our Diocesan family. Your own paper asks for fair play by requesting that you think of it first. Give us the opportunity of first publishing the same. Being servants alike in this portion of the Great Vineyard, let us all help to make the MISSION HERALD worth while. The small sum asked of you for a year's subscription is certainly within the reach of every church family.

It is to be earnestly hoped that the Diocese will enthusiastically cooperate with the General Convention in the holding of nation-wide Preaching Mission. Let every parish and mission seize this opportunity by telling the glad tidings of great joy as this church has received them. Never before have God's children been so anxious to hear the church's interpretation of the truth as we see it in Jesus. If our clergy will only realize that "our family ways" are not altogether thoroughly understood by all who call themselves Christians, and be a little more patient with them in our interpretation and teaching, and a little more brotherly inclined in our social mingling, the day will not be far off when we will not only walk together in the House of God as friends, but the world will once again acknowledge that the church's one foundation is Jesus Christ her Lord. That from Heaven He came and sought her to be His Holy Bride.

Though with a scornful wonder
  Men see her sore oppresst,
By schisms rent asunder,
  By heresies distrest;
Yet saints their watch are keeping
  Their cry goes up "How Long?"
And soon the night of weeping
  Shall be the morn of song.

MISSIONARY NOTES

The Emergency Fund on June 21st amounted to $233,000. Of this amount East Carolina gave $239.37.

* * *

Last year's offerings from St. James' Wilmington's Mission Study Classes at their corporate Communion, was set aside for a fund to be known as the "Augustus Foster Lyde Memorial Fund." Mr. Lyde was born in Wilmington about 80 years ago, and was the first Episcopal Theological student to offer his services to the China Mission Field. A check was recently sent to the church Missions House to be used as this year's stipend for Miss Wells, who has recently graduated from St. Faith's Deaconess House, New York City. Miss Wells will leave soon for her work under Bishop Greaves in Shanghai.

Archdeacon Noe told the Women of the Auxiliary in their meeting in New Bern that there are 350,000.

AFFECTION LIFE'S REWARD

"The rewards of life are not to be found in either the money we make or the honors that we enjoy. The money is necessary to provide for our needs and the honors are pleasant if they indicate confidence on the part of those who confer them, but the real reward of life is in the affection that we feel for each other. It is in the good will which we feel is entertained for us and the best reward that we can receive is appreciation accompanied by good will.

—W. J. B.

ST. MARY'S CONFERENCE

The fifth annual St. Mary's Conference, which was held at St. Mary's School, Raleigh, N. C., the first week in June, was by far the most interesting and agressive of the conferences yet held. A record breaking attendance of the clergy, laymen and laywomen went to prove that a wider vision of some of the church's problems are uppermost in the minds and hearts of the faithful of the Carolinas.

The coming together of so many parochial workers for the spiritual, mental and social uplift of our various parishes and missions, was an evidence of the interest being manifested in social, educational and missionary phases of the Church's work. A splendid spirit pervaded the Conference, and will cause it to go down into history as one of the best yet. From early morn until into the wee, small hours, groups of men and women could be found here and there discussing the remarks of the day, and asking one another how this and that problem was solved in his or her work. The Rev. Geo. W. Lay, the host, was all to the good. His practical, methodical and wholesome way of doing and directing affairs, is a delight to those desiring results, for that is what we get at these conferences.

His lectures on the better rendering of the concerted parts of the church services, were most interesting, and helpful, and will be productive of much good. The addresses of the Rev. Augustine Elmendorf of New Jersey, on the various phases of social service were fine. One could not but feel after hearing Mr. Elmendorf, that he would certainly try to do something to better the social condition of his surroundings. Dr. Bradner of the General Board of Religious Education and Mrs. Bradner, proved to their audiences that they were thorough pedagogs. The addresses of the Rev. Messrs. Patton, Cox and Noe, in behalf of the Every Member Canvas, were soul-stirring and inspiring. The Rev. Mr. Cox's address was the talk of the Conference, and will produce many happy results for missions within a very short time.

The evening set aside for "Social Stunts," will linger long in the memory of every one who was fortunate to be present. A gloriously happy couple of hours were spent in mirth and jollity.

It is to be hoped that these Conferences will be possible for many years to come, for no pen will ever be able to estimate th good to be derived from them.

PERSONALS

At the recent commencement exercises of the Academic Deportment of the University of the South, the degree of D. C. L. was conferred upon the Rev. George W. Lay, rector of St. Mary's School, Raleigh. This was a happy confirmation of the splendid service rendered by Mr. Lay, not only to St. Mary's, but to the church at large.

The same University also conferred the degree of D. D. upon the Rt. Rev. Thos. C. Darst, our own beloved Diocesan.

Our faithful secretary, the Rev. Morrison Bethea, of Williamston, is serving St. Paul's Church, at Charleston, S. C., during his vacation. Mr. Bethea's sermons are very highly spoken of.

The Rev. Homer W. Starr, Ph.D., in charge of the church work at the University of North Carolina, recently preached the commencement sermon at the Clinton, (N. C.) High School and St. Paul's School, Beaufort, N. C. Dr. Starr's presence within the Diocese is always heralded with pleasure. While at Beaufort, he proved that he was no mean fisherman.

The Bishop preached the annual sermon to the class of the East Carolina Teachers Training School on June 6th, at Greenville. The text was from Eph. 4:1: "I therefore, the prisoner of the Lord, beseech you that ye walk worthily of the vocation wherewith you are called."

Rev. Dr. Drane, who has charge of the work at Nag's Head, has located the lot for the contemplated chapel, and hopes to be in a position to begin work very soon.

Bishop Darst, the Rev. B. F. Huske and Rev. C. A. Ashby attended finals at the Theological Seminary in Virginia, where Mr. Huske was made an honorary member of the alumni.

Christ Church, Elizabeth City, the Rev. C. A. Ashby, rector, at an accounting in May found that its indebtedness had been entirely paid and its regular envelope revenue most encouragingly increased during the year. The salary of the rector was given a substantial increase.

The Rev. J. L. Showell, of Clinton, is spending the month of July at his old home in Berlin, Md.

The Rev. and Mrs. W. E. Cox of Wilmington are chaperoning a party of tourists to the Panama Exposition.

Mr. Israel H. Noe, the last week of June, took a party of Kinston boys on an outing to Beaufort where they pitched their tents.

"I want to be procrastinated at de nex' corner," said the negro passenger.

"You want to be what?" demanded the conductor.

"Don't lose yo' temper. I had to look in the dictionary mys'lf befo' I found out dat 'procrastinate' means 'put off.'"

The Lord's love is the love of communicating all that He has to all His creatures; for He desires the happiness of all; and a similar love prevails in those who love Him, because the Lord is in them.—Emanuel Swedenborg.

Woman's Department

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OUR NEW AUXILIARY

It would be a great mistake to suppose that the word "new" as applied to our Woman's Auxiliary meant in any sense a casting off of the "old." Quite to the contrary. The history of the Woman's Auxiliary of St. James' parish might be suggested, if not completely recorded, with five words—the pursuit of an ideal; and our present organization is simply a step forward in its realization.

When the Woman's Auxiliary to the Board of Missions was founded in 1881, this ideal was placed before the women of the church—that every baptized woman in every parish should be by right of her baptism and bearing the name of Christian, a member of the Woman's Auxiliary, the organization through which all women of the church, everywhere, might work to spread the knowledge of Christ and His love to all sorts and conditions of men throughout the world. In the year following, 1882, that great and good woman, Mrs. Kate deRosset Meares, catching a vision of the wonderful possibilities of such a work, and ever ready in response to the call of service for her Master, organized the Woman's Auxiliary in the parish of St. James'; the first in the Diocese and among the first in the church. Miss Sallie Swann was the local president of that original Auxiliary, and Mrs. Jane Hughes of New Bern was the first Diocesan Secretary, when, in 1887, the work was taken up by the Diocese. It seems significant that within the year of the death of the founder of our Auxiliary such a stride forward should have been taken towards the realization of the great ideal as to suggest the idea of "our NEW Auxiliary;" new in the sense of fresh inspiration from the new members and new life that have come to us. "Except the seed be cast into the ground to die, it bringeth forth no fruit," and so within such a short while of her passing from our sight, who first brought this ideal among us, we receive a great impetus forward to the goal toward which she led us and for which we have been striving all these years.

Taine says that behind every event there is a man; the wits of his country change that somewhat to the well known phrase "Cherchez la femme," and in so tracing the source of our new Auxiliary we find it in the heart of a woman, Mrs. William Calder, for years president of the "old" Auxiliary. She had long wished to realize the "every baptized member" ideal, and, finally, under the guidance and with the aid of Dr. Milton, the following plan was arranged:

That all the women's guilds and societies of St. James' be federated into an overhead body to be known as the Woman's Auxiliary, each guild or society to maintain strictly its own individuality of name, organization and work; the officers to be elected from the membership of this Woman's Auxiliary without regard to any connection with individual societies and to be elected by the Woman's Auxiliary itself as follows: A president, two vice-presidents, secretary, educational secretary and Treasurer; dues $1.00 a year. Meetings held once a month; programme arranged by the president and educational secretary. The president to open the meeting, conduct the business, then turn the meeting over to the educational secretary to make it interesting and instructive. The membership divided as follows:

Chapters of Parish Branch Woman's Auxiliary—1. Section A: (Original Woman's Auxiliary); 2. Section B: (Business Women meet at night); 3. Young Woman's Auxiliary.

Chapters of Junior Branch—1. Daughters of the Auxiliary; 2. Juniors; 3. Little Helpers.

These all meet once a week.

Separate and Distinct Working Guilds—St. Agnes,' St. Cecilia's, St. Mary's.

When this plan was first suggested it hardly seemed feasible. The guilds were carrying as much work and financial responsibility as they thought advisable; but by limiting the call of the overhead society for money to $1.00 dues, though voluntary giving is encouraged, of course, and by agreeing not to call on the guilds as a body for work, but doing the work by committees from the guilds, and meeting the apportionments by letting the overhead society assume only what comes direct from the Missions House, i. e. General Missions, the box work, Foreign Insurance Fund, with Central Fund added, and dividing the remained between the branches of the Auxiliary, the organization was made possible.

The idea of this overhead Auxiliary was not conceived for the purpose of creating financial gains, nor as a stereotyped working body, but to foster education among her members of the Church's needs all over the world and cultivate a spirit of unity in her service.

The center of our activities is the monthly meeting to which all women of the church are invited whether they are members or not. You see, we hope to make them so. This meeting is placed on the Friday after the first Sunday in the month, when there is as a rule a larger number of communicants than at any other time. The president, Mrs. Donald MacRae, presides, directing the business and spiritual part of the meeting after which she turns it over to our educational secretary, Miss Lucille Murchison, who directs the educational feature. Here all are gathered together, the younger women in close touch with the consecration and piety of the older, and the latter stimulated by the enthusiasm and activity of the younger, all ages drawn together in a common bond of interest. The cliquish spirit of the guilds is passing away. There is a greater degree of cordiality and acquaintanceship among the women of the church. Knowledge of the church's needs and affairs is being more readily and effectively diffused. There is a wider field to draw from for service. The spirit of financial rivalry among the different societies is breaking up; and spiritual growth and education is taking precedence over material matters. This interlocking of all interests in strengthening the whole.

I wish it were possible to go more into detail as to the various ways in which the members are being developed at these meetings. For instance, our president asks different ones to lead in prayers, and others to read the lesson, making all feel that they have a part and responsibility in the meeting. All discussions are particularly free, every one being sure of hearing and careful attention.

One of our greatest sources of strength is the cultivation of a habit of united prayer; at each meeting our president gives a prayer subject for the month following; this is typed on slips and distributed, or written on the black-board for members to copy. For instance, in January the subject was "That we may understand and appreciate the greatness of the Auxiliary ideal and strive to attain it." In February, "The Bishop of the Diocese and his co-workers in the field." This month it is "The whole Diocese and for the guidance of the Holy Spirit in all plans for its advancement and for the work of the Council." Think of the spiritual force of one hundred and sixty-seven women united in daily prayer, and then suppose the women in every parish in the Diocese were organized and united in purpose and prayer in the same way.

The work of the educational secretary really means a complete department in itself. And let me ask right here that any parish in the Diocese which has no educational secretary appoint one at once; not one of you can afford to be without this work. Our educational secretary will give an account of her work herself, so I shall not report it in detail. She provides this part of the programme for each meeting of the Auxiliary and has made them all this winter intensely interesting and instructive. She keeps in close touch with the Mission House in New York, and is the general supervisor of all educational work. A representative was sent to Kinston last November to attend the normal classes in Mission Study under Miss Tillotson and Miss Windley, and on her return direct a normal class in its studies preparatory to leading classes in the various guilds and auxiliaries. The educational secretary was prepared and ready at all times to assist in any way all these leaders and the classes. This, with her very interesting programme for the Auxiliary meetings, has meant constant thought and tireless effort, also more than I have time to tell you in the development of our parish and its activities.

I am intentionally avoiding financial figures in this report, because I want to give you, as far as I am able, the spirit of our "new" Auxiliary as directed by the consecrated women who are now its leaders. "Seek ye first the kingdom of God and His righteousness and all these things will be added unto you." Fully prepared as our rector and those leading this new organization were to lose financially, at least for the first year, for the sake of a higher gain, we have as a matter of fact actually gained in the general contribution of women's work over last year, so the promise has been fulfilled and we are grateful.

In these sad times when a selfish ambition has plunged the world into an ocean of sorrows, there seems to be a spirit moving among us leading us along unselfish ways to the knowledge that "There is no true potency but that of help; nor true ambition but ambition to save."

FRANCES LATHAM HARRISS.

THOMPSON ORPHANAGE NOTES

The superintendent enjoyed his hurried trip to New Bern, and is sorry that he could not be present for the whole of the Council. It was a large and enthusiastic gathering of church people, and there were signs on all sides that East Carolina has caught the forward movement fever, and is going forward with rapid strides in the Master's work. While in New Bern we were glad to meet Nellie Baker, one of our girls, who is now Mrs. Seifort, and the happy mother of four children. Frank Humphreys, one of our boys from the mountains, is now at the Caswell training School, and we hear good accounts of him from his teacher.

Eva and Cecil Osteen are at home with their mother in Kinston. Eva took a prominent part in the closing exercises of the school, and won a prize for improvement in music.

Rev. Walter J. Smith.

Contributions received from May 10th to June 10th from East Carolina:

Bath—St. Thomas, $1.00.

Columbia S. S.—St. Andrews, $3.65.

Grifton—St. Johns, $5.00.

Creswell W. A.—St. David's, $1.50.

Chocowinity W. A.—Trinity, 25c.

Elizabeth City J. A. — Christ Church, $3.50.

Fayetteville W. A.—St. John's, $1.00.

Greenville J. A.—St. Paul's, 50c

Kinston W. A.—St. Mary's, $8.00.

Kinston S. S.—St. Mary's, $17.50.

New Bern W. A.—Christ Church, $10.00.

New Bern J. A.—All Saints,' $3.00.

New Bern W. A.—All Saints,' $3.00.

Snow Hill S. S.—St. Barnabus, $2.00.

Winton—St. John's, $18.86.

Wilmington—St. John's, $10.00.

Wilmington—Miss E. Bridgers, $75.00.

Wilmington D. of Aux—St. James' $5.00.

Woodville—Grace Church, $4.00.

Woodville W. A.—Grace Church, $4.00.

Windsor W. A.—St. Thomas, $3.00

Winton W. A.—St. Johns,' $2.00.

Wilmington W. A.—Good Shepherd, $2.00.

Wilmington Y. W. A.—St. James,' $5.00.

Williamston J. A.—Church of the Advent, $2.00.

Total $189.06.

Contributions in kind:

Three shirts and two baseballs—Children of St. Paul Parish, Edenton; material for dress for Eva Osteen from her mother at Kinston; two kegs of herring—Mr. H. G. Wood of Edenton; outfit for Mary Nichols from W. A., Emanuel Church, Farmville; box of pantry supplies—S. S., St. Mary's, Gatesville; one ton of fertilizer—Acme Mfg. Co., Wilmington; hat for Anna Atkins—St. Catherine's Guild, Hertford; outfit for Virginia Robertson from W. A., Church of the Advent, Williamston; box of groceries—S. S., Holy Trinity Parish, Hertford; one dozen table napkins—Daughters of the Auxiliary, St. Philip's, Southport.

If men are to unlock the treasures of the heavenly world, there must be a few going back into the fountains of unsullied truth in the Bible. Jesus Christ never becomes or remains real to men who cease the study of the Word of God. One of the tragic facts about the life of our day is that many men have lost the Bible out of their lives.—Exchange.

ST. PETERS, WASHINGTON

On June 4th, the various Church Societies of St. Peter's Parish, met at the rectory. Miss Lena Windley, president of the Woman's Auxiliary gave a very interesting report of the Council, while Mrs. Nathaniel Harding reported for the Daughters of the King. A paper on the United Offering was read by Mrs. E. P. Martin, which was followed by a paper by Miss Hughes on the work done at Valle Crucis. Miss Josephine Whitney reported for the Rector's Aid. Miss Sallie Myers for the Girl's Friendly, Mrs. Bonner, secretary of the Parochial Society gave the report for the year which was an especially good one. Miss Lida Rodman told of the Annual Pilgrimage of the Colonial Dames to old St. Philip's Church, near Wilmington, and the very impressive service conducted by the Rector and the Bishop of the Diocese.

ROANOKE ISLAND

Moravian Bishop Will Attend Roanoke Island Celebration

President H. E. Rondthaler, of Salem College, will attend the Virginia Dare celebration at Roanoke Island in August. A feature of the celebration will be the unveiling of an unique memorial tablet, perpetuating the last news to the world from the early settlers at Fort Raleigh. The memorial is the gift of President Rondthaler, and is different from anything yet shown in memorial designs. It is a vertical cast bearing irregular letters, reading from top to bottom of the cast "C-R-O-A-T-A-N." They will be as nearly as possible a reproduction of the letters carved upon the fair white oak tree at the entrance of Fort Raleigh by the first settlers before they disappeared forever in the destruction of Fort Raleigh.

It is proposed to place this vertical tablet on a beautiful white oak tree which has already been selected at the entrance to Fort Raleigh, and thus in an unique and distinctive way commemorate this feature of the history of the early settlement on Roanoke Island.—Twin City Sentinel.

ST. LUKES, ROPER

In Memoriam.

John Gordon Speight, Born October 4th, 1899; fell asleep April 6, 1915. A faithful son to parents and church, a loyal friend to all. His gentleness, coupled with his bright, happy nature, made many love him.

It is seldom one finds so much sweetness crowded into such a young life.

ORDINATION

St. Paul's, Edenton.

At St. Paul's Church, Edenton, on Sunday, June 13th, Bishop Darst ordained to the Diaconate, Mr. Frederick Blount Drane, son of the much beloved rector of St. Paul's Parish.

Morning prayer was said at an earlier hour; the Sunday school was catechized as usual, by the rector, and was addressed by the Rev. Louis L. Williams, of Pocomoke City, Md., who about twenty-five years ago, at this same church, while rector of Christ's Church, Elizabeth City, baptized the candidate. Mr. Williams spoke to the children of the anniversary of the Magna Charta.

In the Ordination Service, the Bishop was the preacher, and the Rev. Dr. Drane, the presenter. Beside the clergymen named, the Rev. John S. Moody of Fayetteville was also in the chancel, and at the evening service, he preached.

There were many expressions of gratification and of edification in the ministrations of the day.

A goodly number of church people were in attendance from Hertford, twelve miles away.

The newly-made deacon studied at the Edenton Academy, Trinity School, Chocowinity, took his B. A. degree at the University of North Carolina, and his course in divinity at the General Theological Seminary.

Believing that the young clergyman, the unencumbered, was especially indicated for the Master's Work on the frontier, Mr. Drane had the thought of China, and its like, when Bishop Rowe's appeal reached him. The Board of Missions has accepted Mr. Drane for five years in Alaska, and he has been appointed to the Indian School and station at Nenna, on the Tenana River. This is about 500 miles by usual route, from our Mr. Burgess at Eagle, on the Yukon.

Mr. Drane expects to start from Edenton for Nenana (about 5000 miles) the middle of July.

It is earnestly hoped that the prayers of the faithful throughout the Diocese will go with our noble young brother to his chosen field.

GIRLS' FRIENDLY SOCIETY HOUSE OPENS

The Girls' Friendly Society House on the Northern Extension of Wrightsville Beach, which was erected last summer near the close of the season, was opened for occupancy Thursday night, June 17.

The building is a rather attractive structure, covered on the side walls with California red wood shingles; and contains on the first floor a small chapel, commodious living room and dining room combined, with seven bed rooms, besides servants' rooms, kitchen and serving room; and the building is surrounded on three sides with spacious verandas, commanding an unsurpassed view of the channel and sound.

There is a large room upstairs comprising the entire space which is designed as dormitory or recreation room as may be needed.

The building is erected by and for the Girls' Friendly Society in the Diocese of East Carolina, where a strong organization has been established; and the advantages of the Holiday House are intended specially for members of the organization; but it will be opened to others, as far as accommodations permit, under the same rules and regulations as apply to members.

This is an international organization for girls and young women; and it is now 40 years old, with a membership of nearly half a million; and while it is under the control of the Episcopal church, it is open to girls of good character of any church; and numbers a large part of its membership from other churches.

At the opening there were present, besides members, friends who had been invited to attend the service and inspect the house. A most beautiful and impressive service was conducted in the little chapel by the archdeacon, Thomas P. Noe, assisted by Dr. W. H. Milton, rector of St. James; W. E. Cox, rector of St. Johns; and W. R. Noe, rector of the Church of the Good Shepherd. After the services, delightful refreshments were served on the veranda.

Already applications for rooms have been received from girls in New York and Philadelphia. Every girl in the Diocese should avail herself of this glorious opportunity to spend her vacation by the sea-side at very low rates. The rates for this season, which is in a measure experimental, are as follows: For members, $3 per week; week end, $1.25; for associates and recommended non-members, $4 per week; for week-end, $1.00.

Further information may be had by addressing Miss Blanche Morton, No. 623 Dock Street, Wilmington, or Mrs. Thomas P. Noe, Wrightsville Beach.

"MINISTER BAITING"

"Minister Baiting" is very popular these days—but then, for that matter—has it not always been? Those who maintain higher standards are a class apart and often misunderstood, and moreover, they are judged by their own and even higher standards, instead of by those of everyday life. Here is a story, however, which goes a long way to show that with a little patient reasoning even the heedless may be made to see. It's an old story, but it points a helpful lesson.

A group of men in the smoking compartment of a Pullman car were discussing the shocking downfall of a Boston minister. The tide seemed to run all one way. They were business men, not idlers. For a time the injury done by one recreant minister seemed to be a crusher. His crime was made to discredit all preachers of righteousness. To listen was to feel the foundations of good citizenship crack and crumble.

Suddenly a quiet man in the corner removed his cigar, laid down the paper he had been reading, and put his finger on a modestly printed news item. "Hear this," he said. "It is in the same daily news. A hardy bishop of Alaska reports that he has covered thousands of miles on snowbanks with only an Indian guide. Mercury seventy degrees below zero often—generally fifty degrees below. This clergyman is physician to the sick Indians; he is dentist; he is adviser; he marries them and buries their dead. He begins and ends all with the teachings of the Christian religion. Often he walks hundreds of miles on one trip. Often on his sledges he takes provisions to the starving, solitary miner's hut."

"That's the kind that evens up!" broke in one young man. Every man echoed the statement. In a moment the whole sentiment, that was slumping in social ruin, was changed. Men smiled as if in real relief.

Perhaps the worthy bishop, in the words of the Parish Messenger, will be comforted to know that his heroic story, on the same page of the day's history with noisome treason to all virture, is like the "salt of the earth." "It cures putrescence. He had no idea, no forecast, that the noble and sweet music of his Christian life was to be sounded in this great city on this precise day. But something always happens to prove that the virtue of mankind increases. There are countless martyrs now, as of old. There is no man living who has no day-star—none who has not, somewhere, sometime, seen the face of a human being that was so illuminated by goodness that it is an infallible proof of all things that are good and true."

SOCIAL SERVICE

REV. T. N. LAWRENCE, Editor

Among the many good things which the Council did was to create a Social Service Commission, consisting of ten men. The work of this commission is to stimulate thought along Social Service lines, and to awaken the clergy and laity to the necessity of social service work, and to enlist every Parish in the Diocese in an active social service program.

"The success of social service work by the church at large depends ultimately upon the effort of the individual parish. Unless the minister of the individual church, and its workers, men and women, take a hand in actual community service, the efforts of larger units, diocesan or national social service organizations, must go largely for naught. In fact, a chief effort of the larger bodies should be to interest the individual parish and its minister in the world wide movement to improve conditions of life and work for men, women and children—to insure that justice in social and economic relationship without which political democracy is but the shadow of a dream—to inaugurate a Kingdom of God in which, as the prophets of Israel preached, righteousness and justice shall go hand in hand, in which service and service shall be complementary." A social service league or committee should be organized in every parish and the work pushed with vim.

The aim of the Diocesan social service commission is to enlist every parish in the diocese in active community work, and as SECRETARY OF THE COMMISSION, and EDITOR OF THIS PAGE OF THE HERALD, I shall call your attention from time to time to various phases of social service work.

The great object of social service work is to awaken the social conscience, create a social vision and bring about social righteousness. Social service is nothing new, it is simply applying Christianity to community needs. We have reached a time when our first concern should no longer be the welfare of the individual church, but the welfare of the community. When the church with her ministers and people become the leaders in community uplift, then her welfare is assured. In the Diocese of East Carolina a large number of the parishes are in small towns and rural districts both of which present unique and difficult problems.

Let me, then, briefly indicate some of the lines along which social service work is needed. One of the most necessary things in social service, as in all work, is to know what the existing conditions are. It is, therefore, most important before you attempt such, to appoint committees to investigate conditions along any one or all of the following lines:

(1) What are the health conditions in your community, as to tuberculosis, drainage, flies, mosquitoes, etc.?

(2) What conditions exist in your county jails, chaingangs, poorhouses, and other institutions?

(3) The rural problems as to amusements, schools, good roads, social intercourse, etc.?

(4) Have you a child labor problem?

(5) What are you doing for the negroes?

(6) Are your local laws enforced and do your officials perform their duty?

(7) Are you doing anything to bring about better social legislation?

(8) Are you doing anything to provide wholesome amusements for the children and young people of your community?

These lines by no means cover the field, but as your social service committee proceeds with its work new lines of work will open up.

Our church and our Diocese need to arouse themselves to the need of social service work. The fact that the church has not entered the field whole-heartedly assures us that there is a great field ahead of us—a future resplendent with wonderful opportunities for service. "The church which once assumed, and rightfully assumed leadership in ameliorative or creative work for the ills of society, has unfortunately failed to assume such leadership in the preventive movement of our day—the movement which would not merely succor him who has fallen by the wayside among thieves, but which would effectually see to it that no one need fall among thieves, for the good and efficient reason that there should be no thieves among whom to fall." The question for us today is not what is the best method of dispensing charity, but why is charity necessary? The question is not how to cure the ills of society, but how to prevent them.

Let us then tackle the problem and difficulties in our parishes with vigor and determination, and place our church in that position of leadership to which she is justly entitled.

T. N. L.

FAMILY CIRCLE

A SERMON IN RHYME

"If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his eyebrows with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you,
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of 'two or three' in prayer?

If you see the hot tears falling
From a brother's weeping eyes,
Share them. And by kindly sharing
Own your kinship with the skies.
Why should anyone be glad
When a brother's heart is sad?

If a silver laugh goes rippling
Through the sunshine on his face,
Share it. 'Tis the wise man's saying
For both grief and joy a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly,
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your deeds of kindness,
All enriching as you go,
Leave them. Trust the Harvest Giver,
He will make each seed to grow.
So, until its happy end,
Your life shall never lack a friend."

—Exchange.

Intercessory prayer might be defined as loving our neighbor on our knees.—Bishop Brent.

FOUR KINDS OF PUPILS

The Talmud says there are four kinds of pupils— the sponge and the funnel, the strainer and the sieve. The sponge is he who taketh up everything, and the funnel is he who taketh in at his ear and letteth out at that; the strainer is he that letteth go the wine and retaineth the dross, and the sieve is he that letteth go the bran and retaineth the fine flour. The student who begins at least to wish to belong to the last named class will not have been sent to college in vain.

WORRY

Worry has been characterized as a disease of civilization. Anxiety is a more elemental form of unhappiness. People dreading bereavement, people over whom some vital disaster is impending, are living in anxiety. People concerned with the simple problem of getting a living are anxious; those concerned with the complex problem of keeping up appearances are worried.

The persons who make much of little, who do not discriminate between the important and the unimportant things of life, and who have never learned self-control, are the worriers. Anxiety is a shadow in the background of your activity, but worry is a miserable little activity itself.

The worry of the hen is often ludicrous. She drops her perfectly satisfactory morsel and scuttles suddenly to sieze that of some other fowl; worry lest she may be missing something has upset her mind, distracted her from her occupation, and spoiled her enjoyment. Many persons resemble the hen.

Competition in dress, in entertaining, in the styles of living promotes worry. It is not the bills for the necessities of life that are responsible for the unpleasant nervous agitation, the furrowed brow, the abstracted, reckoning eye. The bills for the secondary and more expensive matters are the disturbing ones. Women worry over them, men worry over them, and finally, the men worry because the women worry—and vice versa.

Any one who has the courage to simplify his life will have no occasion for worry.

"Why worry?" asks the sage. It is an unanswerable question.

ANSWERED PRAYER

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for all things that he might enjoy life; he was given life that he might enjoy all things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for health, that he might do greater things; he was given infirmity that he might do better things.

He has received nothing that he asked for, all that he hoped for. His prayer was answered.—Selected.

DON'T MISTRUST

The boy who has been mistrusted by the world feels that the world is a prison. When he would be good he cannot. Some overmastering condemnation confronts him like a wall of adamant when he would strive to live right. How much our Lord trusted men! He allowed Judas to have full charge of the treasury. Roswell Bates, in his Spring Street Mission in New York City, once had a boy whom everybody mistrusted. He was so discouraged with life that he fought the world. Of course he stole and committed crime. He was driven to it. But Mr. Bates became interested in the boy and secured for him a position in a grocery store. The boy refused to work because he believed that even his employer mistrusted him. But the boy was given ten dollars to make change with the first trip on his wagon. The boy was actually stunned at being trusted, and as a result of this act became the most trusted employee in the store. Any great worker with boys will tell us that it is possible for a boy to have a death and resurrection of character like this.—Rev. Chas. W. Findlay, in The Living Church.

THE CIRCLE ON THE DOOR

It is said that, one day, Michelangelo, the great Indian artist, went to call upon a friend, and finding him away from home, took a bit of chalk and drew a circle on the door. When the owner of the house returned and saw what had been done, he said: Michelangelo has been here; no other man in Florence could have drawn so perfect a circle as that.

Genius and life-long training were proclaimed by that simple chalk-mark on the door. It required but a moment to draw the circle, yet there was such character, such perfection, such reflected personality in the sign, that the artist's friend could not for a moment question whose hand had drawn it.

It often happens that personal character attains such consistency, such distinctiveness, such moral quality, that it is recognizable even in the least act a person performs. The mere giving of a cup of water to one who is thirsty partakes of the spirit and quality that made Michelangelo's chalk circle on the door inimitable and unmistakable. There is something subtle and indescribable, but wonderfully beautiful and touching, about the way character imparts itself to the most commonplace words and actions. The way one shakes hands with you; the way he says "Good morning;" the way he smiles—even these slightest, commonest acts are often full of unnamable spirit, a loveliness, a graciousness, a tenderness and sympathy and a cheer for which the heart of the recipient is warmer and happier and better all day.—Forward.

REFUSING THE GREAT MUSICIAN

It is said that once Mendelssohn came to see the great Frieburg organ. The old custodian refused him permission, not knowing who he was. At length, however, he reluctantly granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian was spell-bound. He came up beside the great musician and asked his name. Learning it, he stood humiliated, self-condemned, saying, "And I refused you permission to play upon my organ!"

There comes one to us and desires to take our lives and play upon them. But we withhold ourselves from him, and refuse him permission, when if we would yield ourselves to him, he would bring from our souls heavenly music.—Christian Index.

A DREAM—A SONG—A LIFE

(By Jessie Andrews)

To dream a dream,
To flash along the radiance of the gleam,
May light a star,
One groping in the dark shall see from far.

To sing a song
Of love of right, and hatred of the wrong,
May comfort bring,
And make the sorrowful of heart to sing.

To live a life
Triumphant after suffering and strife,
May point the way
Of light, that leads to everlasting day.

A PRAYER

Not more of light I ask, O God,
But eyes to see what is.
Not sweeter songs, but ears to hear
The present melodies.
Not more of strength, but how to use
The power that I possess.
Not more of love, but skill to turn
A frown to a caress.
Not more of joy, but how to feel
Its kindly presence near.
To give to others all I have
Of courage and of cheer.
No other gifts, dear God, I ask,
But only sense to see
How best those precious gifts to use
Thou hast bestowed on me.
—Selected.

THE JUVENILE COURT AND THE CATECHISM

The last meeting of the Detroit clericus was held on Monday, June 7th, at St. John's parish house, and was addressed by Judge H. S. Hulbert of the juvenile court, who is also senior warden of St. Joseph's Church, and a member of the reorganized social service commission of the diocese.

Judge Hulbert said that he had made a study of forty-three Church boys who were brought before him this year, and emphasized two facts: that the boys had no touch with the clergy and no conception of the Ten Commandments. He found that the boys knew the Sunday School Superintendents well, but in many cases did not even know the names of the clergy. In regard to the Commandments and the Catechism very few of the boys, even of those who had been confirmed, could repeat the commandments, some had no conception of what they were and in only two cases did any of the boys realize any connection between the Commandments and life.

The judge said that in almost all the homes of these boys, repeating every class of society, religion was greatly neglected, and that in talking to parents he had found it impossible to get any satisfaction in this regard. The judge found that in the case of boys who had had definite religious training the task of reclamation was tremendously accelerated, and he urges a very definite teaching of the Catechism and the close application of it to the conduct and life of the children.

THE SANCTUARY

Breathe on me, Breath of God,
Till I am wholly Thine;
Till all this earthly part of me
Glows with Thy fire divine.

Breathe on me, Breath of God,
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou would'st do.

Breathe on me, Breath of God,
Until my heart is pure;
Until with Thee I will one will
To do or to endure.

Breathe on me, Breath of God,
So shall I never die,
But live with Thee, the perfect life
Of Thine eternity.
—Edwin Hatch.

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Purposes of the School

During the month of August, 1914, the first Summer School for scientific training in Social Service ever attempted in the South was successfully carried out at Blue Ridge. A hearty response was received from every class of leaders invited by the Committee of Management. One hundred and sixty-five students matriculated for the class work and over 300 social leaders attended the public lectures in the evenings. It is in response to the urgent requests of those who were present and of others who have learned of the work, that the school is being continued this year for the purpose of giving scientific training in applied sciology and the theory of social service, with special reference to Southern problems.

Representatives of the Southern Sociological Congress, the Southern churches, the Young Men's Christian Association, educational interests in the South, and leaders in the playground movement, have united in calling the second summer school.

It is expected that Superintendents of Education, Ministers, both from city and country, Sunday School workers and social workers will find here thorough and helpful training for the social aspects of their work.

The school will attempt to be open-minded, scientific, distinctively Christian, and will deal with the outstanding Southern problems.

Courses

The month will be divided into two terms of two weeks each, so that persons coming for only two weeks may get full courses. Some of the courses will continue during the four weeks. All classes will be held during the morning hours and special lectures will be given during the evening hours. Afternoons open for study and recreation.

August 3-16

(1) The Housing Problem—Mr. John Ihlder.

(2) Eugenics and Sex Hygiene—Dr. M. J. Exner.

(3) The Social Message of the Christian Church—Dr. O. E. Brown.

(4) Rural Organization, Including the School, the Church and the Economic Life—Dr. Kenyon L. Butterfield.

August 17-30

(1) Study of Negro Problem—Dr. W. D. Weatherford.

(2) Eugenics and Sex Hygiene (continued)—Dr. M. J. Exner.

(3) The Social Message of the Christian Church (continued)—Dr. O. E. Brown.

(4) Rural Organizations, Including the School, the Church and the Economic Life (continued)—Dr. Kenyon J. Butterfield.

Tuition Fee

All persons attending regular class sessions will be charged a tuition fee of one dollar per week. This will admit them to all classes.

For full information write W. D. Weatherford, Secretary, Blue Ridge, North Carolina.

Children's Department

CHILD'S EVENING PRAYER

I thank Thee, Lord, at close of day
For lessons learned, for fun at play,
For father, mother, playmates, friends,
For all the gifts Thy mercy sends.
I pray Thee, make me loving, true,
Obedient, brave in all I do.
Bless all the friends who for me care;
Bless little children everywhere;
Watch o'er me, keep me through the night,
And wake me with the morning light
That I may walk with Thee again;
I ask for Jesus sake. Amen.

—James Dexter Taylor.

A POT OF SWEET ALYSSUM

(Kate Upson Clark

"It seems as if I must give something!"

Eunice Wells almost sobbed out these words as she stood, quite by herself, gazing in a florist's window. She was a small thin girl, and only 15 years old; but her paltry six dollars a week formed the chief support of her feeble, widowed mother and little brother.

After the rent of their two tiny rooms and the other household bills were paid each month, there was not a penny left for such a folly as a flower.

"It was only last Christmas that she was so good to me," Eunice mused on. "And I only the girl that waited on her in the store! Maybe I was pleasanter than some of the others, and flew around more to find the things she wanted. But to think she would miss me, and ask my name and why I wasn't there! Nobody else cared—but that Mrs. Day did. And I never shall forget those great roses she sent me, and all those nice things to eat. And now they say she is awfully sick—and I can't do a thing."

By this time Eunice was almost weeping outright.

Suddenly, moved, as it seemer, by something outside herself, she found herself slowly advancing into the shop, and pricing the plants and flowers.

The clerk gave one glance at her clothes, and felt that there was no need to be very polite to her.

"How much is this azalea?" she was asking, as if in a dream.

"Five dollars," with the air of one who should say, "Why are you bothcring me? I know you can't afford to buy anything?"

"That rose?"

"Two dollars. Guess these tulips are more in your line. Give you this pot for sixty cents. Give you a dozen daffodils for fifty cents."

And Eunice had but forty-five cents in her shabby little purse—with the scrap of round steak for dinner still to buy!

She felt as if the clerk could her money through the crumple bits of chamois skin which she was grasping tight in her hand. She turned, saying with an attempt at dignity, "I think I will not take anything tonight."

As she was walking out, a little pot of sweet alyssum caught her eye.

Her father had been a farmer, and sweet alyssum had run riot over the farmhouse garden, just as this cheerful little plant was rioting over the edges of its pot, all alive with tiny, fragrant blossoms. "How much is it?" she asked breathlessly.

"That?" replied the clerk, with an accent of even deeper contempt, "That is only ten cents."

"I will take it," she cried.

It was a mile to Mrs. Day's house, but Eunice almost ran the whole way. As she hurried along, conflicting thoughts began to disturb her. Perhaps the rich lady cared nothing for humble sweet alyssum. Perhaps she would say, "Why should that poor shop girl send me this cheap little thing? Better have given me nothing at all." Oh, it might all be an impulsive blunder!

Yet never faltering in her purpose Eunice ran up the steps of the stately house. She had taken time at the florist's to scrawl on a card which he had given her. "Eunice Wells is sorry you are sick. Pleace accept this very little thing with her love."

The maid who came to the door looked coldly at her, and unwillingly took in her hands the card and the little pot, with its covering of brown tissue paper. Eunice feared in her heart that her poor offering might be so despised as never to find its way to the sick room, but there was nothing more that she could do about it, and she hurried off in the gray, spring twilight. She thought of the sweet alyssum all the next day. First she was tortured with the thought of the poverty and meanness of her gift. Then she would cherish a hope that it, slight and valueless as it was, might, after all, carry some comfort.

When she reached her home that night a letter awaited her on the bare, clean kitchen table. It was written weakly, in pencil, but was full of feeling.

"Never, dear Eunice Wells," it began, "did I receive a gift so precious to me as your pot of sweet alyssum. It grew in my grandmother's garden in my childhood. I loved it. It is even now my .favorite flower. How could you know it? A beautiful breeze from the sweetest corner of the past blows through my room whenever I look at it.

"Thank you, dear friend. I shall never forget your loving thought."

It was a trifling incident—just the gift of a pot of one of the cheapest and commonest of flowers, and a penciled letter of gratitude from a sick woman. But to the heart of the poor shop-girl came a thrill of such pure and heavenly joy as is seldom granted. As she bowed her head on the old table, her eyes filled with a gush of happy tears.—Youth's Companion.

IMMORTAL ROBINSON CRUSOE

Every nation has found delight in the story of Robinson Crusoe. A bibliomaniac of Philadelphia has spent years in hunting for rare and curios editions of the immortal work. His agents, it appears, have had standing orders to buy up all these editions that may be found, and he even possesses examples of the story in Latin and Greek. Thirty-three languages are represented in the collection, and these inclue Arabic, Persian, Turkish and Hebrew.

As is general known, Daniel Defoe obtained the suggestion of Robinson Crusoe from Alexander Selkirk's remarkable adventure on a desert island in the southern Pacific several centuries ago. It has ever since formed one of the "classics" of the young, taking its place in juvenile libraries with "Jack the Giant Killer," "The Arabian Knights Entertainments," etc.

Those who have read Wilkie Colin's "Moonstone" will call to mind old Gabriel Betteredge, who never read but one book—"Robinson Crusoe," from which he drew all his inspiration. In every emergency of life he found a passage in the work to meet his individual case.

Books are being multiplied all the time. Many die aborning, but some are here to stay. Like certain hymns, the notes from which make all the world akin, there are books which will ever appeal to the great mass of the human race, among them Defoe's chef d'ouvre.

SATAN'S FOUR SERVANTS

Satan has a great many servants, busy and active. But these four are his best workers:

1. There's no danger.
2. Only this once.
3. Everybody does it.
4. By and by.

All four are cheats and liars, full of deception. When any one of them approaches you there is only one safe answer: "Get thee behind me, Satan."

Red Devil Lye

Makes rain-water of the hardest water and your clothes let go the dirt.

SAVES CLOTHES

Red Devil Lye is powdered, and dissolves instantly. Is in sifting-top cans and you can use much or little without waste. It is the up-to-date lye. No cutting of cans, no waiting.

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VOL. XXIX NO. 8

The Mission Herald

"Let him that heareth say come" Rev. 22:17

My Work

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place or tranquil room,
Let me but find it in my heart to say,
When vagrant wishes beckon me astray—
"This is my work; my blessing, not my doom,
Of all who live, I am the one by whom
This work can best be done in the right way."
Then shall I find it not too great nor small,
To suit my spirit and to prove my powers:
Then shall I cheerful greet the laboring hours,
And cheerful turn when the long shadows fall
At eventide to play and love and rest
Because I know for me my work is best.

—Van Dyke.

September - 1915

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The Mission Herald.

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CHURCH KALENDAR FOR SEPTEMBER.

5. Fourteenth Sunday after Trinity. (Green.)
12. Fifteenth Sunday after Trinity. (Green.)
15, 17 and 18. (Wednesday, Friday and Saturday.) Ember Days.
19. Sixteenth Sunday after Trinity. (Green.)
21. (Tuesday) St. Matthew the Apostle (Red.)
26. Seventeenth Sunday after Trinity. (Green.)
29. (Wednesday) St. Michael and All Angels. (White.)

ST. MATTHEW'S DAY.

Old is the distinction of martyrs in deed but not in will, martyrs in will but not in deed, and martyrs in will and deed.

We may say that there are three kinds of saints, those who were brought up in the right path, and who, barring ordinary human imperfections, have never left it; those who were born in low surroundings and have risen above them, and those who, although they were as sheep going astray, have returned to the Shepherd and Bishop of their souls.

St. John Baptist shows what we may look on as a life of unbroken fidelity. Holy Scripture does not say anything about the youth of his parents but we read that they were righteous before God, walking in all the commandments and ordinances of the Lord blameless. It is said that an excitable revivalist once felt himself humbled by a little child, who did not intend to rebuke him, and whose words fell with greater weight on that account. He might have seen in her eyes that she was one of those to whom the kingdom is promised, but he asked, "Have you found the Savior?" and she answered "I never lost Him."

Little is said in the Scripture about Rahab, yet the Epistle to the Hebrews reckons her among those who showed faith, and faith of a high order. But cases like that of Rahab come before the mind from time to time. Men, women and children born in heathen countries or reared under criminal surroundings grow up in a vile atmosphere and yet have the grace to grow out of it. There are nameless stories told of convicts from the slums of London who were transported to Australia and died leaving behind them reputations for moral worth and Christian excellence. In some instances, these conversions came with a speed, an ease that is startling, it seems as if the soul had longed for light even when darkness was on the face of the deep.

Sadder and less hopeful are the cases of those who turn their backs on the right, and choose what is wrong. The Hebrew could not help being a slave in Egypt, if he was ill treated that was his misfortune, not his fault; but when he murmured, when he preferred garlic and onions to freedom, when he wished to throw stones at Moses, he was a worse sinner than any man in the heathen tribes around him could be. Jezebel's name is typical for wickedness, still her name indicates that she came of a tribe of Baal worshippers, she was not half so much to blame as her husband for he knew the light yet chose the darkness. Of all the men in the Holy Scriptures of the old dispensation to Ammonite, no child of Amaleke sinned so deeply as Balaam the far-seeing prophet and Solomon the wise king.

Our Lord said that he came to save the lost sheep of the house of Israel, and the first book of the New Testament shows that one of these sheep heeded the Shepherd's call. Matthew the publican had taken office under a foreign government, a heathen government, a tyrannical government. It was his business to serve the Roman authorities, and to wring out taxes from the Jew. His countrymen hated him far worse than patriotic Americans hated the colonists who collected under the Stamp Act, they looked on him as a traitor. For a man of the priestly tribe to desert his race and insult all that was sacred was far worse than if a man outside of the Levitical descent had done so. Yet this man followed his Redeemer, and was chosen to write the Life of lives.

Holy Scripture uses few adjectives, things are briefly stated so that we may read, mark, learn and inwardly digest them. We can only faintly enter into the mental conditions of that time, but we may be sure that in every synagogue there were devout souls who would have found it hard to overlook the sins of a man who, born a Jew, had become a Roman tax gatherer. When our Lord said that the publicans and harlots listened to the Baptist's preaching He spoke as those of His time usually did. Men who had sold their country and their creed were regarded as on a par with women who had sold their virtue, yet among those men Our Lord found one whom He chose to be an Apostle and an Evangelist.—American Church S. S. Magazine.

ST. MICHAEL AND ALL ANGELS.

We go through life, now in dull moods recognizing only what we see, now in our more vivid times feeling the presence of the invisible. But we never go long without a reminder of the unseen. A tree is stately, but it may stand before us motionless until a strong wind makes the leaves fly and tosses the branches. The mysterious fluid we call electricity relieves pain or strikes a deadly blow. Gas fills a cavern with poison, but it may light a thousand houses. When the compressed air stops a long train and the wireless messages prevent shipwrecks the contact of the seen with the unseen is a great fact. Verily we have evidence of things unseen. The daily course of industry bears out the words of Scripture.

If Bishop Butler could now revise the Analogy he might speak of the wonderful correspondence between the aerial and electric powers and what Holy Writ tells of angels. We are so used to modern machinery, rapid transportation, messages through the air and under the sea that we take them for granted. It may be that a thousand actions of the angels sent from Heaven go unnoticed every hour. Again the prophets and saints who felt the angelic presences may have been responsive to such influences as Edison and Telsa are to scientific currents, or as Mozart and Beethoven were to musical sounds, or as Rembrandt and Murillo were to colors.

"Angel!" simply means messenger. The writers of the New Testament in using the word meant neither more nor less than that word meant in everyday Greek. A wind or a tide might be God's angel, a man or woman might be called on to serve as an angel, the purposes of the Most High might call for invisible and spiritual messengers. If we should happen to know any one whose pride would not stoop to visit a prisoner in his cell or to fold up the grave clothes of one who had died what the world calls a shameful death, it is well to remember that anges were sent on those particular errands. These homely errands, as many would consider them, are as much a part of the Biblical record, as the chorus of praise before the eternal throne.

Here, too, the experience of daily life may help us. Before a man becomes a famous scholar he must accept a great deal that seems tedious or even humdrum, what long hours over grammar and dictionary are necessary for the linguist, what hours of practice before a man can produce an oratorio, what researches before a man can become a naturalist. It is simply necessary to go on errands, yes, on what seems to be an endless line of errands, commerce, science, war, diplomacy all have their messengers. A minister at a foreign port, a correspondent in a distant sea and a missionary in a lonely island are sent on errands. Their success is largely due to the fact that they go on their missions with a sense of duty unknown to the spoiled baby who pouts because he is sent to the grocer's, and wants pay before he will get his mother a dozen eggs or a loaf of bread.

Perhaps in the nearest hospital there is a young nurse who is always cheery in her manner, if she has to get a bandage or prepare medicine, she does not grumble because it is late at night, or because it is a warm day, or because she wants to go to a party. She is a blessing to the patients under her care, a help to the surgeon in the ward, a guide to visitors. Maybe some of her former schoolmates lament that she is always running errands for somebody—perhaps they are fretting or even weeping because somebody did not go on their errands fast enough for them. But in a year or two they will be surprised at what that good-natured girl learns, she has learned what she never could have learned had she not entered into her labors with the zest of Longfellow's "Lady with the lamp."

Benson's essay on "Henry Bradshaw" is like an egg full of meat. Scholars of ripe years were surprised at Bradshaw's out-of-the-way information. He said "I have never had time to work at anything for myself, except Chaucer all my life, all the things I know I have learned hunting up matters for other people." This was not far from the truth. Bradshaw was in a college what a first aid to the injured man might be in a great factory. If anybody wanted a rare book, or to know the best translation of a classic, or to settle a disputed date, he asked Bradshaw—it was as natural to Bradshaw to show a novice to a little known corner of the library as it is to a policeman to guide a nervous woman over a street crossing. No man who cared only for his own work could have so mellowed his knowledge as Bradshaw—in his mind the treasures of noble old books were richer because he had unselfishly shared them all with others.

A busy world (and a selfish world) may not stop to notice the man who goes on errands for his fellows, but he may be missed after he is gone. Only the unselfish are fit to join in the chorus of angels and archangels, and all the company of heaven. May our voices be in that glorious strain.—American Church S. S. Magazine.

THE EMBER DAYS.

With the autumn Ember Days come hopeful thoughts for the young men looking forward to ordination and memories, bright or sombre, on the part of those who long since were admitted to the ranks of the ministry.

One of the clergy, who has spent more than half his life in that calling, says that when he was about fifteen a relative mentioned it to him as a possibility, not going so far as to recommend it. He shrank from the idea, not because he feared life's temptations and not because he dreaded the years of study and preparation, but because, as he saw it, the life of a parson was a monotonous round. It need hardly be said that his views altered before he had passed from the diaconate to the priesthood.

The experiences of a clergyman may include almost everything. If he stops at one house to congratulate a young girl on her graduation he may within an hour be asked to get a boy out of a scrape. His duties call him to the picnic and the hospital, he looks on at a ball game and is sent on an errand of relief. His studies range from the Hebrew prophecies to the latest book on sociology. within an hour he may be at the font and the altar, within a day he may be joining the hands of man and wife and reading the last words over the coffin.

I can remember a quiet, slow moving brother now gone to his rest, who never hurried and never lounged. One Sunday of his was, if I remember rightly, spent in this way. At 7:30 he had a Celebration of the Holy Communion; at 9 o'clock he taught a Bible Class; at 10:30 he preached; at 1:30 he read the Burial Service; at 2:30 he took another Bible Class; at 4 he read Evening Prayer in a hospital; at night he preached at a mission for colored people.

Look at Dr. Hall in his South Carolina parish, he met lawyers and judges of whom the State was proud, with this parish he had charge of services on the islands and for eight years he taught the lessons of Holy Scripture to slaves, not one of whom could read. Then came his life in Washington during which he saw as perhaps only a resident of Washington could see, the opposing tides of feeling during the Civil War.

A good and faithful man left us when the veteran Kelly passed from earth. His work in Nevada mining camps, his steadfast life in Paris, his useful service here, and up the State embrace a variety of incidents which could not be told even if he had the skill of Crabb Robinson. It did one good to meet him, and to hear of the varied life he spoke of so pleasantly and genially.

The young man who thinks of ordination may well consider the step he is about to take, may well ponder and pray before he kneels before the Bishop, but he need not fear that there will be any monotony in his life. Far better may he ask "Who is sufficient for these things?"

With one voice the older clergy will tell us that every convention and convocation bring out to them the varied types of mind and character among their brethren. As the pen runs over this page the writer thinks of a companion of past years who spent a long season in Alaska, of one who found work in China, of a young man rapt in enthusiasm over a neighborhood in which English almost sounds like a foreign tongue, of a fine old soldier of the Union army who is now beginning to take a little rest, of the scholar type, and the missionary type he has seen. It would be difficult to pick out a greater variety.

"Monotony" is largely a matter of imagination. Surely, none have less of it than those who strive to keep the vows of ordination.—American Church S. S. Magazine.

A GOOD MISSIONARY.

One of the reasons why the domestic missionary field does not appeal to the average priest of the Church is because he does not realize the wonderful inspiration and helpfulness of just this kind of work. It involves the principle of being able to do small things in a large way. This principle means that only that man who is great in his heart and large in his vision and generous in his disposition and ardent in his sympathies for humanity can take upon himself such a work with any degree of success. * * * I have received a number of applications from priests of the Church who make inquiry as to climate, altitude, social character of the people, and general facilities for personal convenience and enjoyment in their work. In every instance where such inquiries have been made, I have discouraged the applicant from further correspondence.—The Bishop of Western Nebraska.

You live in homes that are sweet and clean, where the atmosphere is pure, where the children have a chance. You lie down to rest in perfect security, strong in your castle. Did you do it or did Christ do it? You go to your work with the kind of strength that marks a man. Your integrity is your bulwark, your manhood is your treasury, your superiority to your passions is the measure of your dignity, your ability to know values marks your development. Where did it come from? Did you do it or did Christ do it?—**Bishop Lloyd.**

A SOCIAL SERVICE PROGRAM FOR THE PARISH.

For a long time it was thought that it was not the function of the church to concern itself particularly with secular or civic problems. In fact there are a good many people still who hold that the church has little or nothing to do with community problems, that her activities should be confined to the spiritual concerns of her people. But today we are catching a larger vision of the churches work. There was a time when community problems were few, when the simple life obtained and society did not present the many complexities that it does today. We have reached a time when it is no longer possible for the church to allow its activities to become circumscribed. If the church is to live and grow she must enter every phase of life and tackle the problems that confront and threaten society. Her activities must reach out into every phase of community life and she should be the leader in everything that counts for uplift and betterment. Wherever the church is entering the field of social service and leading the community in the solution of its social problems, it is a live growing church. On the other hand where the church is confining her activities to the purely spiritual side of things and is not a real factor in shaping the life of the community, she is fighting a losing game, and is presenting to the world that sad spectacle, which we so often see, the church, fighting for life rather than giving it and making it more abundant.

The church, then must be a vital factor in community life, she should make her influence felt in everything that appertains to community uplift. In whatever has to do with community welfare the church should not only be vitally concerned but she should lead.

Now when we come to consider the parish as a factor in community life we are at once struck with the fact of how admirably adapted is its machinery for this work. A social service program for the parish, then should be of interest to the clergy and vestries of East Carolina.

As communities differ in their characteristics so must the social service program for the parish vary according to the type of community in which it is. Roughly speaking there are two general types of community—the industrial and agricultural. The former has to do with concentration the latter with isolation of population.

A Social Service Program for a Parish in an Industrial Community.

I. Investigation of Local Conditions.

As to (a) Population, (b) Industries, (c) Living Conditions, (d) Public Health, (e) Education, (f) Civic Administration, (g) Vice, Crime, Intemperance, (h) Moral and Spiritual Forces, (i) The Chief Need or Needs of the Community.

II. Are there any Remedial Agencies at work in the Community?

If so, what relation does the Parish bear to these Agencies?

1. How is your parish co-operating in community service?

2. If you have not yet co-operated in social work, how can you?

3. Can your parish assume leadership in any needed work which is not being done?

III. Attitude and Education of Parishioners.

1. Are your people favorably disposed toward social service?

2. If they are not favorably disposed, how can you win them over?

IV. Kinds of Social Service in which a Parish in an Industrial Community Should be Engaged.

1. City—Planning. 2. Housing Reform, 3. Provision of Recreation Facilities, 4. Educational Reform, 5. Suppression of Crime, Vice and Intemperance, 6. Prevention of industrial diseases and accidents, and compensation therefor, 7. Abolition of Child Labor, 8. Regulation of woman labor, 9. Promotion of efficiency of civic administration.

A social service program for a parish in an agricultural community would follow somewhat the lines indicated for a parish in an industrial community. The first thing would be a thorough investigation of local conditions with a view to ascertaining the particular needs of the community.

Kinds of Social Service in Which a Parish in an Agricultural Community Should be Engaged.

1. Organization of Farmers for the improvement of agricultural theory and practice.

2. Improvement of means of communication and transportation.

3. Improvement of living and health conditions.

4. Reconstruction of rural education for the purpose of holding farm-children to the farm.

5. Revival of the rural church in relation to the special needs of a farming population.

If the first need in parochial social service is a program of work to be undertaken, the second and consequent need is how to carry out the program. This cannot always be done by the local church unaided. Co-operation with other agencies working for social uplift is necessary, not only for the reason just mentioned, but also because in the nature of the case the church agency for social service almost invariably lacks the knowledge and experience which is at the disposal of the secular agency, whose workers are largely specialists in their respective departments. One of the most important steps in social service is the education of the people of both parish and community and the enlistment of them in active work.

If there are any parishes in the diocese that desire to go into the field of social service and thus enlarge the scope of their usefulness, The Social Service Commission, 241 Fourth Avenue, New York, will be glad to furnish any information possible.

GREEN GATES.

A thousand little things make their daily offerings of pleasure to those who know how to be pleased.—Henry Ward Beecher.

O, little green gates to the gardens of Joy;
A song or a flower—a book or a toy;
The wind in the willow—a bird on the sill—
Dawns gleam on the waves, or a star o'er the hill.
A child dancing homeward—a horse trotting by—
A token—a letter—a glance—e'en a sigh,
Blue sky—a far wheatfield—all hearts dear employ.
O, little green gates to the gardens of Joy.

—Emma Carleton.

As you kneel down before you preach place your life in God's hands, ask Him to use you, take your lips and mind and speak through them. Humanity is the door to power. No man goes into the pulpit with self-confidence; but let him feel God's spirit is speaking through him, then power will come and wing his message with the word that saves men's souls. Your reward is not measured by flattery or condemnation. Your aim is to bring your people to Christ. You should be content to be forgotten, as the nameless lad who brought the loaves and fishes to Christ with which to feed the multitude. Your reward is in the quiet consciousness of the approval of Him who has called you to be His messenger, and who has given you the inestimable joy and privilege of bringing some of the glory and love of God into the hearts of your people.—The Bishop of Southern Ohio.

If you would advance in true holiness, you must aim steadily at perfection in little things.—Abbe Guillore.

The Mission Herald.

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AFTER VACATION.

Vacation days are about over now. From mountains and seashore, from bustling summer-resorts and quiet country places, the parson and such of his people as were so fortunate as to have a holiday are coming back to their work and looking forward to a renewed activity in parish affairs. Let us hope that all are returning refreshed physically and mentally, yes, and spiritually also, to consecrate renewed energies to worthy tasks.

Thoughtless people, taking their cue from newspaper wits, are sometimes disposed to criticise the minister's vacation, and the congregations themselves are frequently skeptical as to his need of it; but experience proves that it is usually the wisest economy both of time and efficiency. There was an economic as well as a religious purpose in the provision of the Jewish law that every man should leave his home three times a year and repair to Jerusalem to the feasts. The journey, the relaxation, the adventures, the curious sights to see and strange people to mix with, the enforced leisure from the daily routine, the new things to think about, were all good for him. They saved him from narrowness and provincialism and from the deadening influence of a dull monotony, widened his sympathies and made his land and people, his worship and the law of God more real to him. That is, if he moved about with the eyes of his heart open and his religious sensibilities well alive. If not he missed something which no pageant or excitement or enthusiastic multitude could supply, not even the services in the temple.

The average American's summer vacation is not exactly a religious function and one does not gain a high opinion of the piety or spiritual earnestness of the people as they are seen in the relaxation of our great pleasure resorts. Churches are but sparsely attended, and the crowd is bent on recreation and enjoyment. Flagrant evils are more often thrust upon the sight than the evident tokens of religion and righteousness, in spite of the fact that in most places vice is not allowed to flaunt itself as it once did and the demands of decency are, in some cases, being enforced more strictly. One does not forget that many of those who are seeking amusement by mingling with the passing show are earnest and devout folk, grateful at heart for a week or two of holiday pleasure and watchful even in the midst of their harmless dissipations. These are not the places where the more strenuous virtues show themselves, and most of these seeming idlers and pleasure seekers are hard, sometimes cruelly hard, at work patiently and usefully for fifty weeks in the year. This is but an eddy in the deep current of their lives.

Despite these considerations, however, one returns from his holiday excursion into the busy, restless world of strange faces and moving multitudes and unguessed hearts and lives, wondering to what extent the saving power of the Christian religion, the gospel of the living Christ, is moulding and leavening it. The mass is so immense, the stream is so broad and deep of which one saw but a little of the froth upon the surface, the problems, the needs, the pressures bearing upon the people are so many and various, the pursuits and fads and opinions of which the very air is filled are so futile, the forces and the opportunities of sin and viciousness and greed are so evident; one realizes something of Christ's compassion on the multitude. Is His Church, living in the midst of this great writhing multitude, ministering to them the gift of His saving compassion, reaching them throughout with the power of His healing touch, witnessing to them clearly and assuredly His life-giving truth, the simple gospel of salvation? Or is she losing the vision which filled the pitying gaze of the Christ, and in her complacency and at her ease preaching a smooth gospel to a select and favored few who frequent her courts, satisfied with her exalted position and engrossed with her exclusive pretensions? The sight of a crowd of people, the thought of the great multitude pressing about us on every side but beyond the reach of our feeble shortened touch, should ever be a challenge to the Church and to every Christian disciple, bidding us to read well our fighting orders, to add a step to the length of our spear. For these are here, these fellow-souls and fellow-lives of ours, not to neglect or ignore or despise but to reach with hands of spiritual help and to touch with the power and in the name of Christ.

But this work must begin within. At last when we ask ourselves why our hands are so shortened and our influence upon our fellows is so weak it is not from lack of opportunity, as we try to persuade ourselves; not always from lack of willingness or desire of a feeble sort. It is from lack of spiritual power, and that is because we have so little to communicate, so little that is positive, vital and dynamic in our own lives to impart to the lives it may be given us to touch. Our weakness lies not in our circumstances but in our souls. Our poverty is not of opportunity but of spiritual possessions and their consequent passion for blessing others. Nothing can make us doubt the power of the religion which we teach to save men but its lack of power in our own hearts. Nothing can hold back our hands but their emptiness.

These are sound words which good Bishop Hall spoke to the Church in his Diocese; and the individual Christian, priest or layman, returning with new vigor and revived impulses to his work for another season, may find in them thought for his own case, an excellent starting point in planning that work for the year to come. Said the Bishop:

"We hear a great deal about the extension of the Church. I am sure that what is needed more than this, and as a condition for this, is an increase in the intensity of the Church's life. What are we going to spread? A diluted and enfeebled Christian sentiment, a vague morality without either sanctions or definite obligations, the New Testament revised and adapted? Or the religion of the incarnation gathering round the person of the Word of God manifested in human flesh, the object of our worship, the source of grace, the pattern for life, the Church bearing witness to His teaching and administering His ordinances? This is Christianity as we have received it, and as we are bidden to spread and transmit it: God's life made known in His incarnate Son and communicated to us by His indwelling Spirit.

"A friend wrote me a few weeks ago from England, 'How glorious to think of Constantinople and Jerusalem becoming again Christian cities.' One could but reply, What about London and Paris and New York? If these were really Christian, there would be little difficulty in winning Pekin and Tokyo. The Christian faith lived out will commend itself to the mind naturally Christian; that is, having a capacity and a need for that which the Christian religion offers. A Christian profession which is not reduced to practice and carried out in every day life is self-condemned and provokes scorn. 'If the salt have lost its savor, wherewith shall it be salted? It is henceforth good for nothing but to be cast out and trampled under foot of men.' "—Southern Churchman.

PERSONALS.

The Misses Lucile Murchison, of Wilmington, and Minnie Albertson, of Elizabeth City, Educational Secretaries of the Convocations of Wilmington and Edenton, respectively, attended the Silver Bay Conference, on Lake George, N. Y., this summer. The appointment of these young ladies as educational leaders of the missionary forces of the women of our Diocese, is indeed a happy one for East Carolina. The Mission Herald congratulates all concerned, and hopes the new Secretaries will freely use the columns of their diocesan organ in their fine work.

The Rev. Jno. H. Griffith spent the greater part of August gloriously loafing in the mountains of North Carolina. A thorough rest was what he needed, and right royally did he avail himself of the opportunity to loaf in a quiet mountain town, surrounded by church environments, breathing in the sweet spiritual atmosphere of some of God's very elect, and at same time feasting the eyes with scenes and views of some of the most picturesque, and beautiful, and wonderful of our southern Appalachian mountains. For several days he was the guest of the Southern Summer School for Social Service and Christian workers at Blue Ridge, Black Mountain. In our October issue Mr. Griffith expects to tell the readers of the Mission Herald, something of his impressions of that remarkable conference.

The Convocation of Wilmington will have its fall meeting in St. Philip's Church, Southport, November 2 to 4 inclusive. St. Philip's is being served by Mr. A. R. Parshley, who is the Secretary and Treasurer of the Convocation.

The following letter has been sent out by our dear brother in the Lord, Rev. N. Harding, of Washington, N. C. It speaks for itself:

St. Peter's Rectory,
Washington, N. C.,
August 27th, 1915.

My dear Brother: On the 19th of September, being the 3rd Sunday in that month, I shall have been for 42 years Rector of St. Peter's Parish, Washington, N. C. I shall (D. V.) keep the anniversary and am writing asking you to spend it with me. Rev. Wm. E. Cox, Rector of St. John's Church, Wilmington, N. C., will preach in the morning, and the Rt. Rev. Thomas C. Darst, D.D., will preach at night. During a ministry of two and forty years, it has been my privilege to present for Ordination or to preach the Sermon at the Ordination of twenty of my brethren for the sacred Ministry. Four of these, namely, the Rev. Thomas B. Haughton, the Rev. N. E. Price, the Rev. H. H. Phelps and the Rev. Robert E. Windley have finished their work and have passed on to their reward. I write to ask if you will not as one of the twenty, kindly honor us with your presence on the occasion of my 42nd anniversary. I intend to send out an invitation to all who have belonged to the Parish during my Rectorship, to make the anniversary a time for a general home coming and the occasion for once again worshipping the Father of us all.

Please let me hear from you and to hear that you will come.
Very truly your brother.
NATHANIEL HARDING.

ANNOUNCEMENT BY THE BISHOP.

Dear Mission Herald: Please announce the appointment of Miss Lucile Murchison, of Wilmington, as Educational Secretary for the Convocation of Wilmington, and Miss Minnie Albertson, of Elizabeth City as Educational Secretary of the Convocation of Edenton.

THOS. C. DARST, Bishop.

ARCHDEACON'S LETTER.

Since my last letter the work has been largely routine, holding various conferences about the work and trying to fill in the services of absent rectors, off on vacation.

The third Sunday in July was spent in Faison, in the morning, holding service and preaching; and after service having a conference with the members about the budget and other matters of interest to the congregation; and that night I had service, with Holy Communion at the Ascension in Wilmington.

I went to Clinton on the 4th Sunday, at the Bishop's request, to hold service and confer with the vestry especially about the rectory; and while there received the sad news that Mrs. Pass, at Faison, had just died. This news came as a greater shock, because I had been entertained at Mrs. Pass' home the previous Sunday, when she had attended the service. For many years she had been closely identified with the life of the Church in Faison; and her going will leave a great vacancy in the congregation there. It is very gratifying to learn that her daughter purposes to carry out her mother's desire and make a substantial gift to the support of the work of the Church in Faison. This is an example that is worthy of imitation by the devoted members of the Church.

I joined with Mr. Wootten in the funeral services on Monday afternoon, at the little church.

From Faison I went to Red Springs, where a very remarkable series of evangelistic services were being held in the large cotton warehouse, with an attendance of nearly two thousand people at service twice daily for more than a week; and after the close of this service I baptized a number of adults and have made two other visits to Red Springs, to prepare a class of six men for confirmation. The work at Red Springs is most gratifying; and the Sunday School has made splendid progress, with practically all the members present all the time. All our congregations would be stronger, if more emphasis were placed upon the Sunday School, with an inspiring example of adult attendance, showing the importance of this source of the Church's growth and nurture.

On the first Sunday in August I had an early Communion service in the very attractive chapel of the G. F. S. Holiday House, on Wrightsville Beach, where we have had a fine vacation season, under wholesome and uplifting surroundings, for a large number of G. F. S. members and others out in the state. We have felt very much pleased with our first season at the Holiday House.

The midday service, with Communion and sermon was held at St. John's, Wilmington, in the absence of the rector; and in the afternoon I solemnized a marriage in the same church and preached for the Good Shepherd at night, while the rector was visiting and ministering to his former congregations in the Windsor group, thus supplementing the Lay services which our student in that field, Mr. Joseph N. Bynum has so acceptably rendered during his vacation.

The second Sunday was given to the Good Shepherd, as above, in the morning and at night I preached at the chapel on Wrightsville Beach, filling Mr. Cox's appointment. This chapel is owned and used by the Episcopalians and Presbyterians, being occupied alternately; and though small, I believe it exercises a fine influence on the Beach life, especially in the Sunday School.

The third Sunday was spent preaching at the Holiday House in the morning; and at the Ascension at night; and on the previous week days, I had service in Maxton and visited for conference Hope Mills and Lumberton, Mr. Moody being absent on his vacation.

On Wednesday the 18th of August I went to Kinston to meet with representatives from St. John's Pitt Co., Ayden and Holy Innocents', Lenoir Co., relative to raising a sufficient salary to enable the Bishop to call a minister; and it was an inspiring meeting. The delegates from St. John's stated that they were willing to build a rectory in Grifton and contribute $600.00 toward the salary of a minister, asking in return only one Sunday. Holy Innocents and Ayden were willing to do a worthy part also; and I came away from the meeting feeling that a new day was dawning for these congregations.

Mr. Griffith has given as much time as he could spare from his own parish; and they have done well under his ministrations, though necessarily limited by lack of time for this large field; and under a strong leader, who can devote his whole time to them, there is splendid promise of growth in every way; and they are to be congratulated.

During the summer Mr. Israel H. Noe has been rendering very efficient service in this field under Mr. Griffith. Our students have done good work this vacation in the Diocesan Mission field, while our recently ordained student, Rev. G. F. Hill, is in charge of Christ Church, New Bern, where he has been doing valuable service, not only in the Parish Church but also in the several missions associated with the Parish. Very sincerely,

THOMAS P. NOE.

I shall not want **guidance**, for He leadeth me.

I shall not want **peace**, for I will fear no evil.

I shall not want **companionship**, for Thou art with me.

I shall not want **comfort**, for Thy rod and staff comfort me.

I shall not want **sustenance**, for Thou preparest a table.

I shall not want **joy**, for Thou anointest my head.

I shall not want **anything**, for my cup runneth over.

I shall not want **happiness**, now, for goodness and mercy follow me.

I shall not want **glory** hereafter, for I shall dwell in the house of the Lord forever.—G. Henderson.

THE PRICE.

The earth was dark, and Hope was yet unborn,
All life seemed useless and the grave, forlorn,
The mother bore her child to see it die,
Men lived, and tried, and failed, and wondered why.

The master hand of Sin was over all,
Demanding ransoms of the God who made,
And so that Love might lift death's pall,
God gave His Son. The ransom now is paid.

The earth is light. Hope's sun shines far and wide,
The end of life, now to the grave denied,
The mother bears her child with thankful prayer,
Men live, and love, and go to meet Him there.

—A. R. Parshley.

If men are to unlock the treasures of the heavenly world, there must be a few going back into the fountains of unsullied truth in the Bible. Jesus Christ never becomes or remains real to men who cease the study of the word of God. One of the tragic facts about the life of our day is that many men have lost the Bible out of their lives.

NOT A SERMON.

Far be it from the writer to trench upon the prerogatives of the clergy by attempting to preach a sermon. This is not a sermon. It differs. The text will be found in the middle, not in the beginning. It will be short, a merit not possessed by all sermons, though it may be advantageously the chief feature of some occasionally preached. It can be ignored—you cannot gracefully nor properly escape from church when a sermon doesn't please you, but you can lay this paper down and decline to read what doesn't suit you. It also may resemble. It may ramble all around the subject without touching it. The text and the discourse may be entirely unrelated. It may be prosy —never a fault with the sermons you preach, O reverend reader. And it will probably receive the treatment that most sermons, with any point to them, are given. Applicability to neighbors in the next pew will be duly considered, and the advice and exhortation promptly tossed over to them to be used as needed.

But here is the text.

In Canon 24, of the Laws of the Diocese, it is thus written, "shall be payable in quarterly instalments on the first days of June, September, December and March."

The character of the duty, so imperatively imposed, may be easily gathered from the language preceding the quoted words, which provides for the payment by parishes and missions of stipulated sums to the Diocesan Treasurer, for the necessary expenses of the Diocese, and for maintenance and extension of Mission Work. There is probably no necessity of establishing the fact that the law was properly adopted by a body having authority, though the non-observance of it really suggests some basic reason for the attitude held towards it. Some reason other than the usual indifference shown towards any law that affects our comfort or convenience. That it ought to be obeyed goes without saying and obeyed simply because it is the law.

There is where the trouble lies—not only in this particular matter, which may not be relatively important, but in the attitude taken by so large a number of good people towards any law that circumscribes their comfort or convenience. The said (paraphrased) is forever true.

We obey the laws we feel inclined to
But regard not those we have no mind to.

And yet, the Wise One said that to be guilty of breaking one was to be guilty of all, and the saying is true, for he who cultivates or permits the growth of non-observance of minor laws will easily acquire a habit of disrespect towards more important ones. Moreover and farther, when we, educated and taught self restraint and deference to constituted authority, refuse or neglect to obey a law not to our liking, by what right do we condemn those who break other and greater laws.

This may be saying a whole lot about violation of law, with a text of so limited an application, but it is the attitude of good men towards the observance of law which the writer has in mind—not the violation of any particular precept. And not to prolong this article, which is suggestive, not argumentative, nor especially explanatory, take this aphorism to heart—"If good men will obey all the laws, bad men will very nearly, if not quite, cease breaking any."

THOS. D. MEARES.

THE STILL ROOM.

A party was inspecting a great power-house, and when they came into a room full of machinery running noiselessly, the guide said, "This is the still room." When one of the visitors said: "Nothing much doing here," the guide answered with a smile, "Why, this is the center of the whole thing; the whole process hinges on what is done here. This is the most important place in the building." So it is in the "still room" in every strong and powerful life; there the machinery may run noiselessly, but it is the machinery of power whose influence is felt afar.—Selected.

ST. LUKE'S CHURCH, ROPER, N. C.

The Junior Auxiliary of St. Luke's Church, wishing to place on record some expression of their heartfelt sense of loss in the death of their beloved friend and co-worker, John Gordon Speight, and of their warm appreciation of his worth in the Church and community, therefore be it resolved:

1st. That the wisdom and ability he exercised in the aid of our organization by service, contributions and counsel will be held in grateful remembrance.

2nd. That the removal of such a young life from our midst leaves a vacancy and shadow that will be deeply realized by all the members and friends of this organization and will prove a serious loss to the Church and community.

3rd. That with deep sympathy for the bereaved relatives of the deceased, we express our hope that even so great a loss to us all may be over-ruled for good by Him who doeth all things well.

4th. That a copy of these resoutions be spread upon the minutes of the Auxiliary, that a copy be sent to the family and one forwarded to the Mission Herald.

IDA E. PEACOCK,
FLORENCE E. WAY,
JESSIE SPRUILL,
BENJAMIN F. PEACOCK,
Committee.

ORPHANAGE DEPARTMENT.

Contributions.

Cash contributions received from July 10th to August 10:

Bath, S. S. St. Thomas Church	$ .30
Grifton, S. S., St. John's Church	1.05
Kinston, S. S., St. Mary's Parish	1.30
Wilmington, "In Memoriam"	5.00
Total	$ 7.65

Orphanage Notes.

Note the small contribution in cash—not enough to run us the fourth of a month. Where are all of our Sunday Schools? Some of them send us a contribution every month, and we know it makes them happy, and helps them in their other work. Laurie Farmer went to Snow Hill this Summer to see her good friend, Mrs. Carraway, and it was the first time she has been back to her old home since she left there seven years ago.

The Board of Managers is planning a good many needed improvements, and we hope the means can be raised for the purpose, but in the meantime the children have to be taken care of. Have you, kind reader, thought of the little orphans during the Summer? Have you given them one thought, or one penny? Now is the time that they need your help.

ST. JOHN EVANGELIST'S, EDENTON.

A successful missionary meeting was held in this church Sunday night, August 15th. Besides the rector, the following clergymen were in the chancel: The Revs. Robert B. Drane, D.D., F. N. Skinner and John W. Herritage.

The services of intercession for Sunday Schools was used as this service was particularly for the children. They joined heartily in with all that was done and greatly enjoyed the privilege of contributing to help to increase the amount already sent for The Emergency Fund for which the meeting was especially held.

Doctor Drane addressed the congregation on the needs of the diocese; Mr. Skinner, on The method of procuring means; and the subject of Mr. Herritage was, What are we doing to provide these means? The addresses were short but to the point. Every one present was much impressed, and concluded to do more for missions than he had done in the past. The congregation made quite a respectable offering, and many expressed the intention of giving more before midnight, August 31st. The average member of St. John's is poor, but their gift for missions this year has been over 50 cents each with all diocesan assessments, and more, paid up.

Rev. John W. Herritage, rector of St. Joseph's, Fayetteville, with his wife and two children, is visiting his father Rev. W. J. Herritage, rector of St. John Evangelist's, Edenton. His preaching has been attracting large congregations and his sermons are spiritual and stirring.

FOR HIS FAITH.

So he died for his faith! That's fine
  More than most of us do. But say,
Can you add to that line
  That he lived for it too?
In his death he bore witness at last
  As a martyr to truth.
Did his life do the same in the past
  From the days of his youth?
It is easy to die! Men have died
  For a wish or a whim,
For bravado or passion, or pride,
  Was it harder for him?
But to live! All his life to live out
  All the truth that he dreamt,
While his friends met his conduct with doubt
  And the world with contempt!
Was it thus that he plodded ahead
  Never turning aside?
Then we'll talk of the life that he lived,
  Never mind how he died!
I do not work my soul to save
  That work God's own Son hath done.
But I would like any slave
  For love of that dear son.

IF.

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting, too;
If you can wait and not be tired by waiting,
Or, being lied about, don't deal in lies,
Or, being hated, don't give way to hating,
And yet don't look too good, nor talk too wise.

If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim,
If you can meet with Triumph and Disaster
And treat those two impostors just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build 'em up with worn-out tools.

If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss
And lose, and start again at your beginnings
And never breathe a word about your loss:
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: "Hold on!"

If you can talk with crowds and keep your virtue,
Or walk with Kings—nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much:
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And—which is more—you'll be a Man, my son!

—Rudyard Kipling.

Woman's Department.

WOMAN'S AUXILIARY AND PAROCHIAL SOCIETY.

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Mrs. James Grist Staton, Williamston.

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President of Girls' Friendly Society:
Mrs. Thomas P. Noe, Wilmington.

Correspondent Church Periodical Club:
Miss Mary C. Roberts, New Bern.

RESULTS AND OPPORTUNITIES OF THE CHURCH PERIODICAL CLUB.

(Paper read at the Annual Meeting.)

Having been requested by our beloved Diocesan President, Mrs. Staton, to write an article relative to the Church Periodical Club, it is with some hesitation that I approach such a mighty subject, which indeed requires the pen of a ready writer and the knowledge of one better versed in its far-reaching achievements.

It was in the year 1888 that Mrs. Mortimer Fargo, of Wisconsin, and later of New York founded the Church Periodical Club; which organized by her and filled with her enthusiasm, has continued to expand annually until it has reached its present magnitude. During these twenty-seven years since its foundation, it has made wonderful progress, and found its way into the "hearts and homes" of thousands throughout these broad United States as well as those distant lands beyond the seas.

Feeling the dreadful need of people in isolated places for good literature, Mrs. Fargo held the first meetings in her own home, and sent out the first periodical on its missionary enterprise. At first she intended that the expenses of sending out the periodicals should rest entirely on the contributors, but there began to be so many requests from recipients for school books and so many contributions from donors to the office that it became necessary to employ clerks, thereby necessitating money to carry on the work. In 1892 when Mrs. Fargo died, an endowment fund was started, and it is hoped that the interest from this will in time pay the rent of the central office now located at the Church Mission House.

In this Church Periodical Work the Bishop of the Diocese appoints a correspondent for every diocese, and the Rector appoints the Librarian. The Correspondent secures addresses from the Bishop and sends them to the Librarian who gives them to the contributors, who send their magazines to the people waiting in lonely places, mining camps, prisons and hospitals.

As we look back over the years, we know that God has blessed the work, and that it has been the educational avenue whereby many have been mentally and spiritually benefitted.

There are three important factors in the work of the Church Periodical Club, educational, social, and religious. One can readily see that the first condition produces the sceond, and the second tends to produce the third.

The opportunities of the Club are manifold, and especially so since quick transportation routes have brought the states nearer together, in a certain sense. A good magazine or a good book travels far and wide, and as Bishop Greer says, it does not diminish its good effects while passing from person to person so long as its leaves are preserved, while clothes are much the "worse for wear" in their transition. So it is more economical to feed the hungry mind than to clothe the body. I think I have heard that somewhere in Alaska magazines are read and passed on so much that they are literally worn out.

Bishop Tucker of Kyoto, says, "With the possible exception of money for buildings, no gifts have counted for more at St. Paul's College than the books for the Library. Two thirds of these on the shelves have come from the Church Periodical Club and many text books as well. Few of the above have money for the purchase of books. When you think of them using yours, remember that you are helping to educate the future Clergy of Japan."

There was a young boy in one of our hospitals in the Canal Zone, who was visited by a Chaplain. The boy would have nothing to do with him until one day while passing the faithful pastor left a card on the boy's bed. After that the boy greeted him with a smile, so the way was opened for the good influence of the Chaplain. Thus we see that the opportunities of the Church Periodical Club range all the way from the sending of a post-card to the founding of a library.

Turning now to the social aspect, we can picture to ourselves the improvement of the social atmosphere in the lonely homes of hundreds far from the culture of cities, where a good magazine or book has been read in the family circle; the grown people catching new ideas and feeling in closer touch with the great world, while the young are filled with aspirations for nobler things.

Ah! my friends it is such a little thing to send a discarded magazine to give light and cheer to some distant traveler in the lonely places of the earth. Shall we not resolve to give freely when we can and as we can.

> "Give, give, be always giving,
> Who gives not is not living,
> The more you give,
> The more you live,
> Give strength, give thought, give deeds, give self,
> Give love, give tears and give thyself
> Give, give, be always giving
> Who gives not is not living
> The more you give the more you live."

Religious books and Church magazines silently work like leaven and prepare the way for the missionary.

A lonely woman, living forty miles from the railroad and still farther from the Church, received the "Spirit of Missions" from another woman, an invalid. A correspondence grew up between them, and the lonely woman having felt that there were no opportunities for good works, now began to reach out a "helping hand" to those near her. A Sunday school was started and the older people were reached. They were visited occasionally by a missionary, so that at the time of her death ten years later, there were eighteen communicants and some money was being raised for the construction of a little Chapel.

Another instance is told of an old man in Tennessee, who toiled up the mountain to attend divine service. Seeing some Prayer Books, he approached the missionary and said, "I say, what do them thar books cost? I been a layin' off to buy one of them." He went off greatly pleased when one was given to him.

A deaconness had been trying to reform a man who was a good mechanic but addicted to drinking. One day he told her that he would make a bargain with her, that if she kept him supplied with interesting reading he would break up the habit. She faithfully furnished him with good reading material for three years, and at the end of that time he had developed into a self respecting man, a good husband, and father.

A year or two ago, if you will pardon a personal reminiscence, I began to send some literature to a poor woman in New Hampshire. She wrote me several grateful letters, and told me of her reduced circumstances, the cold climate, her rheumatism, poverty, loneliness and wretchedness.

Why should it greatly affect us that we can not see many direct results of our gifts sent far away? We should ask God to give us faith to believe that wonderful good is silently and constantly done through just such ministrations as the work of the Church Periodical Club.

It is said that the Chinese are pre-eminently a reading people. In the distribution of religious reading matter the heathen are prepared for the ultimate work of the missionaries.

It is earnestly hoped that contributors will sometimes correspond with their recipients, and whenever possible, give their encouragement and sympathy.

"For the gift without the giver is bare."

Having commenced its auspicious career in one small room in New York, this grand work of the Church Periodical Club has grown to mighty proportions, and it is now shedding its beneficent light in many lands.

May God use it as one of His powerful instruments to bring about that happy fulfillment of His purpose:

"And the earth shall be full of the knowledge of the Lord as the waters cover the sea."

MARY ALETHEA WARREN.

HOW WE INCREASED OUR ATTENDANCE AT PARISH MEETINGS.

(Paper read at the Annual Meeting.)

This is the subject of paper requested from a member of St. John's Auxiliary. I ask that you allow me to change the wording of the subject to, "How we Plan to Increase our Attendance at Auxiliary Meetings." The Auxiliary has been the work I have been most interested in. The attendance at the monthly meetings has been good and has increased, but it is not what it should be with the large number of women in the Parish. Each of the Church Societies has been born from some need of the Church or has developed from some nucleus which seemed to give promise of usefulness.

The question is: How can Auxiliary meetings be made so interesting that the members will come gladly. Not only give of their means, but themselves! Many give most cheerfully but will not come to the meeting. At our April meeting each member present was asked to make suggestions about making our meetings more worth while. Our plan is to appoint a committee to visit each woman in the Parish and ask her to join the Auxiliary or a Parochial society, giving her all the information desired and encouraging her to join the society which is most interesting to her. Give her the date of the first meeting. Let this first meeting be planned with prayer and thought and try to make it just as interesting as possible. All meetings should be carefully planned; but especially the one beginning the year's work. If we hope to increase our attendance, we must make each member feel that she has been personally benefitted by the time spent at the meetings. Have you not heard—"Did nothing at the meeting"; "Not going any more" or words to that effect? Others say "I can do nothing by going to meetings." To those this motto used by a Chapter of the Daughters of the King will be helpful:

"I am but one, but I am one.
I cannot do everything, but I can do something,
What I can do, I ought to do,
What I ought to do, by the grace of God I will do.
Lord. what will thou have me to do?"

The Mission Herald says "If we could arouse the women of East Carolina to a sense of their duty to God, what a power they would be for good." How urgent the need of workers had been told us most forcibly by Mrs. Nixon Davis and others. The call to women to bestir themselves and labor in Christ's Vineyard! Let us be in our Church living forces of faith, courage and unfailing service.

LIZZIE M. HUSKE.

"COMBINATION AUXILIARY AND GUILD."

(Paper read at the Annual Meeting.)

The smaller parishes in all Dioceses have problems to solve which the larger and more prosperous do not even have to confront. It is best in such cases to work along plans, not followed simply for convenience, but for efficiency. The question of combining societies to get the best results, is no longer debatable, for its answer is a clear note of good service and splendid returns in the parishes, where the stage has passed the experimental.

It may be said that the Woman's Auxiliary presents only the spiritual side—the Parish Guild, the practical or business phase of the work, which is woman's to accomplish in the Kingdom, whose citizens are governed by the laws enunciated by the Master Teacher in the Sermon on the Mount. Where the number of women is small, the division of strength lessens the usefulness as a whole. For there are but a very few women who will become members of the two branches of the work. The reason for this might be summed up briefly:

First: To attend separate meetings entails often too much sacrifice upon many who are burdened with household cares, and duties they owe to friends and neighbors.

Second: The doubling of dues, offerings and other attendant obligations bear heavily on the, perhaps, slim purse.

These reasons we deem sufficient to establish the fact of woman's hesitancy in joining the separated Auxiliary and Guild in the smaller parishes. A careful search might disclose more and varied ones, especially if we asked the individuals themselves.

Here in the Parish of the Church of the Advent, we have combined the work effectively since the organization, which was made complete by our sainted leader, Bishop Robert Strange. It was at his suggestion that we commenced our work under the same officers, and without separate meetings. His thoughtful care for us aside from the truth that we have done good service acting together, has rendered our duties to parish and to those beyond, joys and not irksome tasks. It has been our earnest hope that we have in a small measure helped to carry out the great commission given to every disciple, however humble, as long as time shall last.

Again, some woman, who, though not actually opposed to Foreign Missions, would prefer to see the visible results of her labors, and so would confine herself exclusively to Guild work, shutting out, as we believe, the larger vision—

that of sending the light of the Gospel across the seas, into the mountains and piercing the dark recesses of the world afar off. In such a case, the individual is not following the Divine command, and the soul is limited in its growth toward that spirituality all must possess if we would be like Him whose image we bear.

The combined societies, however, make it possible for every woman to send if she cannot go, while at the same time, she helps in the parish work. Her vision is enlarged, and the duties never tiresome because such a combination makes for a pleasant system, which appeals to the heart and mind of the earnest worker, and interests some who might otherwise be indifferent.

Working under this system, the year is divided into two parts: Advent and Lent for the Auxiliary, and the remainder for the Guild. Any urgent need at all times is met by a common treasury, and the financial reports have usually been kept separate and apart. This, however, is not necessary, and the reports can be combined, which we think is the easiest and best, as it simplifies matters.

In all business whether secular or religious, experience is the teacher which shows the effectiveness of any method. So it is that we have learned that there is strength, better results and a deeper realization of the duties incumbent upon each by this combination in our parish, which is small in numbers. A glance over the work done through the years that have passed, convinces one that we have kept pace, and we say this with deep humility, with many whose numbers far exceed ours. And this, too, because our strength was bound together.

THE ADVANTAGES OF THE GIRLS' FRIENDLY SOCIETY AS A PARISH ORGANIZATION.

(Paper read at the Annual Meeting of the G. F. S.)

When we take note of what an organization has accomplished, we are apt to forget that it is made up of various personalities, that must be held together by the strongest ties, and faith in the aim or ideals of that organization. To inspire this faith, the ideals must be of the highest. This is essentially true of any church organization.

Therefore, it is the aim of the Girls' Friendly Society that I shall mention first. Though most firmly united of all societies for women and girls, it lays stress on the individual, realizing that the whole is what every member tries to be; and each Associate, each member is striving to attain a perfect Christian womanhood through mutual love,—expressed outwardly by sympathy, and inwardly by prayer. From the littlest candidate to the oldest member, all are trying to live for—God first, Friend next, and Self last.

When I speak of a Branch of the Girls' Friendly Society, I am thinking not alone of the associates and members, but also of that large class of younger girls, ranging in age from four to thirteen years, whom we call Candidates. The Girls' Friendly Society sees in these little ones an opportunity and responsibility that we dare not ignore. At this most impressionable age they are taught the beauty of living and working for others, so that, when with the later years comes the deepening of the spiritual life, they may have a broader vision of what He, who once lived on earth as a little child, would have them do.

The Rector often knows every girl in a Branch personally, for it is he who officiates at the three impressive Girls' Friendly services—the Annual Admission Service, the Annual Corporate Communion, and the Annual Candidates' Service. They in turn, invite him to the important Branch meetings, all parties and entertainments, and he always accepts, or should do so. This close contact fosters mutual respect and sympathy, as well as loyalty to the Church which the Rector represents. Cannot then, the Girls' Friendly Society as a Parish Organization, be a splendid aid in the Church's work?

The work for Missions is a very vital part of parochial activity. Carrying over in their hearts the Girls' Friendly Society motto, "Bear Ye One Another's Burdens," the Branches in the United States gave last year over $39,000.00 to Social Service, Parochial, and Foreign Missions.

But we do not give of our substance only: twenty-three young women from the Girls' Friendly Society have answered the call for laborer's in the Master's Vineyard. What a renewed enthusiasm and interest in the cause of missions, must have taken hold of those twenty-three parishes because one of their own had given the greatest of all gifts to our Savior's service.

Another phase of the question is this: Can a Parish afford not to have a Society which steadily brings into the Church sincere and earnest members? Members who will take the Church's message where probably never before it has been carried. When we remember that the Girls' Friendly Society is composed of girls from all walks of life, and from every religious communion, we know we can never estimate how far-reaching their influence will be; but this we do know—last year over 1,000 members of the Girls' Friendly Society were confirmed. What an opportunity those parishes might have lost without a Branch of the Girls' Friendly Society!

One feature of life, not usually thought of in connection with a parish organization, I want to bring before you: Did any of you ever stop to think how little most parishes actually direct and supervise the manner in which their girls and boys amuse themselves? Is there any parochial society which concerns itself specially with play? And we all know that play, like work, can be done to the glory of God.

Now, the Girls' Friendly Society recognizes the important fact that young people will and should have recreation. So, to guard against its members seeking enjoyment in questionable ways and places, it encourages them to have their social gatherings in the Parish House. Thus the girls, (and the young men invited by the girls), learn to have pleasure in an innocent and often instructive way; while the Parish House (Church) becomes the center of all activities, whether religious or secular.

I feel that I am justified in introducing into this paper a few words about the Girls' Friendly Holiday House, because the Holiday House does not exist for its own sake, but for the welfare of girls. The idea of the Holiday House is not only to provide a suitable place where girls may spend a week or two for rest and recreation, but also to influence the individual permanently to uphold the ideals of the Girls' Friendly Society, and send her home a more efficient member of her Branch, and of the Parish.

In the atmosphere of a cultured home, presided over by the loving care of the House Mother, we see the friendship between Associate and girls deepened by the happy companionship of vacation days; practical or fancy articles for their Branch's Christmas Box are made during the lull of the midday hours; when in the sweetness and quiet of early morning and evening, daily prayer is read in the Chapel, and as the words of our Lord Jesus are heard spoken through his Gospel, all hearts draw nearer to Him and to Humanity.

An obligation which every parish owes to the community is to be an example of unwavering adherence to truth and honesty, reverence for God, and charity towards our fellowmen. Such an example a parish should not fail to be, as it will surely grow in faith and good works, when its girls and young women are trained in a Society whose cardinal principle is personal purity, in thought, word and deed; A Fellowship which touches love for one another "as members of one family in Christ", which encourages dutifulness to parents, and faithfulness in all things; teaching kindness and consideration to all with whom we come in contact. A Society which leads its members first of all to obey the command of Him who said, "Seek Ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." BLANCHE MORTON.

SUCCESSFUL MEETINGS FROM AN ASSOCIATES' POINT OF VIEW.

(Paper read at the Annual Meeting of the G. F. S.)

It seems to me that we have had many different kinds of successful meetings in our branch, according to the idea which we wished to carry out.

The "Kid Valentine Party" which we had this year was one of the greatest social successes we have ever had. The invitations said we were to dress as little children under eight. All of us forgot our dignity for a little while, and became carefree children. It was quite ridiculous to see some dignified and business-like member or associate come as a little sailor boy in knee trousers, or a little first grade pupil, with her dresses to her knees, eating a big red apple and her primer under her arm. Such wonderfully beribdoned curls I am sure little girls never had before! Nearly all were masked and at first we found it hard to recognize each other. Each associate, with her group of girls, entertained the others with some stunt lasting about ten minutes. One particular feature in which we were all intensely interested, was the opening of the Valentines which each girl had brought for the Holiday House. Quite a large collection of plates, towels, kitchen utensils and other useful artlices were collected, and afterwards sent to Mrs. Noe. Then simple refreshments suitable for a kid party were passed by the girls and much enjoyed by all. This meeting appealed very strongly to me, because it brought out the feeling of good fellowship, the idea of co-operation, and unselfishness in helping to entertain others, the appreciation of other efforts, the love of pure wholesome amusement, and generosity in giving to a worthy cause. At the close of the evening, one of the Associates made us a splendid and inspiring talk on "What the Girls' Friendly Society Means to Its Member and to the World."

Our evenings with our Physical Culture leader, Miss Windley, have been very delightful, as well as instructive and beneficial. After the exercises were over, all the girls joined enthusiastically in playing the games. For the last ten minutes of the meeting, the leader gave us a series of helpful and suggestive talks on "The House Beautiful," which made the girls more appreciative of their bodies, holding up the idea that it is the house we live in and we must make it as beautiful and attractive as possible, both without and within. I think the girls have enjoyed these meetings probably more than any of the others.

Several years ago, talks by Rev. Mr. Brown, made a deep and lasting impression on all, and as a result, many of the Friendly Girls were confirmed, and have since become some of our most ardent Sunday School and Church workers.

In connection with our Missionary efforts, we have had many helps, both educationally and spiritually. During the summer, for several years, we have met in our Branch Secretary's lovely garden once or twice a month and made fancy articles for the bazaar held every Fall at Fairbanks. At two of these meetings we have been very highly entertained by two ladies, wives of naval officers, with pictures, souvenirs, and accounts of that wonderful land, and of the habits and customs of the natives, and the hardships of the brave Missionaries there. About the same time, we were able to secure some lantern slides of Alaska, which gave us a splendid picture of that land of ice and snow.

This year our Mission study was about China, and on our last Missionary evening, we were invited to take a trip to China with our Branch Secretary. We were all very curious to see how this could be accomplished. When we arrived at her home we all embarked from Port Sitting Room, and finally arrived without a mishap at Port Dining Room, where we got off the ship. It really seemed as if we must be in a real Chinese Shop, for we saw so many beautiful silk kimonas, mendarins, silver and ivory ornaments, chop sticks, plaques and exquisite linens and handkerchiefs, all brought back by one of our friends, who had lately returned from teaching in the Mission and City Schools of China. She told us many interesting things about the life of the people there, and especially her own pupils. Then we made and served tea in true Chinese style.

I have purposely told you of many meetings, because I think it would harlly have been fair to have confined myself to one, as all have been helpful, and have tried to amuse and broaden and uplift our girls.

MYRTLE DISOSWAY.

Memorials.

MRS. MARY E. PASS.

On Sunday, "St. James Day" and the 8th Sunday after Trinity, July 25th, 1915, the spiritual body of Mrs. Mary E. Pass, relict of the late James C. Pass, of Faison, N. C., went to Paradise to await the "Morn of the General Resurrection" in full hope of an eternal life. Mrs. Pass had she lived until August 8th, 1915, would have lived 77 years, born near Faison Station August 8th, 1837. A long life of usefulness was hers. She was well equipped and passed a life of unostentatious service both as a devout Christian and business woman of rare financial ability. Mrs. Pass was loved and esteemed by a large circle of friends. She was the chief stay and supporter of St. Gabriel's Mission at Faison and loved the services of the Church and was seldom absent. She expressed a wish and promised $2,000 as a fund for the support of the Mission, and her daughter, only living child, Mrs. Dr. J. P. Fearington, of Winston-Salem, promised that if her mother left no will that she would carry out her wishes in due time.

Mrs. Pass left an estate which she managed well and all her tenants on her large and valuable farm, loved and grieved for her as did her most intimate friends. Not only will her family, neighbors and a large acquaintance miss her but her church and late minister, now retired on account of age. No one will be found to take her place in the community and church she loved and labored to support. She was quiet and peaceful, full of compassion, just and upright in all her dealings and has gone to her reward in "full hope of life everlasting" "Requiescat in Pace". E. W.

Interment in the Faison Cemetery and a large congregation and beautiful flowers attested her great popularity and loss.

A LITTLE BOY DEAD.

Son of the Rev. Morrison Bethea.

From the garden of the earth, God has plucked another sweet flower for the adornment of that Heavenly Home, where little children know Jesus as their own and praise Him through the eternal ages. In His infinite mercy, He took the soul of George Bethea in the early morning August 12th, after weeks of bodily suffering.

The little child was born to Rev. and Mrs. Morrison Bethea at Auburn, Ala., on November 25th, 1910, and was five months old when his parents moved here. To the boy had been given rare personal charms, for he had the face of a cherub and the sweetness of perfect childhood. During a visit with his mother to relatives in South Carolina, he contracted fever and was brought home where for weeks the careful attention of nurse, physicians and parents has been given him. Meningitis finally developed and the brave spirit had to succumb to its ravages.

The funeral services were held at the Episcopal church at 3:30 yesterday afternoon, Rev. A. W. Cheatham, of Wilson, officiating. The little body was laid to rest in the plot at the Baptist Cemetery where rests his grandparents whom he loved so well.

The community sympathizes deeply with the bereaved parents in their hour of trial.

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8:10 a. m.	5:25 p. m.	Leave	Roslin		11:20	9:34
8:17	5:30		McMillans		11:13	9:25
8:24	5:36		Oakland		11:07	9:17
8:30	5:43		St. Pauls		11:00	9:10
8:42	5:54		Rozier's		10:48	8:58
8:54	6:06		Powers		10:36	8:46
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VOL. XXX NO. 1

The Mission Herald

"Let him that heareth say come" Rev. 22:17

THE EPIPHANY.

"—And opening their treasures they offered unto him gifts, gold and frankincense and myrrh.—The Gospel.

We come not with a costly store,
O Lord, like them of old,—
The masters of the starry lore,—
From Ophir's shore of gold;
No weepings of the incense tree
Are with the gifts we bring,
No odorous myrrh of Araby
Blends with our offering.

But still our love would bring its best,
A spirit keenly tried
By fierce affliction's fiery test,
And seven times purified;
The fragrant graces of the mind,
The virtues that delight
To give their perfume out, will find
Acceptance in Thy sight.
—The Rev. William Croswell.

January = 1916

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The Mission Herald.

VOL. XXX. CLINTON, NORTH CAROLINA, JANUARY, 1916. NO. 1

CHURCH KALENDAR FOR JANUARY.

1—The Circumcision of Christ—(White).
2—Second Sunday after Christmas—(White).
6—The Epiphany—(White).
9—First Sunday after The Epiphany—(White).
16—Second Sunday after The Epiphany—(Green).
23—Third Sunday after The Epiphany—(Green).
25—The Conversion of St. Paul—(White).
30—Fourth Sunday after The Epiphany—(Green).

BISHOP'S LETTER.

The splendid number of The Mission Herald issued in December did not contain a letter from the Bishop and the reason for the omission was that I was so busy with my visitations during November that I was not at home long enough to write my usual message to the diocese.

The first week in November was spent in Southport in attendance upon the Wilmington Convocation.

It was a splendid meeting, all of the sessions, especially the one on Wednesday night when Dr. Milton gave his wonderful missionary address, being helpful and inspiring.

The new Dean, The Rev. John H. Griffith, seems thoroughly alive to the possibilities of the Convocation, and we are expecting great things under his able and enthusiastic leadership.

On Sunday November the seventh, I was in Goldsboro for the purpose of instituting The Rev. John M. Robeson as Rector of St. Stephen's Parish, but owing to the fact that a new furnace was being installed and the Church could not be used, I preached in the High School Auditorium and postponed the service of Institution to a later date.

On Monday the eighth, I confirmed two persons and made an address in Christ Church, New Bern.

The next three days were spent in hospitable Hyde County, attending the fall meeting of the Edenton Convocation. It was a delightful experience, and there was not one of us who did not feel amply repaid for the long journey by "gas boat" or automobile. In all of my experience I have never known a Convocation so splendidly attended by the local people, or one that seemed to give the hosts and guests more genuine pleasure.

It was quite a privilege to be able to celebrate my first birthday since becoming Bishop in such delightful company.

On Thursday the eleventh, I went to Sladesville in the upper part of the county and preached and celebrated The Holy Communion in St. John's Church. This attractive and promising Mission is in the field of the Rev. Howard Alligood.

Mr. James G. Staton, returning from the meeting of Convocation, stopped over in Sladesville and organized the women of St. John's into an Auxiliary and Parochial Society. We confidently expect fine results from this organization.

On Sunday the fourteenth, I preached in the Church of the Advent, Williamston, at the morning and evening services.

The next day I went with the Rev. Morrison Bethea to Hamilton where I preached twice, confirming one person at the night service, and confirming one in private the following morning.

On Tuesday the sixteenth, I preached in St. Mark's, Roxobel, at 11 a. m. and in Grace, Woodville, at 7:30 p. m., confirming one person in Woodville.

All of the above points are in the large field of the Rev. Mr. Bethea.

On Wednesday the seventeenth, I joined the Rev. John R. Matthews at Greenville, and went on to Winterville where I preached in St. Luke's Church that night.

On Thursday the eighteenth, Mr. Matthews and I went on to Farmville where I preached and Confirmed one person in Emmanuel Church that night.

All of Friday the nineteenth, was spent in getting back to Wilmington.

On Sunday the twenty-first, I preached and confirmed twenty-one persons in the Church of The Good Shepherd, Wilmington, at 11 a. m., and one other person in private for the same church that afternoon.

On Sunday night, I preached and confirmed fourteen persons in the Chapel of the Ascension, S. Wilmington.

Both of these churches are in charge of the Rev. W. R. Noe who is doing a really remarkable work in his promising field.

On Thanksgiving Day I had the privilege of delivering the Annual Thanksgiving Sermon before the North Carolina Teacher's Assembly in Raleigh.

Three thousand people, at least fifteen hundred of them being teachers, attended the service which was held in the City Auditorium, and I was profoundly thankful for the opportunity of bringing a message to that fine body of men and women who are doing so much in the development of our great Commonwealth.

On Sunday the twenty-eighth—the First Sunday in Advent—I preached in Holy Trinity Church, Hertford, The Rev. C. P. Parker, Rector, in the morning, and at night I preached and confirmed two persons in Christ Church, Elizabeth City, The Rev. C. A. Ashby, rector.

On Tuesday the thirteenth—St. Andrew's Day, I preached in Grace Church, Plymouth, at the evening service.

The first, second and third of December were spent in the field of the Rev. John T. Johnston—Preaching in Christ Church, Creswell on the night of the first. Preaching and confirming two persons in St. David's, Scuppernong, on the second at 11 a. m.

Preaching in St. Andrew's Columbia, that night, and preaching and confirming two persons in St. Luke's, Roper, the following night.

Sunday, December fifth was spent in the field of the Rev. Thomas N. Lawrence.

At 11 a. m., I preached, confirmed two persons and administered Holy Communion in the Church of the Redeemer, Edward.

In the afternoon I preached in St. John's, Bonnerton, and completed a strenuous but happy day by preaching to a large congregation in the Chapel of The Cross, Aurora, that night.

Mr. Lawrence has not been in this field but a few months, but has already made a splendid impression and is making his life and ministry count for much, not only in the development of his field, but in the life of the community as well. Mr. Lawrence, with the enthusiastic co-operation of his people is planning to build an attractive brick church at Aurora in the near future.

By taking a twenty-eight mile automobile ride early the next morning I managed to reach New Bern in time to take the 9:30 train for home—where I found the usual accumulation of interesting correspondence awaiting my attention.

On Friday the eleventh, I confirmed a colored man in private for the Rev. H. A. Parris, M. D., rector of St. Mark's Church, Wilmington.

Saturday the eleventh found me on the road again, reaching Chocowinity that night in a real old fashioned snow storm.

The following day I preached, confirmed seven persons and administered Holy Communion in Trinity Church, the Rev. Chas. D. Malone, minister in charge.

That afternoon I assisted Mr. Malone in conducting the funeral of Mr. Samuel Grist, and at night I had the pleasure of being with the Rev. Nathaniel Harding in Washington, preaching in St. Peter's at the evening service.

On Tuesday the fourteenth, I preached, confirmed eight persons and administered Holy Communion in Zion Church, Beaufort county. That afternoon Mr. Alligood and I drove on to Bath behind a frisky but capable mule and arrived in good time for a service and sermon in historic St. Thomas' that night.

The following morning I preached, confirmed six persons and administered Holy Communion in St. Thomas'.

That afternoon the faithful minister, Mr. Alligood and I went on to Yeatesville—behind a sedate horse this time—where I preached, baptized, confirmed one person and administered the Holy Communion at the night service.

The following day was cold and rainy but my genial host kindly sent me on to Belhaven in a comfortable conveyance and I reached there in good time for the service at St. Mary's, where I preached and confirmed nine persons presented by the Rev. R. I. Johnson, minister in charge of that important mission.

The new combination Parish House and Rectory for St. Mary's Mission which is being built in Belhaven is practically completed and is an exceedingly attractive building.

We expect to have a large Parish School for the Colored children of Belhaven and vicinity within the near future.

On Friday the seventeenth, I preached and confirmed one person in St. James' Church, Belhaven. We hope to have a resident minister in charge of this important work as soon as the proper man can be secured.

Returning to Wilmington on Saturday the eighteenth, I left for Atkinson the following morning where I preached in our attractive little church St. Thomas' at 11 a. m. and 4 p. m.

St. Thomas' is being served by the Rev. Edward Wootten, of Wilmington.

On Sunday, December 26, I preached in St. James', Wilmington, in the morning and in the afternoon preached and confirmed six persons, presented by Dr. W. H. Milton, in Lebanon Chapel on Wrightsville Sound. This is perhaps the first Confirmation service ever held in this chapel, which was built many years ago, before the days of "rapid transit", for the use of our church people who had summer homes on the sound. Recently, through the efforts of members of St. James' Chapter of the Brotherhood of St. Andrew and the enthusiastic labors of some of our church people who have homes in the neighborhood, the work has been revived and is now a promising "open all the year" mission.

By the time this letter reaches you I will have celebrated my first anniversary as Bishop of East Carolina. It has been a full, happy year, and looking back upon it today, I feel that I have every reason to "thank God" and take courage.

Since entering upon my work on January 31st, 1915, I have made about 150 visitations, confirmed 576 persons and delivered nearly two hundred sermons and addresses.

A year ago I came to you as a stranger from another State. Today I would find it difficult to think of my life apart from our diocese and state.

You have received me so graciously into your homes, and it makes me very glad and thankful to feel that more and more you are receiving me so lovingly into your hearts.

From the Virginia line to South Carolina's borders—from our Western boundaries to our beautiful, broken Coast line I have gone more than once during the past year and every where I have found a kindly welcome from loyal people—every where I have realized the wonderful possibilities that are ours as a church and people—every where I have seen the splendid opportunities for service in His name, the blessed chance to push forward the boundaries of His glorious kingdom.

Shall we now make the coming year the most glorious, the most fruitful year in the life of our beloved diocese by determining to measure up to our possibilities and hold and use for God the gracious opportunities which He so lovingly offers us?

My earnest prayer during this holy Christmas season is, that the people and Clergy and Bishop of this diocese may be given the wisdom to know, and the grace and strength and loving willlingness to do God's blessed will during the year of fair promise that lies before us.

Faithfully and affectionately,

THOMAS C. DARST.

St. John Evangelist Day, 1915.

BISHOP'S APPOINTMENTS FOR JANUARY.

Owing to the fact that I have been away from home almost constantly since October the first, and expect to spend practically all of February, March and April out in the diocese, I have not made many appointments for January.

So far as arranged, they are as follows:

Sunday, January 2d—St. Mary's Burgaw, 11 a. m.

Tuesday, January 4th—St. Phillip, Southport, 7:30 p. m.

Sunday, January 9th—Trinity, Lumberton and St. Matthew's, Maxton.

Wednesday, January 12—Special meeting of the House of Bishop's, Philadelphia.

Monday, the 17th to Sunday the 23rd inclusive will conduct a mission in St. Stephen's, Goldsboro.

Sunday the 30th—St. Paul's, Greenville, 11 a. m. and 7:30 p. m.

ARCHDEACON'S LETTER.

My first work since the last letter was a visit to Belhaven for the third Sunday in November, where I am trying to supply the services until a regular rector can be secured. I visited the Sunday School and preached twice on Sunday, going in the afternoon to the Presbyterian Church to address a very earnest body of men who have associated themselves together for community uplift in every form that seems practicable. It was a fine body of men and it gave me a great pleasure to meet and address them, incidentally giving me the opportunity of meeting many who would not have been present at my regular services. Such meetings are to me very stimulating and encouraging, because they show how eager many men are for worthwhile service, both to God and men.

On the fourth Sunday I went with Mr. Griffith to Snow Hill for an every member canvass; and there seemed much interest and promise of good returns, when I left, though this congregation has a high average of giving among our smaller parishes; and pays very regularly.

The sight of charts displayed all across the chancel was an unusual spectacle in this very orderly congregation; but they appreciated the purpose and gave generous co operation, in spite of strange methods.

I enjoyed very much this visit to Snow Hill, my first visit to this interesting town and picturesque Church standing high up on a very attractive wooded hill, surrounded by the silent but impressive "City of the Dead."

The first Sunday morning in December was spent with Mr. Parshley in Southport; and I came back that afternoon for a service in the Baptist Church at Masonboro, near Wilmington; but the night was so stormy on the sound that we had to postpone the service to a later date. We have no congregation at Masonboro; but there is a splendid Branch of the G. F. S.; and my brother has started a fine organization of Boy Scouts there.

I went to Belhaven on the Tuesday following and remained through the second Sunday conducting one of the missions planned for the Diocese as a part of the Nationwide Preaching Mission. Here I had early service and Bible study in addition to the regular preaching services; and spent much time in the homes of the people, learning to know them and their needs; and I felt that it was good to be there and take part in this series, not only for the good to the parish but also for the benefit to myself; and I think that will be one of the great and permanent benefits of this Mission to the whole Church. I mean, of course, the benefit to the missioner himself.

I had an opportunity to meet with the public school and to conduct the opening devotional exercises, making also a short address.

Another privilege was the opportunity to speak with a young man on the claims of the ministry upon a young man's life; and that leads me to refer once more to the subject of calling men into the ministry, which was strongly urged at the Synod of the Province of Sewanee.

There are times when one may say personal things without seeming personal; and I would like to bear witness to the great joy that I have found in the ministry and to express my deepest gratitude for the opportunities that have come to me in the ministry for service to my Master and to His children, my fellow servants in His kingdom. And I have counted it a proud day in my life when I could stand and present my own brothers to God and speak to them a word of exhortation and of counsel in His name.

At this season I feel that it is fitting that we join with our prayers to God for men for the ministry our own personal appeal to those who may come under our influence, that their hearts and minds may be turned to this great work.

I do not believe that one should try to force the ministry on those unwilling or unfit to undertake so high a calling; but I do believe that a great deal can be done by calling the attention of young men, strong, capable young men, to the needs and opportunities of the ministry in our day. There are many of our boys who would gladly go into the ministry, if their thoughts and hearts were filled with the ideal of such service at the moments when the yearning for noble achievements becomes a dominant force; and when the higher impulses are at their best.

I believe mothers and fathers can do much by holding up such an ideal before the boys; and especially by presenting the petition before God; and the teacher in the day school and in the Sunday School can do more than they dream to lead boys into the ministry, both by precept and influence.

There is a great opportunity for the minister himself, in his many intimate relations with the boy and young man to hold up this ideal; and here both precept and example tell powerfully. We can do much to win recruits for the ministry by letting others know something of the joy that it has brought to us.

It may be that boys are kept out of the ministry because it does not offer financial attractions; but I do not recall ever hearing that offered by any young man as the reason why he was not willing to go into the ministry; and I do not believe that that is a determining factor with many. On the other hand I have found that young men are strongly appealed to by the opportunity to do something worth while, for the good of their fellows and for the glory of God, even when, perhaps because, there was some hardship in the service; for youth delights in hardships, when the goal is worthy. Very sincerely,

THOMAS P. NOE.

THE PULPIT FROM A PRIEST'S STANDPOINT.

Preaching is so important, so useful, so urgently needed, and so definitely commanded by Christ that we are quite justified in dwelling upon it from various points of view.

The preaching of God's word unfolds the mysteries of sacramental grace and the marvels of divine love. The priest naturally sees in preaching an opportunity of revealing the hidden things pertaining to the offering of prayer, sacrifice, thanksgiving, and worship. The pulpit provides for the true parish priest a place where he communicates regularly Sunday and weekday something definite and worth while. Because he has a message and teaches with system, decently and in order, his people love to hear him and are disappointed when he cannot be with them. The people want a message from their own clergyman.

The priest uses the pulpit to teach the truths, doctrines, and dogmas of the Church. He sees an opportunity of giving carefully prepared teaching to old and young, for he has a sense of order and a reverence for the plan of the Church. He gives the special seasons and festivals due prominence not only by means of the decorations of the chancel, but also in suitably chosen sermon subjects. He desires to keep the idea of prayer always before his people and naturally uses the pulpit to this end. He considers that the subject matter of his sermons should deal largely with that which will build up the spiritual life of his people, and therefore we find him referring to the sacrificial aspect of the Old Testament with its rites and ceremonies, its types and shadows, and the New Testament with its Gospel message and its spiritual teachings. The style and method are naturally quiet, reserved, and dignified. The preparation has had in view the systematic Churchman who has been baptized and brought up in the faith and services of the Church. The end the priest has in view is the teaching of the faith once delivered to the saints.—Church Life.

A RECTOR'S WISH FOR THE NEW YEAR.

Every Rector looks forward to a New Year with mingled feelings of opportunity and responsibility—and no one can ever tell how he longs for every parishioner to see the year as he sees it.

One Rector was musing, as he sat in his study chair, what the new year had in store for his people, and he took his pen in hand, and wrote what he wished for every adult member of his congregation—it was his New Year's Message and Prayer. And this is what he wrote:

"Amid the joys and pleasures that we trust may attend you during another year, may abundant spiritual blessings add their charm to make your life more joyous still; May you find happiness in a constant and devout use of God's Temple, knitting your soul by worship more closely to Christ, and to the love of God; and, should the Master call you hence before the year shall close, may you exchange the armor of Christian work and devotion for the Christian's rest and crown."

And then he thought of the children, and his pen point burned as he wrote another Message and Prayer:

"May God bless you every day, and make your young heart burn with love for your dear Saviour, so that you will be happy in doing all the good you can, and glad to worship Him in His Church, to pray to Him at your bed-side, and to serve Him in your life as a Christian soldier. Will you try in this manner to make this a happy Christian New Year?"

It is hard to estimate what a center of strength and power and influence each congregation might become if the people in the pews would catch the spirit of the Rector's consecrated vision of the New Year's opportunities and responsibilities, and would bend their united energies to make that vision a reality.—Parish Leaflet.

"All the way to heaven is heaven."

The Mission Herald.

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EPIPHANY.

The story of the Epiphany telling us of the coming of the Magi, who were supposed to be Kings, from the eastern country, is the description of the ultimate triumph of the Gospel of Incarnation when the nations of men will come with their richest treasures to lay them at the feet of the Christ-child.

In the old liturgies the Epiphany is caled the Feast of Lights.

There is still a ceremony of the Eastern Church, in which all the worshipers come to Church on this day with waxen tapers. The priest first lights his taper from the candles that are burning on the altar. He then transmits the holy flame to the people, who pass it on from worshiper to worshiper, until the whole edifice is ablaze with the symbolic radiance.

Christ is the Light of the World. But He shines not merely as a great independent luminary above all men's eyes, but in the thousands of lesser lights which are continually kindling in others the flame of devotion to Him.—Parish Leaflet.

CHEAP TALK AGAINST CREED.

There is a good deal of cheap talk these days against creed and theology. Some churches are trying to win the world by eliminating all theology from their standards. I would as soon commit a cargo of diamonds to chartless ship as commit the religious education of my child to a creedless church. When you can have tulips without bulbs, or a body without bones and blood, then will I believe you can have a vital church without the vital beliefs of the gospel. The first requisite of a sound revival is a sound gospel.—Advance.

We are requested by Bishop Darst to state that Miss Minnie Albertson, Educational Secretary of the Convocation of Edenton, has been appointed Educational Secretary for the Junior Auxiliary of the entire Diocese.

Along the path of life, we should be prepared to do two things, viz.: to look ahead, and to overlook; the first will guard us from loss and injury, the second will protect us from disputes and quarrels.—Schopenhauer.

OBSERVATIONS OF A LAYMAN.

(By T. P., Jr.)

Christmas is being observed in the South now in a less pagan-like way. The writer was very much impressed with this fact this past Christmas season. The day is coming to mean more than merely a season of excess giving and receiving; eating and drinking. One no longer takes the same liberty and license simply because "Christmas comes but once a year." How much harm has come to our pocket book, self-respect and digestive organs we know not, simply because we have allowed the philosophy of that phrase to carry us along to excesses that must have been very far from the right observance of the birth of the Christ. For beautiful anthems we have substituted the roar of cannon cracker. Instead of a mind that was filled with the thoughts of the glorious coming of Christ we have been harrassed with an uneasy conscience and an overtaxed generosity.

And a change is slowly coming about. Men are coming to have a more certain appreciation of the true significance of the Christmas day and season. Remembrances and gifts are more sensible and more truly express the sentiment of the Christmas. Fuss and excesses are less and less in evidence. Not every one who appreciates the fact that men are celebrating the birthday of Christ in a different way are in sympathy with the change. They miss the abandon, the noise and the tinsel of the old observance. Those things may have their place in the year but we may give them to some other day than Christmas.

The very successful rector of a parish in East Carolina says, in the course of a letter to us: "My experience is that the good people wait for somebody to go after the money and they let things drift until somebody does go." We have an idea that that is a typical experience in the life of the average clergyman of East Carolina. Men who watch their own business interests with the minutest care and do not let any circumstance prevent them from exercising that care, let the financial affairs of the church drift. That is we are talking about men who are really and earnestly interested in the church. If properly appealed to and frequently approached they "come across," as the saying is, but left to themselves they do not. This is a fault with the male church member, who is more frequently busy with other matters than is the church woman, and the clergy must recognize the fact. The clergy will find it to be productive of good results to go after men and go after them often. Perhaps that fact is not properly appreciated in this Diocese.

And men need to be gotten behind, not only for their money but for other purposes. They not only let the financial affairs of the church lag and drift but they treat its other interests with much the same indifference. Other institutions do not trust to their own momentum to carry them along. Those who are interested have to get behind and push and interest other people in pushing. Having established the desirability of its product, no concern can sit and wait for customers. It must needs continue bringing that product to the attention of customers. In the same way we believe that the clergymen will find it profitable to go after men and go after them often. This is an age when the art of advertising is being brought to a high state and its usefulness being manifested. Why should not the church make use of this agency for the propagation of its ends and aims?

Are any happier today
Through words that they heard you say?
Life were not worth the living,
If no one were the better
For having met you on the way,
And known the sunshine of your stay.

—Anon.

ANNUAL SUMMARY OF THE YEAR.

The Editorial in the "Living Church Annual" for 1916.

Summary of Statistics for 1915 as Compared with Those For 1914.

(Including the United States and Foreign Missions.)

	1915	1914
Clergy	5,800	5,808
Candidates for Orders	430	443
Postulants	389	345
Lay Readers	3,106	2,788
Parishes and Missions	8,506	8,426
Baptisms—Infant	53,289	53,645
Baptisms—Adult	14,537	14,429
Baptisms—not specified	4,496	4,529
Baptisms—total	72,322	72,603
Confirmations	61,284	56,770
Communicants	1,058,804	1,032,637
Communic'ts increase per cent	.025	.028
Marriages	26,231	27,516
Burials	50,080	48,852
Sunday School—Teachers	53,110	52,269
Sunday School—Scholars	483,936	475,077
Contributions	$ 20,972,589.70	$ 19,851,905.78

General Missionary Statistics.

Total Amount of Apportionm't	$ 1,295,848.00	$ 1,308,784.00
Amount received on Apportionment, including Emergency Fund	1,759,445.66	1,047,312.92
Parishes Contributing to Apportionment	6,157	6,022
Parishes Completing their Apportionment	3,247	2,826
Dioceses Completing their Apportionment	33	15
Domestic Missions District Completing Apportionment.	18	17
Foreign Missions District Completing Apportionment	6	4

With eight less clergy than were reported a year ago, this Church has 26,167 more communicants to be shepherded.

There are also 13 fewer candidates for orders than a year ago, but 44 more postulants reported.

The large increase of 318—more than ten per cent.—in the number of lay readers shows that the Church is increasingly feeling the need for a greater number of clergy and is supplementing that number by those drafts upon the laity. As the name of a lay reader is dropped when he ceases to perform that function, license being only for a year at a time, it may be assumed that the entire number—3,106—are in active work, though many of them only to supplement the work of their own parish clergy.

Of the 5,800 clergy, from 15 to 20 per cent. are on the non-parochial list; that is to say, they are not engaged in pastoral work in the diocese with which they have canonical connection. It does not follow that they are idle. Where the information can be given—and we try very hard each year to obtain it—it is printed. Of those concerning whom none is given, many are retired by reason of advanced age or ill health. The number of clergy who are able and willing to perform their priestly functions and are not doing it, however, though not a great proportion of the whole, is too large to be negligible. Our "system" of bringing clergy into touch with parish work is simply atrocious. We almost compel them to become "office-seekers" and then we despise them when they have done so.

If a clergyman is out of work, or if he has work that is not adapted to him and he ought to leave, what is he to do? He applies to his Bishop; and his Bishop probably has the right of nomination only to difficult mission posts, many of which require men of particular kinds of ability, most of them demanding, on economic if not on other grounds, an unmarried man. Most of the advertisements in the Church papers of "positions offered" to the clergy specify unmarried men; most of those who advertise in "positions wanted" are married. There are very many instances—we speak bluntly but truly—of married men in the ministry who are in grave distress because no adequate opening for pastoral work comes to them to which a living wage for a family is attached. And there are constant cries from the mission field for unmarried clergy who can and will do hard work with very little pay.

If the Church would frankly place this problem before her young men, and by official utterances proclaim the need for clergy who would expect to remain unmarried, uttering the call to a life of hardship and heroism for Jesus' sake, we believe the crying needs of the mission field would be met. And if the Church would say with equal frankness that the supply of married clergy who must necessarily receive support sufficient to sustain families is already greater than the demand, so that actual suffering is caused somewhere by the increase in the supply, we would get this whole matter of recruiting the ministry on a workable basis where it is now largely treated on sentimental grounds. The Church is constantly crying for more clergy and at the same time making frantic appeals to keep from starvation those we have, particularly in their old age. That there are many who desire work and cannot find it is perfectly obvious. The young men from whom we ought to recruit the ministry clearly see these contradictory facts and refuse to enlist.

It is the duty of the Church to correct the condition. If we have too many clergy of one kind and not enough of another, it is rank folly to make no attempt to increase the one sort rather than the other. The young men who enter our seminaries are not told these facts. They ought to know them. And while we should certainly not take the ground that no more should be ordained unless they would pledge themselves to celibacy, we should as certainly make it clear that the American Church has not yet been able fully to absorb the number of married clergy that she has. In the meantime the ratio of communicants to clergy constantly increases. According to our new statistics there are 182 of the former to each clergyman on the list; but if we assume that only eighty per cent. of the clergy are engaged in pastoral work—a proportion that is more likely to be too large than too small—we have one clergyman—Bishop, priest or deacon—to every 230 communicants. If every 230 communicants were located in a compact group, within easy radius of a single church building, this would not be an unworkable ratio. But distributed as they are, through the mission field, where the great number of parochial or mission units have a much smaller constituency, this ratio is not one that is productive of efficiency in pastoral work. We need more clergy, although we also need, much more, to find the way better to utilize those we have. And particularly we need a better system whereby a priest may be transferred easily from one cure to another, without loss of time on his part or long-continued vacancy in the parish. It reflects seriously upon the statesmanship of this Church that we permit this glaring defect to continue and, really, to grow worse.

When we examine the remainder of the statistics we find the increase in communicants to be substantially two and a half per cent., which is about the average, being a trifle less than that of last year. There is again a decrease in baptisms, though it is to be noted that the number for last year was exceptionally large. There is a considerable decrease in marriages. Remembering that the fiscal year of the reports from the dioceses differs very largely, and that these figures may roughly be said to cover a year ending last spring, we see that the economic conditions of the past winter must probably have been a large factor in the decrease of marriages. It is well known that wherever there is financial distress and uncertainty the number of marriages tends to decline. Such was the condition of this country last year. The fact that burials, which are inexorably normal if there be neither war nor pestilence to augment the number, show practically the increase that is recorded in the number of communicants, would seem to indicate that the Church is performing her normal number of offices with respect to her people. It should be noticed that the number of burials both this year and in previous years bears rather an abnormally large ratio to the total number of communicants, owing to the fact that about ten per cent. of the entire number of recorded burials is reported by the New York City Mission Society, which has ministered to that number of deceased persons whose bodies were interred in the potter's field. There is a gain in Sunday school teachers and also in pupils, but in neither of them is the ratio equal to that of the gain in communicants.

When we examine the tables in detail according to the list of dioceses we find the usual perplexities. The usual number of dioceses show a decrease. The explanation is the same as that which has been given so often before—that parish lists are allowed to carry names, largely by sheer necessity, until finally an incoming rector slashes his records and cuts off those of whom he knows nothing. This probably is inevitable and it may be that there is no cure for it. It does, however, have the unhappy result that practically every diocese takes its turn at showing a decrease, depending only upon the time when it shall seem good to the rectors of the large parishes to prune their lists. Certainly the pruning must sometime be made, and certainly, as well, no exact time can be fixed when a communicant, having disappeared, is to be dropped from the record.

We may say also that there are invariably cases in which official records transmitted to us show glaring inaccuracies such as ought to be corrected in the dioceses themselves. We always make the attempt to correct these figures by more accurate data, but it is obvious that such errors cannot always be detected, and generally are not unless they show totals such as themselves suggest the probability of error and, therefore, invite further analysis.

The year's financial record is rather better than the numerical record. The general contributions of the Church have passed the twenty million point with an excess of nearly $1,000,000. The gain in contributions within the year is more than five per cent.

The general missionary statistics show the remarkable gain that has resulted from the canvas on behalf of the Emergency Fund, so that the year's apportionment was exceeded by the year's contributions to the extent of nearly half a million dollars. The increase in the year's contribution for general missions applicable upon the Apportionment is $712,132.74—a remarkable figure. Thirty-three dioceses completed their Apportionment as against only fifteen the previous year, while a number of others failed to reach that maximum by a very small margin only. The high water mark has obviously been obtained in the year's contributions for general missions. The remarkable record of East Carolina should be reported more adequately than by means merely of a foot-note to the table on page 409. That diocese has given nearly three times the amount of its Apportionment, and a single congregation, being St. James' Church, Wilmington, has given fifty per cent. more than the entire Apportionment of the whole diocese. "Nearly all of the congregations," we are told, "have given much more than the amount apportioned by the diocesan committee." Certainly this record is a remarkable one and the appreciation of the whole Church should be given to that diocese.

A NEW YEAR'S THOUGHT.

(Written for the Mission Herald.)

"I give you the end of a golden string,
Wind it into a ball.
It will lead you in at Heaven's gate
Built into Jerusalem's walls."

Numberless people are spending their lives groping after something tangible to lay hold of, that shall lead them on to success and happiness, forgetting that these things come not with searching after them, but are an evolution, the natural fruit of beautiful living. And right in front of them all the time, is swinging the golden line that only can bring them to the best they desire; but their eyes are blinded that they see it not, and so they miss what most they seek. Countless others have grasped that golden string, and slowly but surely are winding it into balls; some just begun, others near completion.

And how carelessly many of us are winding, and what shapeless balls we are making; loose, unevenly woven, full of broken ends; knotted and soiled with constant dropping, until they have lost their original brightness. While here right by our side, our friend is winding; the ball compact, perfect in shape, smooth and shining. What makes the difference, and wherein lies the secret of success that we have failed to grasp? When a man builds a house, if he be wise, he looks well to the foundation. Let us look to the foundation of our ball. Ah! methinks we have found the very heart of our trouble! We did not well begin.

The secret of success lies in grasping the line firmly in our hand, and in making the first few loops tight, even, compact, then we have a solid foundation; and as we keep on winding we must fix our eyes on the One who holds the other end of the line, and keep that line between us perfectly taut. Then we shall find the ball ever growing larger, firmer, perfect in outline, and still golden.

And what is that perfect center with which we should begin? What but unselfish love? And as all vital growth is from within outward, then the center of unselfish love will bring forth all along the golden line of our way to Jerusalem's gate, tender, loyal, loving service. Christ gave his whole life to service, and the prayer he bequeathed us has not an I in it. There is too much of this personal pronoun, nominative singular, in many of our lives.

And let us always keep constantly in mind that in order to **do** we must first **be**, in order to **give**, we must first **have**, then we find our being, more and more increased by the doing, and our having, more and more increased by the giving. So may we not withhold all the good that has been given into our keeping, but;

"Scatter it with willing fingers,
Shout for joy to see it go,
You may think it lost forever,
But as sure as God is true,
In this life and in the other,
It will yet return to you."

Such a life brings the highest characteristics of the truly great man or woman, humility and simplicity; they go hand in hand. Some of us undervalue ourselves, and so perhaps our one talent is left forever unused. How often have I heard the remark, "God does not need you, He can get along just as well without you." I love to think that He **does** need us, one and all; that we are necessary to His boundless love as He is necessary to our boundless need. And then when we are taken from this world, it is still because He needs us just as much for better things. This thought puts a greater inspiration into everything we do, as nothing else can, and makes us realize that Heaven is not a far away locality. We lose both It and our God, not because of their distance, but because they are so near. Would you have then, in this life, happiness yea more, blessedness? Follow that golden string of loving service. It marks a straight and shining way. Do you not see that gate in Jerusalem's walls? Put out your hand, enter; you have found Heaven, and lo! you have carried It with you all the way you have come. Look up! smiling down into your soul, is the face of your Companion of every day; He who holds in His guiding hand your life line.

A. J. G.

THOMPSON ORPHANAGE.

Contributions from November 10 to December 10:

Avoca, Holy Innocents'	$ 2.00
Ayden, S. S., St. James'	1.00
Bath, S. S., St. Thomas'	.35
Burgaw, St. Mary's Church	1.00
Beaufort, St. Paul's School	21.50
Clinton, W. A. and Par. Soc., St. Paul's Church	10.00
Grimesland, Mrs. Bryan Grimes	10.00
Goldsboro, St. Bertha's Guild	5.00
Hope Mills, Christ Church	6.00
Lake Landing, W. A., St. George's	.45
Red Springs, W. A., St. Stephens	.75
Roxobel, S. S., St. Mark's Church	.63
Roper, St. Luke's Church	10.00
Trenton, S. S., Grace Church	4.87
Wilmington, Church of the Ascension	1.20
Wilmington, J. A., St. Paul's	15.00
Wilmington, St. Paul's Church	20.88
Total	$ 110.63

Contributions in kind: Box of clothing, shoes, etc., W. A., Holy Trinity, Hertford; box of clothing, etc., J. A., Holy Trinity, Hertford; shoes, dress goods, money for coat for Laurie Farmer, Mrs. H. T. Carraway, Snow Hill; one quilt, G. F. S., Christ Church, Hope Mills; one quilt, women of Christ Church, Hope Mills; underclothing for Anna Atkins, St. Catherine's Guild, Hertford; package of clothing, etc., for Sophia Williams, St. Agnes Guild, Wilson; quilt, Ladies Guild St. Thomas', Bath; barrel of syrup, C. C. Covington Co., Wilmington.

ORPHANAGE NOTES.

Thanksgiving Day is now recognized as the Orphan's day, and every orphanage in the State is largely dependent upon the offerings it receives on that day, and the offerings are largely dependent upon the weather. It is but right, therefore, that we should hope and pray for good weather at that time, and this year it was all that we could ask for—mild, clear and springlike. The children attended service in their own little chapel which was decorated with the fruits of the earth, and the offerings were devoted to St. Paul's School, Beaufort. The new kitchen and butler's pantry in Thompson Hall are now ready for use, and we doubt whether an Orphanage in the State has any nicer. The next step will be a thorough renovation of the old storeroom where the pantry supplies are kept. The dormitories have been repaired and painted white, and they look as neat as a new pin.

When sending boxes to the Orphanage please be kind enough to address them to "The Thompson Orphanage, Charlotte, N. C.," and put on the outside who they are from. It would also be a good idea to find out before hand some of our special needs.

UNIQUE PLANS OF DETROIT DEAN.

Dean Marquis, of St. Paul's Cathedral, Detroit, received from the Cathedral Chapter a year's leave of absence to begin December 1st. He is expecting to spend that year in organizing sociological work in connection with the Ford automobile works. As is well known the Henry Ford plant in Detroit is a very extensive one, and Mr. Ford's interest in sociological matters is also well established. At his request Dean Marquis will assume that work. "I believe," says the Dean, "that I could have preached and lived a more vital and practical Christianity had I done something of this kind earlier in my ministry. I believe that it would be a good thing if the Church would order that about every seventh year a clergyman should go for a time into the ranks of labor and learn at first hand more about the life, the thought, the material environment, and the problems of the men he is seeking to reach and to help."—The Living Church.

CHURCH SETTLEMENT NEAR FAYETTEVILLE.

Victory is a small, cotton mill village off to itself, just three miles from Fayetteville, N. C., having about five hundred souls. The men, women and many of the children work in the mill, while the mothers bear the drudgery of the home; cooking, washing and sewing for large families.

The plant consists of a large assembly room which is used for church, school, neighborhood club and other activities. Above this is a home for the resident worker, which has a large living room, dining room, kitchen, two bed rooms, a sun room, a pantry and a bath room.

There had been no provision in the community for the education and social betterment of the people, until we opened a day school something over a year ago. We had to begin with a teacher going back and forth from Fayetteville, as we had not completed or equipped the home, but this has since been accomplished and the resident worker is in the field, doing splendid service. There are thirty-five scholars in the school, their ages ranging from five to thirty-one.

Many of the children of the village are sub-normal, due to mal-nutrition, improper clothing, social heredity, late start and much chastisement, causing stubborn disinterest. One little girl has been in school three years and knows nothing. The mother when questioned as to her said, "its just Nellie's way." We hope we have discovered Nellie's way, as she has awakened enough to say "I know that word and won't forget it."

Another child was found looking wistfully at her work and trying to understand; after an examination by a specialist the family consented to the removal of adinoids and tonsils, which was done, and this child is doing nicely.

A young man of twenty-two, hearing of a proposed night school made frequent trips and sent a pleading letter, asking the worker to teach him at night until the school opened. The night school has since started with an enrollment of thirty-seven.

A mothers' club and Girls Friendly have been organized, a library is to be opened soon, also a kindergarten, and we hope, in time, to organize other clubs and provide a playground for the children.

Our plan is for a real "Neighborhood House", where all may feel at home, and grow out of themselves into richer lives.

This work is under the care of St. John's Church, Fayeteville, N. C., the Rev. Archer Boogher, Rector.

COPIES OF MISSION HERALD FOR SALE.

We have a number of copies of the December issue of the Mission Herald left over, as we anticipated a demand for the photograph of Bishop Darst, which is sent out with the Herald.

If you would like to send a copy to a friend or would like to have another copy for yourself send 15 cents and the name and we will forward the copy.

MISSION HERALD, Clinton, N. C.

BUDGET AND GENERAL MISSIONS.

I am giving below an itemized statement from the Treasurer for the Budget and General Missions up to the middle of December; and while it will appear that many parishes and missions have sent nothing for the current year, either for Budget or General Missions, still one half have responded well, and enables us to make a creditable report, with something like three thousand dollars for Budget; and about four thousand for Missions.

There is much encouragement in this report, not solely because of the amount received but because such a large number have begun to obey the canon, which requires quarterly payment of the Episcopal and Contingent Fund, which is the bulk of the Budget; and because the Diocese as a whole is beginning to respond to the methods of frequent collections and prompt remittances, which form the basis of the forward movement machinery.

I have no comparative figures at hand, for contrast, but I feel satisfied that this is the best report we have ever made at this period; and that fact is ground for encouragement and congratulation.

In the first place, I would like to urge upon those who have not yet made a remittance the great importance of doing so; and in the second place, I wish to remind rectors and treasurers that if they remit only the amounts stated in the Budget for last year, we shall get no benefit from the Every Member Canvass for Diocesan Missions, as the old Budget was made before the Forward Movement; and therefore each congregation is expected to add as much more to the old Budget as their increase from the Every Member Canvass makes it possible to give, in order to increase the funds for extension work in the Diocese, as explained by the Bishop in his letter last fall. With congratulations and best wishes,

Very sincerely,
THOMAS P. NOE.

Statement From Treasurer of Diocese.

	Budget.		General Missions.	
	Balance and Assm't.	Paid.	Assm't.	Paid.
Chapel of Cross, Aurora	$ 100.00	$50.00	$ 50.00	$ ——
S. Thomas, Bath.......	50.00	14.00	12.50	——
S. Paul, Beaufort	192.75	——	25.00	——
S. James, Belhaven....	300.42	——	37.50	——
Trinity, Beaufort county	70.00	——	15.00	——
Zion, do	257.24	15.00	37.50	——
S. John, Bonnerton....	50.00	25.00	25.00	——
S. Paul, Clinton........	50.00	10.50	25.00	——
S. Paul, Edenton.......	375.00	418.63	187.50	130.64
Christ Ch., Elizabeth C.	300.00	175.00	150.00	16.66
S. John, Fayettevile....	500.00	250.00	250.00	50.00
S. Joseph, Fayetteville.	75.00	——	37.50	——
S. Mary, Gatesville....	80.00	20.00	40.00	——
S. Paul, Greenville.....	150.00	——	75.00	——
S. Stephens, Goldsboro.	351.00	84.00	112.00	——
Christ Ch., Hope Mills.	40.00	——	15.00	——
Holy Trinity, Hertford.	175.00	——	137.50	——
S. Martin, Hamilton...	57.50	32.50	25.00	12.50
S. George, Hyde County	50.00	10.23	25.00	——
S. Mary, Kinston.......	225.00	——	112.50	——
Holy Innoc'ts,Lenoir Co.	59.40	14.50	17.50	——
Christ Ch., New Bern..	550.00	115.00	275.00	275.00
S. Cyprian, "	260.00	——	25.00	——
S. John, Pitt County...	81.81	——	37.50	——
Grace, Plymouth	305.00	——	30.00	——
S. Luke, Roper.........	50.00	25.00	25.00	——
S. David, Scuppernong.	120.00	36.88	——	——
S. Philip, Southport....	5.00	6.03	10.00	10.00
S. Paul, Vanceboro.....	35.00	——	17.50	——
Advent, Williamston ..	175.00	——	137.50	——
S. Peter, Washington..	500.00	425.00	250.00	83.00
S. James, Wilmington.	1800.00	900.00	1400.00	3314.45
S. John, "	450.00	225.00	225.00	——
S. Paul, "	5.00	5.00	50.00	41.30
Good Shepherd, "	50.00	——	25.00	——
S. Mark, "	362.50	75.00	37.50	——
S. Thomas, Windsor...	135.00	75.00	67.50	——
S. John, Winton........	40.00	20.00	20.00	——
Grace, Lewiston	85.00	42.50	47.50	——
S. James, Ayden.......	94.00	14.00	12.50	——
S. Thomas, Atkinson...	15.00	——	25.00	——
Holy Innocents, Avoca.	48.00	——	12.00	——
S. Jude, Aurora........	103.50	——	10.00	——
S. Andrew, Columbia...	136.20	——	15.00	——
S. Joseph, Camden.....	108.78	——	12.00	——
S. Thomas, Craven.....	12.00	——	6.00	——
S. Clement, Beaufort...	118.00	——	10.00	——
S. Mary, Belhaven.....	20.00	17.78	10.00	10.00
S. Jude, Boardman.....	114.00	——	12.00	——
S. Mary, Bonnerton....	41.00	——	10.00	2.00
S. John, E. Edenton....	15.00	13.60	7.50	2.00
Redeemer, Edward	30.00	15.00	10.00	——
S. Philip, Elizabeth City	66.75	——	8.00	——
All Saints, Fairfield....	76.00	——	7.00	——
S. Gabriel, Faison......	64.00	——	8.00	——
Emmanuel, Farmville ..	20.00	——	10.00	——
Mission, Goldsboro	57.00	——	6.00	——
S. Andrew, Greenville..	45.00	3.14	4.00	——
S. Philip, Fayetteville..	15.00	5.00	——	——
S. Augustine, Kinston...	82.05	——	10.00	——
S. Matthew, Maxton....	51.00	——	6.00	——
Mission, Oriental	15.00	——	5.00	——
" Lake Waccamaw	50.75	5.00	5.00	——
S. Barnabas, Murfreesbo.	16.00	4.00	8.00	——
S. Mark, Roxobel.......	40.00	40.00	20.00	20.00
S. Stephen, Red Springs	120.00	——	10.00	——
S. John, Sladesville.....	53.68	——	8.00	——
S. Barnabas, Snow Hill.	50.00	30.00	25.00	——
Mission, Shawboro	15.00	——	——	——
" Stonewall	20.00	——	10.00	——
S. Peter, Sunbury	40.00	20.00	10.00	——
Grace, Trenton	99.64	6.00	12.50	——
Mission, Swan Quarter..	66.50	——	5.00	——
S. Luke, Winterville....	57.60	39.50	18.00	——
S. Paul, Washington....	57.00	——	10.00	15.50
Mission, Watha	55.00	——	——	——
S. John, Weeksville....	92.90	——	12.00	——
Good Shepherd, Winfall	18.00	——	——	——
S. Matthew, Yeatesville	132.16	6.35	12.00	——
S. Ann, Roper	——	——	5.00	3.67
Christ Church, Creswell	——	——	10.00	——
Trinity, Lumberton	——	——	10.00	10.00

MISSION.

St. Paul's, Clinton—An interesting and inspiring Mission was conducted by the Rev. C. P. Parker, of Hertford, at St. Paul's Church, Clinton, N. C. It began Tuesday, December 1st and concluded Sunday, December 5th. There were three services daily, with the exception of Saturday and Sunday, when there were two. The Holy Communion at 7:30 a. m.; Litany and a Meditation at 3:30 p. m.; Evening Prayer and sermon at 7:30 p. m.

The attendance was small during the week, but unusually large at the last service Sunday morning. Those who attended were very appreciative and after hearing the missioner's eloquent addresses, felt with the rector that it was good for him to be here.

J. H. SHOWELL.

I love the service of my God; like the bird I fly at liberty on the wings of obedience to His holy will.—Chalmers.

MEMORIALS

Died on December 9th, 1915, in Wilmington, N. C., Augusta M. Wendell, wife of the late George Palfrey, of New Orleans, and sister of the late Rt. Rev. A. A. Watson, in the 83rd year of her age.

For the Mission Herald.

OPPORTUNITIES FOR WOMAN'S WORK IN THE CHURCH.

Woman's work in the church has been from the very beginning and of far reaching extent. Our Lord's ministry on earth was aided and lightened by noble women and it is to woman's loving service and untiring labor the success of many a ministry now is due. When we enter a church we are conscious of the flowers, the beautiful hangings, the music, the warmth and the exquisite cleanliness of the whole. Back of each single detail is the hand of some woman—the esthetic hand of Mary or the honest capable hand of Martha.

Our Societies are at work every where. We are undertaking new labors at home and in foreign lands. Our women visit the sick, hold out the hand of welcome to every stranger, contrive and plan how to make a little money go a long way and also how to make that little money. What further opportunities for service then have we? It has always seemed woman's lot to spend herself, to assume responsibilities and carry burdens which should sometimes fall on their shoulders. We have seen this in homes around us. A sweet unselfish mother has done everything love and self-sacrifice could suggest for her only daughter. The girl grows to womanhood in the midst of the most beautiful home life and we all exclaim at her utter irresponsibility and seeming lack of love for her mother. Have we in our church work done something like this? Are we women in our zeal as church workers bearing burdens and doing loving christian work which should be shared by men? We are all familiar with the woman run church. In a certain parish on the Eastern shore of Maryland, women pay the minister's salary, collect and settle all bills, run the choir, ring the bells for services and the early worshipper may even see some zealous sister putting the last bucket of coal on the fires. Sometimes in this church no offertory is taken as this is considered exclusively a masculine office and no man is present. The men know everything will go on nicely without them and rest in sweet placidity knowing none of the joys of work for God well done. Is it in our power to change this deplorable state of affairs? Poets through the ages have flatteringly sung the wonderful power of woman. The Press has thundered it forth. We are told that without the ballot we sway elections and rule and mold the lives of men. We smile complacently at the rocking the cradle and ruling the world compliments which are forever strewn in our paths. What then have we done with this wonderful God given power to bring our brothers, our husbands, our sons to the work of the church? Can we not make our men see that merely writing a check is not the end of personal responsibility and that their business ability, their farsightedness are just the things which must join with our patient work and idealism to offer unto God acceptable service? Woman's ways are many and resourceful and what she earnestly desires she usually accomplishes. Is the accomplishment of this within our power?

As an aid to the busy rector a woman's tact and viewpoint are of wonderful help. The good women he knows will always be present at the services in rainy and stormy and also in glorious automobile weather, why he hardly knows how he could deliver a sermon without the inspiration of those earnest faces. A telephone call we could have sent telling him of that sudden illness in the parish would have saved fancied neglect on one side and a lost opportunity for service on the other. Our new seamstress tells us she used to go to the Episcopal Church. Let us not keep this information to ourselves but tell our rector and let him bring to her the comfort and help of church association. When he preached last Sunday he said things which brought resignation for last week's trials and strength for the days to come. How timely and welcome came the words of his text—"Not a sparrow falls to the ground but your heavenly Father knoweth it." He had prayed earnestly that he might bring to his people the comfort of this message. Have we thought of the warm glow we would bring to his heart if we told him it had helped us?

It is of the aid we could give to each other that we would pray for an inspired pen to write eloquently. In a litle story we read of a girl who owed her social success to the words told her by her grandmother: "Every body's lonesome." This feeling gave her assurance to talk to great men she would otherwise have been too shy to approach and in her endeavor to cheer others loose sight of self-consciousness. Everybody is lonesome and when we meet each other in church or in our Societies, the cheery, helpful word we think to say may send somebody home warmed and comforted. Let us close our eyes to fancied slights from our fellow members and resolutely think no evil, speak no evil and listen to none. We are apt to undervalue the importance of the individual. A member is absent from church or a Society meeting. She thinks, "I am only one and will not be missed." She is only one but do we not all know in every Society one who is always present, always ready to assume the undesirable task and whose dear bright face has almost come to stand for Society to us?

When evening comes our hands drop idly for a few minutes in our laps, and the events of the day pass through our minds. If it has been well spent and full of work well done no matter how tired we are a glow of satisfaction comes over us such as no other single thing can give. It will be like that when the long shadows fall and we leave a world of work imperfectly done for a world of work which will all be perfect, "with none but the Master to praise us and none but the Master to blame." No day goes by that further opportunities for service do not arise and as we seize them the way grows easier and brighter and the joy of accomplishment is ours.

To earnestly and prayerfully urge the men of our families to greater usefulness in the church, to aid and encourage our rector in every way we can and to feel our own responsibility to each other, our church and our God will open up to us new ideals, new visions and "bring our feet into the paths of peace.' M. W.

DIOCESE OF EAST CAROLINA.

January 1st to February 1st

PRAYER

For the Clergy of the Diocese.

O Lord we beseech Thee mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen

Prayer

For all people the spirit of supplication.

"If we forget that our chief business is to do the works of Him that sent us, we shall lose the mightiest impulse to right living. God is on the field, and we are under His care as well as subject to His authority; therefore we need not fear to go straight on in the path of duty."

Children's Page.

THE MISSIONARY HEN.

Mrs. Wilson walked slowly home from church, shoulders bent a trifle more than usual, under the worn, old-fashioned coat, and eyes downcast. Annie May skipped along beside her mother, holding her hand and chattering happily; but Mrs. Wilson paid little heed to the child. Her thoughts were busy with the sermon she had just heard.

It had been a missionary sermon, a subject in which Mrs. Wilson had been interested from her earliest recollection. But something the pastor had said was troubling her. She recalled his exact words: "Each one of you, who has received the healing of the blood of Christ ought to give something, large or small, according to the ability of each, to carry the gospel to other lands."

Mrs. Wilson had heard many missionary sermons, and probably this same thought had been preached in her hearing many times, but for some reason it had never before gone home to her as it had today. Heretofore she had felt sorry, and a little ashamed that she had nothing to give, but she had always accepted the situation as inevitable. Her husband, who was not a Christian, seeming rather to have an aversion to everything connected with religion, had always been a poor manager, so that they never got on well financially. He believed that women had no need for money, and allowed very little to pass through his wife's hands, requiring a strict account of the little she was permitted to spend.

To-day, however, the determination to try to earn something herself, which she might spend as she chose, was forming in her heart. But how could she do it? The case looked almost hopeless, when she thought of all the duties which seemed to fill every minute of her time, as the mother of six small children, and the one upon whom the whole burden of the household work fell.

As they came in sight of their gate, Annie May ran on before, leaving her mother to follow more slowly. The air was sweet with the breath of spring, scented, as it was, with the perfume of the blue violets which she had set out along the front walk the fall she had come to the little house as a bride, and the peace and quiet of a village Sunday was restful and soothing.

The stillness was broken by the harsh cackling of a hen. Annie May darted off in the direction from which the sound came. Presently she came flying back to her mother.

"Mother!" she cried, excitedly. "I've found the brown hen's nest, and it has ten eggs in it. She's been laying there under the pile of lumber by the stable."

At the child's words an idea came to Mrs. Wilson. Here was something she might give. The brown hen had always stolen her nest, and they had never before had the benefit of her eggs. She would give her eggs to missions.

The more she thought of it the more the plan pleased her. "I'll keep her eggs separate and give them every one to missions. She shall be my missionary hen," she said.

Annie May, who had always been much with her mother, was the only one she told about her plan.

"You must be sure to tell no one about it," she cautioned.

"Why, it's a real secret!" bubbled Annie May. "Of course I won't tell. I know how to keep a secret. And this is a dandy one. Nobody will guess about it, ever. And nobody will know about it but just us."

"That's all," answered her mother.

Every day Annie May went to the nest of the brown hen—Little Miss they named her, abbreviating it from Little Missions, and every day she brought an egg to lay beside the others in the "missionary bucket."

"Why, she lays better than any other hen I've got," said Mrs. Wilson. Then the thought came to her, "Maybe it is God making her lay so well, so I can have something to give to missions. If He cares about every sparrow that dies, and takes the trouble to count how many hairs there are in our heads, he'll be interested in how many eggs my missionary hen lays."

Every time the eggs in the little bucket reached the number of twelve, Annie May would carry them down to the grocery store on the corner and sell them. The money which they brought Mrs. Wilson invariably placed in a little sack which she had made for the purpose.

It was wonderful how the brown hen continued to lay, so the money in the sack was added to steadily. Mrs. Wilson's heart swelled with happiness, and much of the time that she was busy about her work, her thoughts were with her offering. Somehow, the tasks did not seem so burdensome as they had formerly seemed, now that she had something pleasant to think about and plan for, and she formed the habit of throwing back her shoulders and breathing deep of the pure spring air whenever her work took her out of doors, while a feeling of thankfulness to God for all the simple, every-day blessings, would surge through her heart. Indeed, Mrs. Wilson began to seem like a new woman. Even her husband noticed it, and remarked one day, as she sat opposite him at the dinner table: "Why, I believe you're gettin' younger instead of older, Mary. You've got more pink in your cheeks than I've seen there in many a day."

At this unwonted praise, she flushed with pleasure, which made her look younger still.

Together she and Annie May would count over the money in the sack and talk about the cause for which it was to be used.

"Why, I didn't think there was anybody didn't know about God," Annie May has said in surprise. "Who do they think made them?"

This question her mother could not answer.

I must borrow some books on missions and let you read to me while I sew," she said. "Mrs. Henderson has a lot of them, and she said she would be glad to lend them to anyone who wanted to read them."

This they did, and both Mrs. Wilson and Annie May became intensely interested in reading them.

One day Annie May came in with a downcast look on her face. "Little Miss" is singing this morning. She'll go to setting soon and there won't be any more eggs for a long time," she said to Mrs. Wilson.

But her mother nodded her head mysteriously. "Just you wait," she said.

Sure enough, in a few days Little Miss went to setting. Three days Mrs. Wilson waited, and when the little hen continued to sit faithfully upon her nest, she told Annie May to come with her, and taking the missionary bucket in one hand and an old apron in the other, she went out to the brown hen's nest.

"Oh, are you going to set her!" cried Annie May, excitedly, when her mother opened the bucket and disclosed fifteen white eggs within.

"Yes," nodded Mrs. Wilson; "I've saved up fifteen of her eggs, and I'm going to see if I can't raise some missionary fryers."

Never was a hen watched more closely than was Little Miss for the three weeks while she was on the eggs, but she seemed as interested in having a good hatch as were Mrs. Wilson and Annie May, for she gave the eggs not the least opportunity of becoming chilled, leaving the nest only a few minutes when it was necessary for her to eat or drink. And on the twenty-first day every single egg hatched! How happy and proud Mrs. Wilson and Annie May were over the fifteen lovely, downy, chirping chicks!

With the utmost care they watched and tended and fed the little brood, until they were ready for the market, and then, words could not express their happiness over the substantial sum which was added to the missionary fund. And when the time came to make the offering, Mrs. Wilson realized more fully than she had ever done before how much more blessed it is to give than it is to receive.

How long Little Miss lived, and how much she earned for the cause to which she was dedicated, is another story; as is also how Annie May, after she was grown to womanhood, went to a far-off country to give her life to the work of missions. But the number of eggs Little Miss laid, and the number of chickens she raised was phenomenal, while Annie May, when she was asked what one thing in her life had most influenced her to become a missionary invariably answered, with a smile. "Little Miss," and went on to tell the story of the missionary hen.—E. M. Garrott, in New Department Magazine.

THE MISSIONARY BUTTERFLY.

(Written for The Mission Herald.)

Nestled among the Berkshire Hills in the western part of Massachusetts, is a quiet little town upon which nature has lavished a wealth of beauty. Lying in the valley, a river bordered with willows, running through its midst; girdled with the everlasting hills that speak of "God round about his people," it is indeed a fair spot. In the center of the town is a beautiful little stone church, whose interior is like a jewel of rare and perfect workmanship from the hand of man's cunning. At this season of the year the Christmas decorations make a charming setting for its stained glass windows with their rich colorings, for the fine carvings of chancel, altar and pulpit, for the marble baptistry and the carved choir front of singing boys and girls, both brought from foreign lands. The chancel is hung with ropes of evergreen and laurel, windows circled with the same, the walls festooned with running pine so gracefully fastened that we almost think it was put there by the hand of Dame Nature herself. But we have another Christmas decoration that I am sure no other church in the land possesses. Flitting daintily about among the holly and mistletoe that bank the window near my seat is a beautiful butterfly. Its wings are a deep brown, the tips of them touched with yellow and flecked with spots of bright red. When the joy bells of Christmas were ringing this little creature came to life, and I have grown to look for it every Sunday as for a friend, and have named it the missionary butterfly. This town had its first start as a mission to the Indians, and upon the hill close by, among many beautiful homes, is still standing the quaint old house where the first missionary lived. From its doorway is a view, no fairer than which earth holds; the peaceful valley, the winding stream, the churches with their spires pointing heavenward, the cemetery with its white sentinels, and the mountains in the distance.

Would you like to hear the message my butterfly has whispered to me? It seems to say, "I am a worm no longer, crawling on the earth in the dirt and weeds, but I have been born again and now live in the sunshine among those who minister in His temple, and I spread my wings and let the world enjoy my beauty.

Why will you, created so much higher than I, persist in living amidst the dirt and weeds, when the world is filled with beautiful things that may be yours if you will?

In this new year, will you not come forth from your little cell, fill your heart and mind with pure and noble thoughts, your hands with helpful deeds, and then share them with the world? Life is a divine thing, full of divine surprises, and inexhausted possibilities. Fill this life of yours with ideals and aspirations, but measure them against the sky.

> "Ah, but a man's reach should exceed his grasp,
> Or what is heaven for?"

Then, though your life be short like my own, you will have added one touch of beauty, you will have embodied a message that will make you feel it a happiness just to be alive." A. J. G.

MY CHURCH AND I.

My Church is the place where the Sacraments of God are administered, the Word of God is preached, the Power of God is felt, the Spirit of God is manifested, the Love of God is revealed, the Unity of God is perceived, and the Life of God is communicated.

There I am to meet my Saviour, to meditate on His redemption, to listen to His commands, to bow in reverence before Him, to pray for His guidance, to sing His praise, to ask for His help, and to sit quietly in His house.

It is the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affections, and the foretaste of heaven.

I have sealed my membership in it with solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support, to obey its laws, to protect its name, to reverence its building, to honor its officers, and to maintain its permanence.

It claims the first place in my heart, the highest place in my mind, the principal place in my activities, and its unity, peace, and progress concern my life in this world and that which is to come.

I owe it my zeal, my endeavor, my sympathy, my devotion, my support, my sacrifice, and my prayers. When I neglect its services I injure its good name, I lessen its power, I discourage its members, and I chill my own soul.

I have solemnly promised, in the sight of God and men, to advance its interests by my faithful attendance, by reading the Holy Bible, by never neglecting the Sacraments, by contributing to its support, by meeting with my fellow-members, by watching over their welfare, and by joining with them in prayer and praise and service; and that promise I this day renew, before God my Father, Christ my Redeemer, and the Holy Spirit my Sanctifier.—St. Luke's Parish Visitor.

HAPPINESS.

"He said I had a right to be happy."

These were the words of a woman before the courts in excuse for the alienation of her affections from her husband and two little ones. "He" is the man who had come between herself and husband.

In another court room a husband gave his wife and children to another for the same reason, "the right to be happy."

I could not but reflect that on this phrase hangs many a tragic tale. It carries with it a lawless spirit for the individual who seeks only happiness for himself. It is a brother to the belief that the world owes you a living. It seems to bring with it a backbone of strength—a so-called absolution from any action which Tom, Dick, and Harry, Mary, Ann and Jane might choose to term "happiness." It sounds good—"the right to be happy"—and was intended for a very beautiful meaning.

It really means the right to be happy—right. You can't get it at the expense of others near and dear to you. You can't get it by considering yourself only. And certainly you can't get it by disregarding convention and law and order. You and I and all of us have the right to be happy, provided we do not infringe on the rights of others. When our way to happiness crosses the path of others we cannot trespass without suffering.

You must reckon before you wreck.

Thus when this right-to-be-happy theory affects the lives of little children and may prove a later handicap to their welfare then indeed is it time to take cognizance of just what it means.

Sometimes the greatest happiness in the world is attained by giving up the satisfaction of self—at least for the time being—in the interest of some one else—in the realization that you have sacrificed yourself in the defense or care of someone near and dear.

I know a little mother who spent the best years of her young life in a struggle to give her two beautiful fatherless children an education that fitted them in the first ranks of fruitful endeavor. She will tell you she is the happiest woman in the world to-day. I know a boy who relinquished the girl of his choice because if he had married his old mother might have starved. This boy succeeded beyond his dreams, and the girl who would not wait is now replaced by another just as lovely.

I know a man who has an invalid wife. He is devotion itself. It would be easy enough to leave her to the care of servants and seek this so-called "right to be happy"; but it would bring suffering to her and thus reflect it to him. The very sacrifice he knows he makes brings with it a sense of happiness.

Anybody who thinks that "the right to be happy" may be had by fulfilling one's own desires at great cost to others is laboring under a delusion. It may succeed for a little time, but its foundation is not lasting.

A wise soul has said: "Independence? There is no such thing." The keystone of happiness, after all, is the consideration of others as well as of self.—Selected.

A NEW DISEASE.

Here is a new disease to which attention has been called:

Morbus Sabbaticus, or "Sunday Sickness", is a disease peculiar to church members.

First—The symptoms vary; but the disease never interferes with the appetite.

Second—It never lasts more than 24 hours.

Third—No physician is ever called; the pastor, however, is often blamed for not calling during the week.

Fourth—The disease always proves fatal in the end—to the soul.

Fifth—It is becoming fearfully prevalent and is destroying thousands every year.

The attack comes on suddenly, but only on Sunday; no symptoms are felt on Saturday night—the patient sleeps well and wakes up feeling well. He eats a hearty breakfast, but about church time the attack comes on violently and continues until the services are over for the morning.

Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better and is able to talk and walk and read the Sunday papers. He eats a hearty supper; but about church time in the evening he has another attack and stays at home. On Monday morning he is entirely able to go to work and does not have any symptoms of the disease until the following Sunday.—Selected, St. Paul's, Cleveland, Calendar.

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8:17	5:30	McMillans	11:13	9:25
8:24	5:36	Oakland	11:07	9:17
8:30	5:43	St. Pauls	11:00	9:10
8:42	5:54	Rozier's	10:48	8:58
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EASTER

VOL. XXX NO. 4

The Mission Herald

"Let·him·that·heareth·say·come" Rev. 22:17

EASTER.

Oh, rare as the splendor of lilies,
And sweet as the violets breath,
Comes the jubilant Morning of Easter
A triumph of life over death;
For fresh from earth's quickened bosom,
Full baskets of flowers we bring,
And scatter their satin soft petals,
To carpet a path for our King.
—M. E. Sangster.

April = 1916

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The Mission Herald.

VOL. XXX. CLINTON, NORTH CAROLINA, APRIL, 1916. NO. 4

CHURCH KALENDAR FOR APRIL.

April 9—5th (Passion) Sunday in Lent (Violet).
16—6th (Palm) Sunday in Lent (Violet).
20—Maundy Thursday (Violet).
White at Holy Communion.
21—Good Friday (Black).
22—Easter Even (Violet).
23—Easter Day (White).
30—1st Sunday after Easter (White).
May 1—SS. Philip and James (Red).
7—2nd Sunday after Easter (White).

BISHOP'S LETTER.

Wednesday, March the first, found me in Goldsboro, where I had gone to attend the Spring meeting of the Wilmington Convocation. I was not able to stay through the meeting, however, as I was called to Farmville, Va., to officiate at the funeral of my dear friend, Mrs. George M. Robeson, mother of the Rev. J. M. Robeson, of Goldsboro. Those who had the privilege of knowing Mrs. Robeson realize very fully that a great, true-hearted woman has gone to join the ranks of the Church Triumphant, and our hearts go out in tender sympathy to our brother in Goldsboro and the other members of the family.

On Sunday, March 5th, I preached and celebrated Holy Communion in St. Paul's, Greenville, in the morning, and in the same church that night I preached and confirmed five persons presented by the rector, Rev. J. R. Matthews.

In the afternoon I preached in St. Andrews' Colored Church, Greenville, the Rev. J. B. Brown, priest in charge.

Tuesday and Wednesday, March 7th and 8th, were spent at Chapel Hill where I had the privilege of meeting the members of the congregation Tuesday night, and preaching in the Chapel of the Cross at both services on Ash Wednesday.

The Rev. Homer W. Starr, who for several years has been in charge of our church work at the University, has accepted a call to the Church of the Holy Communion, Charleston, S. C., and will leave for his new field before Easter. We trust that a worthy successor to this godly and earnest man may soon be secured as the work at Chapel Hill offers an unusual opportunity for the truest kind of service.

On Sunday the 12th I preached, confirmed thirteen persons and administered Holy Communion in Christ Church, New Bern. On Sunday afternoon I preached and confirmed one person at St. Thomas', Jasper, returning to New Bern and preaching in Christ Church again that night. The faithful and well beloved rector Rev. B. F. Huske continues to lead his people to higher plains of usefulness and service.

On Monday the thirteenth, accompanied by Mr. Huske, I went to Trenton where we baptized two infants and one eighty year old lady, the latter being confirmed immediately after Mr. Huske had concluded the baptismal service.

I preached to a large congregation in Grace Church that night.

On Wednesday the 15th I preached at the Lenten service for men in St. James' Church, Wilmington.

On the same day I appointed the Rev. Wm. E. Cox, rector of St. John's Church, Wilmington, as Secretary of the Diocese to fill out the unexpired term of the Rev. Morrison Bethea.

Since making this appointment I have heard many expressions of approval and gratification at my action in appointing this strong, capable man as Secretary.

On Thursday the 16th, I preached and confirmed four persons in St. Philip, Southport. This is the third class presented by our energetic Lay Reader, Mr. A. R. Parshley, since the last Council and he has another class in preparation for a prepared visitation in the early summer.

On Sunday the 19th, I preached in St. Paul's Church, Edenton, in the morning and confirmed nine persons, presented by the Rev. R. B. Drane, rector.

In the afternoon Dr. Drane and I went by automobile, fourteen miles, to his interesting mission at Mege, Chowan County, where I preached in the Woodmen's Hall.

At night I preached and confirmed six persons, presented by the Rev. W. J. Herritage, in St. John the Evangelist Church, Edenton. This fine congregation, under the leadership of their faithful minister had been making extensive repairs and improvements to their church building and hope to install a pipe organ in the near future. The organ has been purchased and will be installed as soon as sufficient funds are secured.

On Monday the 20th, Dr. Drane took me across Albemarle Sound to Avoca in his "gas boat," and while the air was keen and cold the trip was a delightful one.

After services in Holy Innocents Church, Avoca, we spent a few pleasant hours in the home of one of the faithful members of the little congregation, and then went on to Mackey's Ferry where I was met, and taken to Roper in an automobile, Dr. Drane returning to Edenton by boat.

On that night I preached and confirmed six persons, presented by the Rev. R. I. Johnson, in St. Anne's, Roper. The work at St. Anne, under the efficient leadership of the Rev. Mr. Johnson, is developing splendidly.

On Tuesday the 21st, I preached in Holy Trinity Church, Hertford, and arranged with the vestry to call a minister to succeed the Rev. Mr. Parker whose going had brought genuine regret and sorrow to the hearts of his many friends in Hertford and Plymouth.

On Sunday the 26th, I had the great privilege of being with the Rev. Nathaniel Harding in Washington.

At the 11 o'clock service I preached and administered Holy Communion in St. Peters. At 3:30 I preached, confirmed two persons presented by the Rev. Chas. D. Malone and celebrated Holy Communion in St. Stephen's, Beaufort County.

At 8 o'clock in the evening I preached and confirmed six persons presented by the Rev. Mr. Harding, in St. Peter's.

On Monday, the 27th, I confirmed two colored persons in private in the morning, Addressed the Woman's Auxiliary of St. Peters in the afternoon, and preached and confirmed three persons presented by the Rev. J. B. Brown in St. Paul's Church that night.

The Rev. Mr. Brown is conducting a helpful and largely attended Parish School in Washington, and in other ways is making his life and ministry count for a good deal in that community.

The life and ministry of the Rev. Mr. Harding continues to be a blessing and a benediction to his people and the countless others in Washington and elsewhere who call him friend.

On Tuesday the 28th, accompanied by the Rev. C. D. Malone I went to Vanceboro, where I preached and administered Holy Communion to a large congregation in St. Paul's Church that night.

I concluded the busy, happy month with a visit to Windsor on the 31st, where I preached and confirmed four persons, presented by the Rev. J. E. Warner, in St. Thomas' Church.

While in Bertie County I met representatives of the Windsor, Roxobel and Woodville vestries and plans were discussed and set forward for calling a minister who is to give all of his time to developing the church work in that county.

I regret that I cannot give a longer and more connected letter this time, but the above letter explains very fully why I have not had time to write more.

It is now the 3rd of April. I am writing from Elizabeth City where I officiated at two splendid services yesterday—unless I send this to-day, am afraid it will not get in this month's issue, so must stop. Do not forget to pray for God's blessing on the coming Council and please come to **Council** prepared to put through a **forward movement looking toward the development** and an extension of our important county work. The opportunity is before us—we must seize it. Yours faithfully and affectionately,

THOMAS C. DARST.

DIOCESE OF EAST CAROLINA.

The Thirty-third Annual Council of the Diocese of East Carolina will meet (D. V.) in St. Mary's Church, Kinston, Saturday, May 20th, 1916, at 9 o'clock p. m.

Canon 22 requires that Parochial Reports shall be sent to the Secretary by or before May 10th, that they may be tabulated for the Committee on the State of the Church.

Canon 22, Section 3. "Each Clergyman shall report to the Bishop, through the Secretary, at least ten (10) days before the meeting of each Annual Council, etc."

Section 4. "In the case of a Parish without a Pastor, it shall be the duty of the Wardens to make the Parochial Report required by this Canon."

Section 5. "In making the above reports all communicants shall be included, except those who have been repelled by the proper authority, and those who have not received the Holy Communion for three (3) years last past; etc."

In consideration of the fact that Bishop Darst has appointed me Secretary to fill out the unexpired term of the Rev. Morrison Bethea, resigned, I beg to ask that you send your Parochial Reports direct to me at the address given below. I also respectfully ask that you send them in promptly, as I shall probably need more time to tabulate them than an experienced Secretary would require.

W. E. COX,
Secretary of the Council.

Wilmington, N. C., March 22, 1916.

DIOCESAN NEWS.

The Rev. Howard Alligood, deacon, in charge of St. Thomas', Bath, N. C., is to become minister in charge of St. John's parish, Grifton, N. C., with the cure of two other points, heretofore under the charge of the rector of St. Mary's, Kinston.

Holy Trinity, Hertford: For two months or more Holy Trinity Sunday-school has been observing an experiment with missionary prayer cards among the children. Reports now indicate that the use of the cards has been satisfactory, general and continuous, up to the present. The card is of convenient size, 2 1-4 by 4 3-8 inches and bears in large, clear type, the following title and prayer (the prayer composed for the purpose by the rector).

CHILDREN'S PRAYER FOR MISSIONS.

Blessed Lord Jesus, Saviour and friend of all the children, fill me with love to Thy name, and give me, I humbly beseech Thee, some share in helping thy messengers, the missionaries, to carry to all children of heathen lands the wondrous story of Thy dear love for them. Amen.

The Rev. William Edward Cox, rector of St. John's church, Wilmington, has been appointed secretary of the diocese to fill out the unexpired term of the Rev. Morrison Bethea, who recently resigned to accept a call to the diocese of North Carolina.

The Rev. Charles C. Kelsey, of Berwick, Pennsylvania, in the diocese of Harrisburg, has been tendered a call to St. James' Parish, Belhaven, and adjacent mission points, and has accepted. We shall gladly welcome the good brother as a member of our diocesan family.

Missions: The Bishop is planning to re-group a number of the mission points in the diocese so as to give them more efficient service. A new group has been formed around the city of New Bern—to be known as the New Bern Associate Mission, and steps have already been taken to secure a missionary for the group.

Bishop Darst has accepted invitations to preach the commencement sermon at Porter Military Academy, Charleston, S. C., the first Sunday in June, and the commencement sermon at the University of the South, Sewanee, the second Sunday in June. He is also to preach a special sermon at the Blue Ridge Conference, Black Mountain, N. C., the first Sunday in July.

Every Member Canvass: East Carolina is making preparations now to put through its second diocese-wide Every-Member Canvass between now and the first of May. East Carolina is convinced, from experience, that if every diocese would put through a diocese-wide campaign with vigor and enthusiasm, it would mark a new era for the Church at home as well as in the mission field.

The Rev. C. Prentice Parker has resigned Holy Trinity parish, Hertford, and has accepted a call to St. Luke's parish, Lincolnton, N. C., in the missionary district of Asheville. Mr. Parker moved to his new field of labor immediately and is now in charge there.

The Rev. John H. Griffith delivered an address on March 8th before the Second District Medical Society of North Carolina on the subject, "What the Clergy can do towards enlightening the masses as to the cause and preveution of mental defectives."

The venerable and beloved senior warden of St. Peter's Church, Washington, Col. Jno. G. Bragaw, Sr., was on Quinquagesima Sunday struck on the head by the processional cross, just as he had communed and was leaving the chancel. The cross weighs about thirty pounds, and in some unaccountable manner became loosened and fell forward, striking Col. Bragaw. The blow caused a gash about two inches long.

Bishop Darst has recently confirmed nine persons in St. Paul's church, Edenton; thirteen in Christ church, New Bern; one in St. Thomas church, Craven county; one in Grace church, Trenton; six in St. John's church, Edenton, and six in St. Anne's church, Wilmington.

The Rev. T. N. Lawrence, rector of the Chapel of the Cross, Aurora, has been called to Holy Trinity church, Hertford, and Grace Church, Plymouth.

Dr. F. W. Hughes, of New Bern, has given to the Trustees of the Diocese one thousand dollars to be known as the Annie M. Hughes Fund, the income to be used for Diocesan Missions.

The resignation of the Rev. Homer W. Starr, PhD., rector of our church at Chapel Hill is heard with genuine regret. Dr. Starr has accepted the rectorship of the Church of the Holy Communion, Charleston, S. C., and will hold his first service there on Easter. Besides the care of the parish, he is to teach some of the History and Bible Study courses in the Porter Military Academy, whose cadets attend the Sunday morning services in this parish.

During Dr. Starrs rectorate at Chapel Hill a beautiful rectory and a most attractive parish house were built. Besides leaving a united parish, the hearty good will of all the members will follow Dr. Starr.

While the Chapel Hill parish is not within East Carolina's diocesan bounds, yet East Carolina has a very warm and active interest its welfare. So East Carolina too, regrets to give up Dr. Starr.

CONCILIAR NEWS.

Preparations have already been perfected for the services on Council Sunday.

Morning Prayer will be said at 10 o'clock.

Ante Communion, Sermon, Confirmation and the **Holy Communion** at 11 o'clock. The Rev. Archer Boogher, rector of St. John's Church, Fayetteville, being the preacher.

At 4:30 o'clock in the afternoon Dr. James Hardy Dillard, Director of the Slater Fund, with headquarters at Charlottesville, Va., will under the auspices of the Social Service Commission of the Diocese, speak on "The Spirit of Social Service."

At 8:15 o'clock after Evening Prayer, the Rev. Dr. S. H. Littell, of Hankow, China, will speak on "Missions."

ORPHANAGE DEPARTMENT.

Cash contributions received from February 10 to March 10:

Bath S. S., St. Thomas'	$ .55
Kinston, S. S., St. Mary's	2.98
Roxobel, Mr. Thomas S. Norfleet	5.00
Roxobel, S. S., St. Marks	.95
Total	$ 9.48

Contributions in kind: Wilmington, Navassa Guano Co., 1-2 ton fertilizer:

A movement is on foot in Charlotte to give the school children free admission to instructive moving pictures, and the Orphanage children have been on two Saturdays.

On the 16th of last month Mr. Norman A. Baldwin, of Greenshoro, came over to the Orphanage, and gave some very fine stereoptican views and lectures on Palestine, Syria and Egypt. The views were made by his brother, and are exceptionally fine. Mr. Baldwin has an earnest, pleasant delivery, and his lectures were equal to a sermon.

On the following day the Rev. C. P. Parker, of Hertford, said the Litany in the Chapel, and made a very instructive talk to the children. He spent two nights with us on his way to Lincolnton where he goes to take charge of St. Luke's Parish. We enjoyed his visit very much.

A good many of our peaches, plums and pears are in bloom, and we fear they have been hurt by the cold weather. We have set out twenty-eight young fruit trees, and some one pulled up four of them, and carried them off. Mr. Thornton has put in an acre of Irish potatoes, and expects to put in more later. We have had both Irish and sweet potatoes of our own raising to eat up to this time, and are getting a good supply of milk—an average of more than a quart a day for each child. Where is there a family, or other Orphanage that can do as well?

Most of our early vegetables are in the ground, and we will soon be ready to plant some early corn.

We need a few sheets for single beds, and would be glad to have something more for the children to play with.

CHRIST CHURCH, ELIZABETH CITY.

Christ Church has entered upon the Lenten season with a heartiness that makes it a real "time of refreshing" for the parish. The daily services are largely attended and the number of children present gives the congregation the appearance and feeling of one large family. The children have their hymns and their part in the Rector's daily Bible lesson, answering without hesitation when called upon for texts illustrative of the subject for the day. The Bible lessons are from St. Matthew's gospel, from the devotional standpoint, and are most helpful and interesting.

St. Andrew's Brotherhood is doing its part in keeping up a full attendance at the Wednesday and Sunday evening services, making them very hearty and inspiring.

The Men's Bible class, Mr. W. A. Worth, President, is doing fine work and increasing in numbers and in interest.

The Mission Study Class of the Woman's Auxiliary, Miss Minnie Albertson, leader, meets every Tuesday to study the gospel of St. Matthew from the Missionary point of view. The class is well attended and very much in earnest in its work.

St. Catherine's Guild holds a weekly study class under the able leadership of Mrs. C. W. Melick. The book used is "The Conquest of the Continent," and the large attendance and free and animated discussions attest the interest of all present in the work.

At the October meeting of this Guild of our younger Churchwomen, all present agreed to become members of the Woman's Auxiliary. Other members have subsequently come in, and it is needless to say that the Auxiliary has joyfully welcomed this invasion of new blood and young energy.

St. Catherine's Guild has undertaken to raise by individual pledges the sum of $100.00 on the debt for the new heating apparatus in the church.

A VILLAGE PARISH HOUSE.

The Parish House of Trinity Parish, Chocowinity, Rev. C. D. Malone, Minister in charge, is going up very fast. This building is a memorial to the Rev. N. Collin Hughes, D.D., and will supply a much needed want. Trinity Chapel, known years ago as Blount's Chapel, being built by Parson Blount, before the Revolutionary war, is one mile from the village proper, with no other buildings near. The Parish House now in course of erection, is on part of the Rectory lot, which is in the village. It will be used for Sunday School, night services, meetings of Guilds, and other societies, which serve to keep the Church alive, and the Church people together. This work is one of faith. Besides a small amount given some years ago by the Alumni of Trinity School, Chocowinity, as a Memorial to Doctor Hughes, the work is being done by the Woman's Guild of the Parish, with the aid of the men, who have given much of the lumber, and are doing the work with their own hands. The frame is up, it is weather-boarded and window-frames in; all this done with the paying out of very little money.

This Parish had a men's dinner recently. It was served at the Rectory by the Woman's Guild to the men at work on the Parish House. After dinner the table was cleared, the women met, cut and made garments to sell to help the work. These new methods seem strange in such a very old Parish, over a hundred years old, but with the changes everywhere, there are many here. The old residents have passed away and their descendants have moved to other places so with few exceptions is a new congregation, many of them recently came into the Church. The earnest effort on their part shows their willingness to do their utmost for the extension of the Master's Kingdom, and the uplift of their fellow man. M. B. H.

For the "Mission Herald."

Beginning on Tuesday, February 29th, the Rev. C. H. Jordan, of Greenwood, S. C., conducted a five-day Mission in St. Phillip's church, Southport, with remarkable success. Thorough preparation for the Mission had been made by the members of the Parish and this together with Mr. Jordan's magnetism and earnestness ensured the success which resulted. Mr. Jordan is a preacher of unusual ability and a tactful and accurate exponent of the Church's position. His charming personality endeared him to the whole Parish.

Four services were held every day; Early Communion at 7:30 a. m., Morning Prayer at 11:00 a. m., Evening Prayer at 4:30 p. m. and an informal Preaching Service at night. The night services were, of course, the best attended, and Mr. Jordan preached a series of sermons on "Sin" at these services.

The Missioner left the Parish infinitely stronger than he found it and he took away with him the sincere gratitude and the warm affection of its people.

The Mission Herald.

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EASTER.

Easter is the most important period in the Church year. For many centuries it has been a landmark in the march of time for all creeds and classes.

The word Easter is of Anglo-Saxon origin, derived from Eostre, a heathen goddess whose festival fell in the spring time. In the time of the early Church Fathers, the day was called the Feast of the Resurrection, later on Easter. It seems a great pity that the name should ever have been changed. The day was often called the "Queen of Festivals the Royal Day of Days". Polycarp, the Bishop of Smyrna (A. D. 160) told Anicetus, Bishop of Rome, that he had celebrated the feast in the presence of the Apostle John. As Polycarp was martyred when 86, and as St. John lived to be nearly 100 years old, this is a very creditable statement.

Fierce theological discussions in the early Church beat furiously around this joyful day. The Eastern and Western Churches contended with no little animation about the exact day of its celebration. The former Church lying principally in Asia held that Christ was crucified on the 14th of Nisan, the time of the Jewish Paschal feast, therefore they said that the Feast of the Resurrection must of necessity fall always on the 16th Nisan. The Western Church argued that the day of the week was of no little importance, so they selected the first Friday, after the 14th Nisan as the day for the crucifixion, and the Lord's day following as the "Feast of the Resurrection."

The Council of Nice (325 A. D.) settled the controversy by deciding that "Easter is always the first Sunday after the full moon, which happens upon or next after the 21st of March: and if the full moon happen upon a Sunday, Easter Sunday is the Sunday after." Thus was a long controversy peacefully settled. The decision of this general council of the Church put an end to not a few discussions. Today, not only do Christians of many creeds celebrate Easter as the same, but happily they also agree in many of the most important and beautiful truths and doctrines of life and immortality that the Easter season emphasizes.

In the early Church the Easter Vigil was kept during Saturday night of Holy Week. This occasion was made particularly solemn by the existence of a tradition that Christ would in those hours return again in His glory with His holy angels. Each Easter the Church expected Him to fulfil His promise to come again. Easter-day has in all ages been a time full of hope and joy among Christians. In the Early Churches of the East and West, Easter morn was greeted with glad hallelujahs and ecstatic exclamations. When one Christian met another his salutation was, "The Lord is risen." The joyous reply was, "Yea, truly He is risen." This custom is still extant in the Greek Church.

The Church on Easter looks with peculiar veneration and celebrates it with beautiful and appropriate services. The day emphasizes the great and precious doctrine of the resurrection of Christ, and also the general resurrection of the dead at the last day.

Our loving fraternal sympathy goes out to the Rev. John M. Robeson, rector of St. Stephen's Church, Goldsboro, in the loss of his mother who died at Farmville, Va., March 2nd. Bishop Darst was with our clerical brother and conducted the burial office.

Mrs. Robeson, the wife of our good brother, has within the past two months been bereft of her mother who died also in Virginia. Our sympathy goes out to her in her great loss.

The selection of the Rev. Wiliam E. Cox as Secretary of the Diocese, to fill out the term of the former Secretary, who recently removed from the Diocese, was a happy one on the part of our Bishop.

Mr. Cox is eminently qualified for the duties of his new office, and will no doubt be made (at the next Council) its permanent Secretary.

OBSERVATIONS OF A LAYMAN.

(T. P., Jr.)

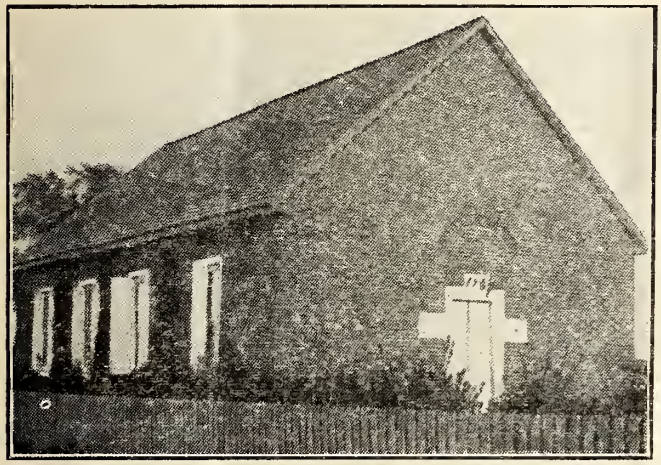
A North Carolina secular paper makes the discovery that a Methodist minister finds it very easy to shift the scenes, arrange the stage and appear in the next act as an Episcopal clergyman: that there is so much similarity between the 25 articles in the book of discipline of the Methodist church and the 39 articles of the Episcopal church, that the minister does not have to undergo any change of faith in going from the ministry of one church to another. The recent action of Rev. Richard Wilkinson, D.D., of Petersburg, Va., in leaving the ministry of the Methodist church and becoming identified with the Episcopal church gave rise to the comment. The paper to which we refer saw in the action of Dr. Wilkinson an evidence of the possibility of bringing about a church unity.

What interests us in the resignation of Dr. Wilkinson, however, was his justification of the change which he made. He said that he objected to the four year pastorate; that he wanted to settle down somewhere and identify himself wih his town. That strikes us as being a very sensible statement. Our ministers do have such a splendid opportunity for becoming "identified" with the town in which their usefulness finds expression. Their term of service is only regulated by a continuance of their usefulness. And that term of service is frequently a score or more of years. Right here in East Carolina we have two or three examples of the kind of ministry to which Dr. Wilkinson aspires. We have men who have lived almost all of their life among the people whom they chose to love and serve. Their ministry has not only been a benediction on the community, but their every-day existence has been an exemplification of the principles and truths which they sought to impress upon men.

If there is to be any performance in the work of the average clergyman it seems that he must become identified with the community in which he has cast his lot. And we have no doubt that much of the apparent failure of the missionary work of the Diocese is due to the fact that so many of these men are to all appearances "playing for position", flitting from one post to another; making plans here that his successor cannot sympathize with; beginning another work there that is abandoned after his departure. There are many practical considerations that stand in the way of permanent locations, of course, but it does seem to the layman, who usually sticks to his sphere of usefulness, that the frequent shifting of "fields" by so many of the ministers is a policy that is hurtful and must result in the crippling of the church's programme.

Right much is being said in the press now about the country church. Rural economics, farm betterment, country schools, and other kindred subjects have been largely discussed and of course the Church was sooner or later to be dwelt upon. The newspaper men have apparently agreed that the country church was an inefficient institution; that it has not kept step with the progress that has been made in other institutions; that it is not the force for righteousness that it should be. Whether or not these conclusions are correct we can't say. But it is of interest to the average churchman to know that the Episcopal church contributes very little either to the correctness or incorrectness of the assumptions. As a matter of fact the Church in East Carolina rural districts is almost a negligible factor. This gives us some food for thought. Why are we left out in the calculations of so large a body of people?

CONVOCATION OF EDENTON MET AT BATH.



THE HISTORIC OLD BATH CHURCH THE SCENE OF SESSIONS.

In historic old Bath Town the Convocation of Edenton met on Tuesday evening February 29th, for a two day's session. The attendance was small, being limited to the clergy and a few laymen, but the earnest men who attended the services, conferences and discussions received some genuine benefit.

Dr. R. B. Drane, dean of Convocation, presided over the meetings and the Rev. J. L. Showell acted as secretary. Among the questions of current interest in the Diocese which were discussed was that of the desirability of establishing a church school for boys in this or the adjacent Diocese of Carolina. A resolution was passed incorporating this belief and the matter will be brought to the attention of Council. A splendid paper by the Rev. T. N. Lawrence on "How to organize a parish for community work" was read by Rev. C. A. Ashby in the absence of the writer. The paper evoked much comment.

The Rev. C. A. Ashby introduced the following resolution, which was passed, receiving the approval of all members of the convocation: "The Convocation of Edenton believing that there is need of a Church school for boys, to which the boys of this diocese might be sent, without great expense, calls attention to this need, and recommends that attention be given to this matter, and that its feasibility be looked into, suggesting that co-operation from an adjacent diocese might be secured."

Mr. Ashby and Mr. Bragaw were named a committee to bring this matter to the notice of the next council.

The spiritual side of Convocation was fine. Sermons by Revs. C. Prentice Parker, John R. Matthews, C. D. Malone and J. L. Showell were greatly enjoyed by members of Convocation and the townspeople who liberally attended all of the services.

An added interest was given to Convocation by reason of its being held in the old Bath church, the oldest church in North Carolina, its establishment preceding that of St. Paul's church at Edenton by two years. The parish was organized in 1705 but the present building wasn't dedicated until the year 1734. The town itself is likewise of great historic interest; partly by reason of its legitimate history and partly by reason of the legends and the romance connected with Blackbeard, the celebrated pirate, whose home and haunt is near the present town of Bath.

The rector of the Bath church, the Rev. Howard Alligood, was as cordial as could be and his fine people made the delegates feel at home.

CONVOCATION OF WILMINGTON.

GOLDSBORO, N C
St. Stephens Episcopal Church

ST. STEPHEN'S CHURCH, GOLDSBORO.

The Convocation of Wilmington met in Goldsboro, with the Rev. John Robeson, February 29th-March 2nd. The meeting opened with Evening Prayer and a sermon by the Dean, the Rev. J. H. Griffith. At the business meeting on Wednesday morning Archdeacon T. P. Noe reported that something over $7,000.00 in money and pledges had been received towards the Robert Strange Memorial Fund, more than $6,000.00 being now in bank. Mr. Noe also said that another $1,000.00 had been promised if the diocese would raise the remaining $2,000.00 to complete the fund. The Rev. E. deF. Heald was chosen dean for the ensuing year. The reports from the parishes and missions were most encouraging, showing life and activity. That night Rev. Archer Boogher spoke on parochial missions, telling in detail and interestingly of his work at Victoria, a cotton milling town.

The Rev. B. F. Huske, of New Bern, spoke with much enthusiasm of diocesan missions, paying a tribute to Bishop Darst as a leader and especially of his work in the rural fields, calling attention to the increasing hold our Church is taking upon the country people, and of the Bishop's constant attention to this feature of his work. On Thursday morning the Rev. W. R. Noe spoke on Spiritual Preparedness, and at 11 the Rev. Heald conducted a most helpful Quiet Hour. The Convocation closed with a sermon by the Rev. Dr. W. H. Milton, with reference to the Panama Conference. Dr. Milton is a member of the Board of Missions, and spoke most interestingly of the Conference. The Woman's Auxiliary had a fine attendance, with study classes conducted by Misses Murchison and Albertson, diocesan educational secretaries.

WOMAN'S DEPARTMENT

THE WOMEN'S MEETING AT THE CONVOCATION, GOLDSBORO, N. C.

The Women's Auxiliary and Parochial Society of the Convocation of Wilmington which met in the Sunday School of St. Stephen's Church, Goldsboro, on March 1st and 2nd was a most instructive and interesting meeting. The rector of the parish was away in his old home Farmville, Va., on account of the death of his mother, and Bishop Darst was with him. But the good people of St. Stephen's tried to make up to their visitors for this great lack, and did more than their share in helping with the success of the meeting.

Mrs. Allen's cordial welcome made all feel at home at once. And when Mrs. Shepherd, of St. John's, Wilmington, assured her of the pleasure it was to be in S. Stephen's again, it brought to many minds the delightful Council which was held there a few years ago.

Many interesting matters were brought before the meeting. Much emphasis was laid upon the importance of these Convocational meetings, and it was urged that those present try to arouse more interest in these meetings in their part of the Convocation.

Mrs. Allen, of Goldsboro, read an excellent article on the United Offering from the Spirit of Missions, which told of many women who were kept in the field by this noble fund; and also showed why it should be called a Thank Offering.

In connection with our gifts of money, Mrs. Bonner spoke of the gift of Life, and asked that the call for volunteers be published throughout the Diocese; and also spoke of the inspiration we have already gotten from our one volunteer, who was with us at the last Council.

Mrs. Staton suggested that we might put it into the mind of some trained nurse to give herself to the work in the Mission Field, saying that they were often such noble minded women, and had just the training needed.

The good work of the Church Periodical Club was brought before us by Mrs. Bonner, who asked that a Librarian be appointed in each Parish. Many incidents were told of the pleasure given by the passing on to others magazines, papers and books, often right in one's own town. Miss Murchison and Miss Albertson told of the Summer Conference at Silver Bay. Miss Albertson spoke of the Spirit of Unity which seemed to prevail there; and Miss Murchison gave a charming account of the work among and for the children.

Mrs. Bonner spoke of the Blue Ridge Conference, and Mrs. Staton, of the conference held at S. Mary's School; saying that Raleigh was easily reached from most points in East Carolina, and that the delegates were entertained at the school.

Mrs. Staton lead a conference on "The Prayer Life of the Woman's Auxiliary", which was most inspiring. She begged that Miss Hunter's Prayer Course be used in each parish. She gave many helpful suggestions as to the best way to deepen our prayer life; and Mrs. Bonner, Mrs. Uzzell, and others, added some valuable thoughts to the discussion.

Miss Murchison, Educational Secretary in the Convocation of Wilmington, held two wonderfully interesting meetings in the study of the gospel of S. Matthew, using diagrams on the blackboard very effectively to impress her teachings. The class was very responsive to Miss Murchison's well framed thought questions; and all felt that much had been gained in the short time available for the Mission Study Class.

The Junior Mission Study course was very clearly outlined by Miss Albertson, Junior Educational Secretary, who gave a very entertaining resume of the book "Around the World with Jack and Janet". She also recommended the Junior Correspondence Course, recently established by the Church Mission House.

The most delightful meeting came on Thursday afternoon, when thirty-six boys and girls of all ages, and about as many women, gathered for the Junior meeting. We felt that we had reached the very highest part of our work, when we looked into these eager upturned faces, and realized our responsibility in moulding these little lives.

Mrs. Bonner opened the meeting with the Junior collect and the Lord's Prayer in which each child's voice joined; and then she talked to the children in her happy style, of some phases of their work.

Mrs. Rose, Junior Secretary, told them some stories of the Mountain children to whom they are to send the Christmas boxes this year. Mrs. Staton, by the use of an ingeniously made rule, with ribbons attached showed them the unwise expenditure of our money in the United States. And when she brought forward an exhibit of dolls representing the baptism of Virginia Dare, the delight of the children knew no bounds.

The little girls were interested most in Mrs. Dare and her baby, Virginia, while the boys admired Sir Walter Raleigh in his court costume, and were deeply interested in Manteo in his native dress. All were most attentive while Mrs. Staton told of the baptism of the first little white child born in America, and also of the first Sacrament celebrated on American soil.

The children sang their hymn, "Jesus, Tender Shepherd, hear me." and our meeting was over.

In addition to these meetings, the services, held by different ministers, in which all joined, added greatly to the pleasure and encouragement.

The time was all too short for the discussion of many subjects of interest which came up in the Women's work, so that these will have to be taken up at the Council in May, which promises to be most interesting, both in the Women's and Junior Work. A DELEGATE.

LETTER FROM CLINTON.

The Woman's Auxiliary and Parochial Society of Clinton hopes to offer a report at the coming Council which will come nearer its ideal than any since the days when it was strong in numbers. In one of the very best papers we ever heard this was quoted as the ideal report, "we had our work to do and we did it," the writer going on to say, "when we have the church fence fixed or the altar linen replenished we have nothing to plume ourselves with, it is our plain duty and we should just do it." If this should come before the notice of that charming writer will she kindly pardon allusions of that kind? Because we 'have had the church fence fixed' are at work on a long standing rectory debt and are seeing our way clear to a triumphant end with so much encouragement that we think a little glimpse of our discouragement and victories may help somebody else. Our Society, though numbering twenty, has rather less than half that number in active service. First we would say that those who are not able for various reasons, physical and domestic, to take part in active work do give quite active encouragement and never fail to do their part financially. The financial part will, whether we like to think so or not, always be a large part and has to enter almost every plan. Our main source of income is sewing, and our specialty aprons. There are few servants in Clinton who do not wear Society aprons—strong serviceable articles with no skimping of good cloth which "to be sold need only to be seen." This income though steady is small and has been augmented of late in various ways which at first seemed rather a departure from conservatism and though in no ways a new idea to others possibly the results have been so good we venture to tell of it. Each member agreed to give a tea to which she invites ten guests, each guest bringing ten cents thereby making one dollar. An attractive little story could be made about each tea. One very lovable lady gave hers to her sister's neighbors—the sister once a most active church worker but now no longer able to go about. She called hers a crochet social "and besides bringing in much more than the one dollar planned gave a delightful afternoon to many women whose lives are by no means full of social gayeties. The invited guests were not to be limited to church members, just friends and usually neighbors of the giver. In fact the Rectory tea had but one Episcopalian present, the guests and such very liberal ones being almost entirely Presbyterians. Each tea exceeded the expectation of the hostess and besides the financial result the spirit of good will shown by outsiders and the added interest in our church work and church services displayed by them has made our little venture very much worth while. In other ways one member arranged a play which was quite a financial success more than doubling our funds then in hand. We are now employing the time honored plan of each member taking a quarter and making it grow as large as possible by Easter. Our work has been largely parochial so far but we are planning to keep up our past record on the auxiliary side and more than that if we can. We feel so grateful that God has helped us with our efforts and write this that it may possibly encourage some struggling little society because none could have felt more obscure and discouraged than we have at so many times.

THE TREASURY OF IDEAS.

At the meeting of the Woman's Auxiliary in the Province of Sewanee,which was held in Sewanee last Fall, among other good things done by the women, a department called "The Treasury of Ideas" was formed, with Mrs. Henry Leverich, Jr., of Louisiana as the Directress. Two persons were chosen from each Diocese, to act with her as a committee to gather and distribute ideas and plans throughout the Province.

Those appointed in East Carolina are Mrs. N. N. Davis and Mrs. F. R. Rose. The plan is simple. The members of the committee gather up from their Diocese all ideas and plans that prove a help in the work, and send these to Mrs. Leverich, who sees that these reach the members of the committee in all fourteen Dioceses, and they in turn pass the ideas or plans on to the Societies in their own Diocese. In this way we get the benefit of all plans and suggestions from all over the Province.

With the co-operation of all our women in all societies, we can make "Treasury" a source of great benefit to ourselves as well as to others.

It is earnestly hoped that when you find a plan works well in your Auxiliary or Guild; or when an idea suggests itself as a good one, you will at once send it to your representatives on this Committee, who will take pleasure in sending it on to the Treasury of Ideas.

A few things have already been sent by East Carolina, and these with others sent by Mrs. Leverich are printed below, hoping they will help some one in her work.

These questions came from two Junior Auxiliaries in East Carolina, as a preparation for the map-drawing:

What is a Diocese?
In what Diocese do you live?
What is the difference between a Parish and a Diocese?
Who is the Bishop of your Diocese?
Who is your Rector?
Who is the presiding Bishop of the Church?
What is a Convocation?
How many Convocations in our Diocese?
What is the Name of each Convocation?
Name some places in each Convocation.
How many counties in the Diocese?
How many in each Convocation?
Who is the Secretary of the Diocese?
Who is the Treasurer of the Diocese?
How often does the Council meet?
When does the Council meet?
What is the beginning of the Church's Year?
What is the beginning of the Conciliar year?
How often does the General Convention meet?
What is the difference between the work that Bishop Darst does, and that done by Bishop Horner, Bishop Rowe, Bishop Brent, and other Missionary Bishops?

North Carolina says:

"The Kindergarten department of the Sunday School is opened every Sunday with the Little Helpers' Red Box. A penny is dropped in by the teacher as the children say the prayer, so that if this teaching is neglected at home the Sunday School gives it."

Florida suggests the use of "The Mile of Pennies."

Others suggest: "When writing to a friend or acquaintance who is indifferent or lukewarm enclose a leaflet as good as "A Cluster of American Beauties."

"The Missionary Dollar and what it Does" is a fine fifteen minute program for Woman's Auxiliary or Junior meeting."

"Impersonations from "Japanese women I Have Known" also makes a good short program.

Some good plays are:
"Two Thousand Miles for a Book" (Indian).
"Slave Girl and School" (Chinese).
"Sunlight or Candlelight" (Japanese)
"The Immigrant Gateway" (Foreign).
"Granny of the Hills" (Mountain).
"Cindy Chance, (Mountain).
"Packing the Home Missionary Box."
"Message of the Juniors."
"Tired of Missions."
"A Dream with a Mission."
"The Call of the Little Blue Box." (U. O.)
"Her Silver Cake," (U. O.).

AN ACCOUNT OF ST. JOHN'S JUNIOR AUXILIARY MEETING.

February 10, 1916.

St. John's Junior Auxiliary met in St. Ann's guild room Thursday, February the tenth at the usual hour (4 p. m.). Out of thirty-two Juniors only three were absent.

The table in the centre of the room was decorated with valentines. A long line of red hearts covered the edge of the table and a big white heart occupied the center around which was a line of very small red hearts.

In the center of the big white heart there was a small round red map of the world and on it was written these words: "The World Its Field." The big white heart represented Christ because white stands for purity and Christ's Heart is both pure and holy.

The hearts on the edge of the table had children from different Nations all over the world pasted on them. The Juniors brought their dolls as their leader had requested them; some of these dolls were foreign babies and some American babies. The dolls and the children on the valentines were used to show the Juniors that all children no matter what color they are, how pretty or ugly belong to God's big family for He made and loves us all. The children were then told to take a little red heart off the table and to our surprise we found that there were numbers on the opposite sides of the hearts. The leader then asked each Junior a question from a long list which she had. The questions on the list were numbered and each Junior was asked the question whose number corresponded to the number on his or her heart. The questions referred to our work and Diocese. Some of them were as follows: 1. What is the Junior Auxiliary? 2. What is the Woman's Auxiliary? 3. What is the Board of Missions? 4. What is a Diocese? 5. What is the name of your diocese? 6. What is the difference between a diocese and a Parish? 7. What is the name of your Bishop? 8. What is the name of your rector? 9. What is a convocation? 10. Who is the Bishop of Alaska? 11. What are the names of the Bishops in China? 12. Where did Jack and Janet start from on their trip around the world? Who was William Carey?

All this composed the subject for the lesson which was: "Christ for the World." The object of the lesson was to teach those present that God does not love one Nation or race of people better than another one, but all the same; also that Jesus Christ came not to this earth and shed his most precious blood for one Nation or race of people, but the whole world.

MARGARET A. WILLIAMS,
Secretary of St. John's Junior Auxiliary,
Wilmington, N. C.

RESOLUTIONS OF THE VESTRY OF GRACE CHURCH, WOODVILLE, MARCH 1st, 1916.

It has been our privilege to have the Reverend Morrison Bethea as our Rector for five years and we wish to put on record as the Vestry of Grace Church:

First: Our appreciation of his services as a preacher of ability and learning and power;

Secondly: As a teacher in the Sunday School he has made the Class very attractive by his thorough knowledge of the Bible and Church History;

Lastly: He has been ready at all times to come to our call often at great inconvenience to him and his family and we thank him very much that he has offered to come once a month until some one is sent by the Bishop.

Our best wishes go with him to the Parish of Wilson and his work in another Diocese, while regretting our great loss.

BURGES URQUHART,
C. B. GRIFFIN,
T. W. GRIFFIN,
J. H. SPIVEY,
Vestry Grace Church, Woodville.

A JUNIOR MEETING.

We opened our Junior meeting at four o'clock with the Creed, Lord's Prayer and Junior Collect.

After all the business had been attended to, our leader read us a letter from Mrs. Rose, who had sent us some questions the Williamston Juniors had learned. They were very much like the ones we had learned last fall. After this the meeting was turned over to the Junior officers, who were told the week before to prepare a meeting by themselves for the next Thursday. At first we thought we couldn't do this, but we decided to do the best we could.

The articles that were read by different members were very interesting. The President read "The Power of Littles", (from the Young Churchman). This piece told about a converted heathen in India, who wanted to do something for Christ so much that he put aside five millet seed at every meal to help the people who did not have as much as he did. Our Secretary read us about some Indians and their first Christian Christmas. Another Junior read about Bishop Whipple, a Bishop to the Indians. An interesting piece about the Whirlwind Mission at Fay, Oklahoma, where we had sent our Christmas box was also read. We enjoyed our meeting and felt that it had helped us very much. At the close of our meeting our leader said that the girls had done so well that she would like for the boys, (we have 7 in our Junior Auxiliary) to prepare the meeting for next week and we are looking forward to seeing what the boys can do.

ELLA McCARLEY,
President St. John's Junior Auxiliary,
Wilmington, N. C.

THE ST. MARY'S CONFERENCE.

The sixth St. Mary's Conference will be held in the week of June 5th to 10th. The program will be in many respects similar to that of previous years.

The Rev. Mr. Caley will deliver a course of addresses on the New Testament—1. The Gospels; 2. The Acts; 3. The Epistles; 4. The Revelation.

The Rev. Mr. Elmendorf will deliver four lectures on "The Kingdom of God", the meaning of the term, its relation to the Church, the laws of the Kingdom, the possibility of an Ideal World.

Bishop Lloyd, President of the General Board of Missions, will deliver four addresses on subjects connected with missions. He will speak on "Church Extension"; (1) The general subject; (2) Church Extension in the United States. (3) The work abroad. (4) The Relation of this work to the Life of the Church.

It has been proposed in addition to the regular program of the mornings to devote the free time on Wednesday to Social Service, and on Friday to Sunday School work, this latter being of interest to all Sunday School teachers, but to be designed perhaps more particularly for Sunday School Superintendents.

It is also hoped to arrange for some plain talks on Church Music suited to the needs of the ordinary Parish and Mission Church.

Dr. Joseph Hyde Pratt, a member of the Social Service Commission of the Diocese of North Carolina, has consented to take charge of the meetings on Wednesday afternoon, and the Rev. Homer W. Starr, Ph.D., Chairman of the Diocese Board of Religious Education, will preside at the special meetings on Friday.

Judging from last year the Conference will tax the full capacity of the school this year, and it is therefore desirable to ask the right people at the beginning. Much unnecessary correspondence has been entailed by the sending in of names of persons who had no intention of coming, or who are unable to do so.

It is hoped that Rectors, and others interested, will have this matter in mind, since letters will be sent to the Rectors at an early date, and it is desired to have at the beginning a good list of those who would really wish to come, and who would be likely to accept the invitation.

It is especially desired to add to the number of laymen who will attend the Conference, and to this end it is proposed to reserve at least fifty places for laymen who will attend the Conference for the full session.

Those who wish to attend the Conference for a day or two only can get rooms down town at their own charges and be guests of the school for all their meals and in all ways except for their room accommodations.

The Conference assembles on Monday evening, has its sessions on the next four days, and the members can leave either late Friday night, or Saturday morning.

GEORGE W. LAY, Rector.

March 10, 1916.

MEMORIALS

MISS RACHEL HARVEY.

Passed from the Church Militant to the Church Triumphant Dec. 26, 1915, Miss Rachel Harvey, in the 80th year of her age, the last member of an old distinguished family.

Since the last meeting of the Woman's Auxiliary a dear aged and faithful member, whose beautiful devotion to the Church she loved so well, was an example to all, has passed from this life to the Life Beyond. Her work finished here, is taken up there—how and in what manner we do not know—we cannot understand—but with the Holy Angels her work goes on in the Paradise of God.

We shall miss her loved presence at our meetings—which were always at her home—but may not her spiritual presence take the place of the physical and be with us and join in our devotions?

"Numbered with Thy saints in glory everlasting."

"The western gates close only to let the Eastern gates open." SECY. OF WOMAN'S AUXILIARY.

Hertford, East Carolina.

MRS. ANNIE M. HUGHES.

We, the members of The Relief Society of Christ Church, New Bern, N. C., having sustained a great loss in the death of Mrs. Annie M. Hughes on the thirteenth day of October, 1915, hereby place on record our sorrow at the loss of this devoted member of our society, and at the death of this Saintly Christian and devout Communicant of the church.

Mrs. Hughes was an interested member of the Relief Society from the time of its organization until her death. For many years she was vice-president of the society and was most faithful and active in supplying the wants of those in need, and in ministering to needy members of the Parish, and in all charitable and Christian works. Mrs. Hughes furnished a beautiful and touching example of Christian piety and humility to all who knew her, and her whole life was marked by the tenderest and most faithful devotion to her Beloved Church and Its "Holy Religion".

Mrs. Hughes was the widow of the late Dr. Isaac Hughes, and her children and grand children "Rise up, to call her Blessed."

Her Spirituality was a most helpful and refreshing influence in the lives of others, and in her beautiful old age she was a living reminder of another world of the Blessed Kingdom of God. The last days of her life upon earth were spent in the Presence of God, and were just as she would have wished. On the day before her death, she received the Holy Communion with her devoted family at her bedside. Mrs. Hughes was in her ninetieth year, and is survived by two sons and their families.

"Right dear in the Sight of the Lord is the death of his Saints."

Resolved, That this memorial be spread upon the pages of our minutes, and that copies be sent to the family, and one to the Mission Herald for publication.

B. F. HUSKE,
G. H. ROBERTS, Committee.

MARY McKINLEY NASH.

In Pensacola, Florida, at the home of her daughter Mrs. Wm. H. Knowles, on the third Sunday after Epiphany, there passed into life Eternal the soul of Mary McKinley Nash. Although the summons came suddenly, she was ready to obey the call. Her life had been a consecrated one, and for years she was closely associated with the work of Christ Church in this Parish; nothing appealed to her more than Christ Church Relief Society, of which she was made President in 1901. She was always a willing and earnest helper, and although removed for some years from her native home, her interest was manifested in many ways. She was gifted with a voice of rare beauty, which added greatly to the service of her beloved Church.

God has taken her to be numbered with His Saints in glory.

"For all the saints who from their labors rest
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blest. 'Alleluia.'"

Resolved, that this memorial be spread upon the pages of our minutes, and that copies be sent to the family, and that a copy be sent to the Mission Herald for publication.

B. F. HUSKE,
G. H. ROBERTS, Committee.

A LITANY.

O, gentle Savior, Who for sinful man,
Didst live the life of man and die man's death,
The while we turn our eyes upon the Tree,
The awful agony of Thy last breath,
Help us to feel,
Help us to see.

The dreadful Cross, which without fear Thou bore,
The jeering laugh, the glare of hating eyes,
The crown of thorns, the robe of mockery,
Thy Holy Love, Thy Vision of the Prize,
Help us to feel,
Help us to see.

The shameful nails that pierced Thy Sacred Flesh,
Thy tender mercy to the dying thief,
The sponge, the spear, the Blood that makes us free,
Thy rending cry, the Virgin's prostrate grief,
Help us to feel,
Help us to see.

Thy last sweet breath, the deep expiring groan,
The darkness that enshrouded earth and skies,
As we before Thy throne devoutly kneel,
In wondering honor of Thy Sacrifice,
Help us to see.
Help us to feel,
Amen.

A. R. Parshley, Good Friday, 1915.

BUDGET AND GENERAL MISSIONS RECEIPTS TO MARCH 15.

Below I am giving statement from the Treasurer of the Diocese for the Budget and General Missions up to March 15th; and while a number have sent something and one or two have notable returns, there is still a large number that has failed to send in anything at all.

The canon provides for systematic quarterly remittances; and where that has been tried, the results have been gratifying.

I want to congratulate the parishes and missions that have tried to do all that the forward movement means; and to urge upon all the importance of getting the offerings in promptly and of remitting equally regularly.

The year closes with April; and as Easter comes very late this year, and as the books must be closed promptly, it will be necessary for treasurers to remit quickly, if the parish is to get credit in the annual report to Council—and we would like to make this a record year; for wherever the Every Member Canvass has geen faithfully tried it has brought results.

As Diocesan Missions get only the balance, when all other expenses are met, it is necessary to pay the Budget in full, if a proper amount is to be received for the extension work in the Diocese. It is gratifying to note that several have already exceeded the Budget, showing thus a desire to hold up the Bishop's hands in carrying forward the work in East Carolina. Very sincerely,

THOMAS NOE.

Memorandum of Receipts From Parishes and Missions for Budget and General Mission Account to Feb. 19, 1916.

	Budget.	General Missions.
Chapel of Cross, Aurora	$ 75.00	$ 3.68
St. Thomas, Bath	14.00	....
St. Paul, Beaufort	3.50	....
St. James, Belhaven	......	....
Trinity, Beaufort	......	....
Zion, Beaufort	30.00	....
St. John's, Bonnerton	25.00	....
St. Paul, Clinton	20.50	....
St. Paul, Edenton	418.63	206.66
Christ Church, Elizabeth City	225.00	120.00
St. John, Fayetteville	450.00	76.86
St. Joseph, Fayetteville	......	....
St. Mary', Gatesville	20.00	16.79
St. Paul, Greenville	......	....
St. Stephen's, Goldsboro	84.00	....
Christ Church, Hope Mills	......	... ...
Holy Trinity, Hertford	......	47.00
St. Martin, Hamilton	32.50	12.50
St. George, Hyde County	10.23	....
St. Mary', Kinston	......	....
Holy Innocents, Lenoir County	14.50	....
Christ Church, New Bern	215.00	275.00
S. Cyprian, New Bern	......	....
St. John, Pitt	......	....
Grace, Plymouth	......	....
St. Luke, Roper	37.50	....
St. David, Scuppernong	36.88	....
St. Phillips, Southport	6.03	....
St. Paul, Vanceboro	......	....
Advent, Williamston	......	....
Good Shepherd, Wilmington	......	....
St. John, Wilmington	350.00	....
St. Peter, Washington	575.00	108.00
St. Mark, Wilmington	75.00	....
St. Paul, Wilmington	5.00	64.05
St. James, Wilmington	900.00	4266.56
St. Thomas, Windsor	75.00	....
St. John, Winton	30.00	....
Grace, Woodville	42.50	....
St. James, Ayden	20.00	....
St. Thomas, Atkinson	......	....
Holy Innocents, Avoca	......	....
St. Jude, Aurora	......	....
St. Andrew, Columbia	......	....
St. Joseph, Camden	......	....
St. Thomas, Cumberland	......	....
St. Thomas, Craven	......	....
St. Mary, Belhaven	22.33	10.00
St. Mary, Burgaw	5.00	2.00
St. John Evangelist, Edenton	17.63	2.00
Redeemer, Edward	15.00	....
St. Philips, Elizabeth City	3.50	....
St. Andrew, Greenville	3.14	....
St. Philips, Fayetteville	5.00	....
St. Matthew, Maxton	6.00	....
Waccamaw	5.00	....
St. Barnabas, Murfreesboro	8.00	....
St. Mark, Roxobel	40.00	20.00
St. Stephens, Red Springs	......	13.50
St. Johns', Sladesville	7.00	....
St. Barnabas, Snow Hill	50.00	15.00
St. Peter, Sunbury	20.00	....
Grace, Trenton	6.00	....
St. Luke, Winterville	39.50	....
St. Paul, Washington	......	15.50
St. Matthew, Yeatesville	6.35	....
St. Ann, Roper	......	3.67
St. Mary's School, Raleigh	......	....
Trinity, Lumberton	......	10.00
S. Augustine, Kinston	3.00	....
S. Andrew, Goldsboro	3.00	....

(Sent by Rev. C. P. Parker, Hertford, N. C.)

Upon invitation of the wife and mother of the rector of Holy Trinity Parish, Hertford, N. C. (Diocese of East Carolina), the Woman's Auxiliary of that parish held its thirtieth anniversary meeting at the rectory, Monday evening, March 6. There was a large attendance, both of members of the branch and others. A very beautiful and inspiring paper was read by Miss Penelope Norcom, who had served for thirty years consecutively as secretary of the organization, or from the date of its beginning in the parish. The speaker of the evening was the Rev. Robert Brent Drane, D.D. (now in his forty-third year as rector of historic St. Paul's, Edenton, N. C.) who referred to the coincidence of his having been present at the organization of the society, and drew a reverent and hopeful parallel between its thirty years of work now completed, and the thirty preparatory years of the Master's earthly life. Upon request of the rector (presiding by desire of the president of the Auxiliary) the Reverends Messrs. Carter and Ormond, pastors, respectively, of the Baptist and the Methodist congregations of Hertford, spoke briefly and most attractively of the mission work of their communions, and evinced their cordial sympathy.

The meeting had been opened with hymn, creed and prayers, and just before the closing prayers were said, the rector (the Rev. C. P. Parker) distributed three leaflets (published by the Woman's Auxiliary, 281 Fourth Avenue, New York), recommending them to the careful attention of all the women present. The titles were "Why Should I Be a Member of the Woman's Auxiliary to the Board of Missions?" "The Mighty Cent," "Some Plain Facts." The first of these the rector read aloud, while those present followed the reading in the leaflet.

Notice was given in the course of the evening to the slight increase in members and the very large increase in annual contributions during the life of Holy Trinity Branch of the Woman's Auxiliary. The officers of this branch believe in using the printed matter published by the W. A., in organized mission study and in concerted prayer. They have recently adopted, at the suggestion of the rector for personal use, a prayer-card bearing a morning, noon-day and evening prayer for missions.

After the evening program was complete, an hour or two of delightful social interchange ensued, and toothsome refreshments were served by some of the younger members of the auxiliary.

A number of the men of the parish were present and apparently found the evening's proceedings worthy of their closest attention.

Could we but draw back the curtain
  That surrounds each other's lives,
See the naked heart and spirit,
  Know what spur each action gives;
Often we should find it better
  Purer than we judge we should,
We should love each other better
  If we only understood.

Ah, we judge each other harshly,
  Knowing not life's hidden force,
Knowing not the fount of action
  Is less turbid at the source;
Seeing not amid the evil
  The golden grain of good,
And we'd love each other better
  If we only understood.

—Rudyard Kipling.

ARCHDEACON'S LETTER.

It has been some time since I sent a regular letter to the Mission Herald about my work, not so much because there has been no work to tell about as that I have been away so busy at work that I did not have time to tell about it.

The first work of the new year was a letter sent out to the clergy about the Bishop Strange Memorial Fund; and it is a great pleasure to be able to report that, because of several very generous gifts recently made, the Fund has reached beyond the seven thousand dollar mark and there is now fine opportunity to finish at Easter, if all the congregations send out the envelopes, as recommended by the two Convocations through the special committee. A promise has been made to raise the last thousand dollars, if the Diocese at large raise the other two thousand necessary to complete the Fund; and I am giving this encouraging information in the expectation that the Diocese will use this present opportunity—and I would suggest the propriety of making the Easter offering for this Fund, where it is possible to do so; and I understand that St. Peter's Parish, Washington, expects to do this, an example which I heartily commend.

My next work, and it was a very delightful labor of love, was to conduct a mission at Trenton for a week, continuing through the third Sunday in January. The weather was not always good but the congregations were very good; and a great deal of interest was manifested.

The last Sunday in January was given to Whiteville. Here we have only a small membership, with an attractive new church; and yet there is almost always a good congregation. From Whiteville I returned to Wilmington, to attend the meeting of the Executive Missionary Committee; and went to Atkinson, to join Mr. Wootten on the fifth Sunday; here we had a full church and a good service.

The following week was spent stirring up interest in a meeting with Bishop Knight, Vice-Chancellor of the University of the South, in the interest of our Church University at Sewanee.

Following this meeting, which was held in Wilmington, I went to Chattanooga with Bishop Darst, Dr. J. B. Cranmer and Mr. H. W. Hewlett to confer with the friends of Sewanee, with a view to freeing our great institution from debt and raising an Endowment Fund adequate to carry on the work at this most important point.

I took the morning service and celebrated Holy Communion at St. John's church, Wilmington, on the first Sunday morning and joined Bishop Knight in the night service, in the absence of the rector and the Bishop; and I went to Pinetown, to see about our church there and the possibility of making some use of it, going from Pinetown to Belhaven, where I have been going once a month since the fall, in the absence of a rector.

From Belhaven I went to Ahoskie, to confer with the Windsor group over the support of their field and a more satisfactory arrangement of appointments; and although the weather was extremely severe that day, six laymen and the Rev. J. E. Warner, who is temporarily serving this field, came to the meeting, showing a deep interest in the work and a fine spirit of accommodation in adjusting the problems. There was a desire for increased service and a disposition to increase contributions, to make it possible.

It is planned to re-arrange this field, if possible, in the summer, following the policy of uniting and developing county groups, when possible.

The third Sunday was given to St. John's, because Mr. Cox was unable to hold his services and the remainder of the week was spent in the trip to Chattanooga. At the meeting in Chattanooga it was decided to raise three hundred and fifty thousand dollars for Sewanee, asking the whole South to aid in this work; and Bishop Knight has asked that East Carolina raise ten thousand of this sum; but more will be written about this at another time.

The fourth Sunday morning I took the service at the Good Shepherd, so that my brother might go to Holy Innocents, where he had been preparing a class for confirmation; and the night was given to Whiteville.

Very sincerely,

THOMAS P. NOE.

CLERGY PENSION FUND.

By the unanimous action of its trustees at a meeting held in New York, February 29th, the General Clergy Relief Fund, for many years the official society of the Episcopal Church for the Pension and Relief of Clergy, Widows and Orpbans, was merged with the Church Pension Fund. This marks one of the most important steps taken by the Church since the adoption of the Church Pension Fund at the General Convention in October, 1913.

The following statement has been issued by the officers of the General Clergy Relief Fund and the Church Pension Fund:

"The Trustees and Officers of the General Clergy Relief Fund, looking back with gratitude at the labors of the Fund for the sixty-one years of its history, particularly during the sixteen years of the present administration, anticipate with pleasure the fruition of these labors in the early establishment of a complete pension system for the Church in the Church Pension Fund. Until March 1, 1917, the Trustees of both Funds, who will work in close connection, request parishes and individuals to continue their usual contributions to the General Clergy Relief Fund. On March 1, 1917, when the Five Million Dollar Reserve of the Church Pension Fund is planned to be accumulated, the two funds, acting under the authority of the General Convention and a special law of the State of which both are corporations, will merge under the title of "The Church Pension Fund." After that date all liabilities of the General Clergy Relief Fund will be assumed by the Church Pension Fund and the assets of the General Clergy Relief Fund will be held under the trusts with which they are now impressed. Collections for the General Clergy Relief Fund will cease to be taken separately; the assessment by the Church Pension Fund on parishes of seven per cent. on their clerical salaries will carry the entire cost of pensions to the clergy and their families. The Trustees and Officers of the General Clergy Relief Fund request all of its friends to contribute generously to the $5,000,000 Reserve, which will enable the Church Pension Fund to start its system. The Trustees of both Funds express their high appreciation of the services of the Rev. Mr. McClure, who, as Executive Officer of the General Clergy Relief Fund, has been an effective instrument in preparing the Church for a comprehensive pension plan.

Signed: DAVID H. GREER,
President General Clergy Relief Fund.
Signed: WILLIAM LAWRENCE,
President The Church Pension Fund.
Signed: ALFRED J. P. McCLURE,
Treasurer and Financial Agent General Clergy Relief Fund.
Signed: MONELL SAYRE,
Secretary The Church Pension Fund.

"Before we can bring happiness to others, we must first be happy ourselves; nor will happiness abide within us unless we confer it on others. If there be a smile upon our lips, those around us will soon smile too, and our happiness will become the truer and deeper as we see others are happy."

Along the path of life, we should be prepared to do two things, to look ahead, and to overlook; the first will guard us from loss and injury, the second will protect us from disputes and quarrels.—Schopenhauer.

For the Mission Herald.

HOLY DAY.

Easter Day, Holy Day,
Angels rolled the stone away,
Jesus rose so pure and bright
In the dawn of morning light.
Jesus our Savior is risen!
Jesus is risen to-day!

Easter Day, Holy Day,
"Where is He?" the women say;
"He is not here," the angel said,
"He is risen from the dead."
Christ our Lord is risen!
Christ is risen to-day!

Easter Day, Holy Day,
Church bells ring, sweet and gay;
Far and wide glad tidings they send
To the earth's remotest end.
Christ our King is risen!
Christ is risen to-day!

—J. M. C.

HOME-LOVE IN CHILDREN.

How can parents best make their children care more to be at home than to be anywhere else?

This is a big question, a hundred-sided question, a volume, were it fully answered. Make the home interesting by giving the children plenty to do in it and about it. Children need work, regular, important, purposeful work, more work than play. They need play, but they need work—tasks, chores, duties that hold them, that give zest to play when playtime comes, that keep time stepping lively and crowd the day. Move into the country with your boys. Give one the chickens; another, the pig; another the yard and wood-pile. There is virtue in kindling. If your boys are girls, dismiss the maid and let the daughters cook, set table, sweep, dust—anything, so long as they work. "Why, father," said one of my boys the other night, "most of the boys don't go home after school till supper-time. They haven't anything to go home to, nothing to do, no place to go except right out on the street. And they just beg us to go with them, and walk up and down the street with them."

The day isn't long enough for my boys. Home is the most fascinating spot on the globe, with all their chores, the live creatures to be fed and loved, the out-loud reading, the range of the fields and woods, and the endless work in the garden. A child has a moral right to be born and set free in the country, where home is not a flat, nor a number, nor a sidewalk, nor a "moving-picture" show. Give the child a home.—The Parish Visitor.

To pray without ceasing means to devote about five minutes to earnest prayer and the rest of the day to living up to it.—Ex.

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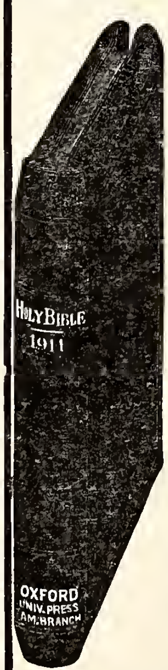

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8:10 a. m.	5:25 p. m.	Leave Roslin		11:20	9:34
8:17	5:30	McMillans		11:13	9:25
8:24	5:36	Oakland		11:07	9:17
8:30	5:43	St. Pauls		11:00	9:10
8:42	5:54	Rozier's		10:48	8:58
8:54	6:06	Powers		10:36	8:46
9:10 a. m.	6:20 p. m.	Arrive Lumberton	Leave	10.25 a. m.	8:35 p. m.

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11:00 a. m.	Leave St. Pauls	Arrive	5:30 p. m.
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VOL. XXX NO. 5

The Mission Herald

"Let him that heareth say come" Rev. 22:17

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Men to take hold when others stand still,
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Men whose professions are not to their shame.

Men whose religion is vital and true,
Men who will give as they know they should
Men who on Sunday do not forget God,
Men to whom duty is not a barbed rod.

Men who feel shame for a half empty church,
Men whose neglect will not Christ's name
besmirch,
Men who are challenged by things as they are,
To show that their manhood is not below par.

May = 1916

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The Mission Herald.

VOL· XXX. CLINTON, NORTH CAROLINA, MAY, 1916. NO. 5

CHURCH KALENDAR FOR MAY.

"O live ye by the Kalendar,
And with the good ye dwell;
The Spirit that came down on them
Shall lighten you as well."
—Bishop Coxe.

1. (Monday) St. Philip and St. James' Day. (Red.)
7. Second Sunday after Easter. (White.)
14. Third Sunday after Easter. (White.)
21. Fourth Sunday after Easter. (White.)
28. Fifth Sunday after Easter. (White.)
29, 30 and 31. (Monday, Tuesday, Wednesday) Rogation Days. (Violet.)

DIOCESAN NEWS.

The Bishop confirmed four at St. John's and eleven at St. Joseph's on his recent visitation to Fayetteville; six at St. Phillip's, Campbell, one at Hope Mills, two at Victoria Mills, and two at Red Springs.

Christ Church, Elizabeth City, the Rev. C. A. Ashby, rector, will soon have installed on its steeple, a handsome electric cross six feet high, which can be seen over much of the city and from far down the river. The cross is a present from the Brotherhood of St. Andrew.

The Rev. Wm. H. Milton, D.D., of St. James, Wilmington, was one of the speakers at the Lenten service in St. Paul's church, Richmond, Virginia. Dr. Milton is one of the strongest preachers in the Church.

The Rev. T. N. Lawrence, of Aurora, who was called to Holy Trinity, Hertford, has the matter under advisement. Mr. Lawrence has done a fine work at Aurora,and the church there will see him go most reluctantly. Holy Trinity is one of the most active churches in the diocese, and presents a splendid opportunity to Mr. Lawrence. The Rev. R. B. Drane, D.D., of Edenton, has charge of Holy Trinity until a minister is secured.

The Rev. Dr. Richard Hogue, who some time ago tendered his resignation as rector of Ascension church, will remain in Baltimore and devote his time to community work. This he will do with the sanction of Bishop Murray.

Prof. Charles H. Herty.—Bishop Darst has invited Prof. Herty of the University of North Carolina to address the Council on the subject of "The Church Pension Fund." Prof. Herty is deeply interested in the subject of the care of the aged clergy, and has presented this Cause before quite a number of diocesan Conventions with delightful results. East Carolina's interest in the Pension Fund is only awaiting Bishop Lawrence's and Mr. Morrell Sayre's organization, to prove its enthusiasm.

The Rev. Dr. Richard Wilkinson, of Lexington, Ky., one of the ablest and most brilliant ministers of the Methodist Episcopal Church, South, has been confirmed by Bishop Burton and by him placed in charge as lay-reader of the Church of the Good Shepherd, Lexington. As soon as canonical requirements as to residence, etc., are met he will take Orders in the Church. Dr. Wilkinson is a native of England and began his ministerial work in that country. Coming to the United States he entered Central College, Fayette, Missouri, from which he received his B. A. degree in 1897 and his M. A. degree the year following. He has held prominent pastorates in New Orleans, Louisiana, Augusta, Georgia, Louisville, Kentucky, and Petersburg, Virginia, and in each place by his earnestness, progressive ideas, broad-minded views and eloquent preaching, has made a marked impression.

JUNIUS DAVIS DEAD.

Junius Davis, Esq., son of George Davis, of the cabinet of Jefferson Davis, and one of Wilmington's foremost citizens, died Tuesday afternoon at his home after a long illness. He was in his 71st year. He is survived by his second wife, and several children, Thos. W. Davis, Esq., Junius Davis, Jr., Mrs. W. M. Peck, Platt W. Davis, all of Wilmington; Lieutenant Louis Davis, of the United States Navy; George Davis, of Panama. Mr. Davis was twice married, and three children from this union survive, Robert C. Davis, and Misses Eliza and Emily Davis, of Wilmington. Mr. Davis was born in Wilmington and spent practically his entire life there except the years he was in the Confederate army, leaving college when less than 18 to enter the service. At the close of the war Mr. Davis returned to Wilmington and took up the study of law, being admitted to practice in 1868. The funeral services took place Thursday morning at 11 o'clock from St. James church.

ST. JOHN EVANGELIST'S CHURCH, EDENTON, N. C.

St. John's, Edenton, N. C., Rev. W. J. Herritage rector, is making improvements. The church is too small, and on stated occasions there is not room enough for all who come. Some months ago the members decided to enlarge it. A subscription list was started and the amount subscribed encouraged them to begin the work. Additions are being made to the north and south sides. The south side is about finished. It will take $400.00 more to finish the other side. The members are enthusiastic in their endeavors and are making real sacrifices; so much so that they enlisted the sympathy of a friend who has promised the gift of $100.00 on condition that the other $300.00 is raised by May 15th or June 1st. St. John's is a worthy mission and is making progress along all lines. It deserves the sympathy and encouragement of all friends to christian progress and education. The Bishop is in accord with the undertaking and will willingly give information to any friend who may wish to extend his sympathy in a substantial way.

THE WOMAN AND THE HOG.

The relative value of a woman and a hog was illustrated in Wisconsin recently. A woman wrote to the Governor that she had a large family to support and was suffering from tuberculosis and desired State aid. About the same time a letter was received from a man who desired aid for a hog which showed symptoms of cholera. The Governor sent word to the woman that no appropriation had been made for tuberculosis victims, and at the same time a man was hurriedly dispatched with a supply of cholera serum to the rescue of the hog. This incident tells its own story without further comment.

A missionary on the eve of going to China, explains his purpose in the following language: "The Standard Oil Company has adopted the slogan, 'Standard Oil tin in every village in the Orient;' the American Tobacco Company is using the motto, "A cigarette in the mouth of every person in China"; so I, as a unit of the Church of Jesus Christ, have taken the watchword, 'Christianity and its teachings in every hamlet within the boundaries of the Chinese Republic.' "

What True Laymen Are Fighting For

WE ARE FIGHTING to make known the love of the Father in the person and work of His Son, our Saviour, Jesus Christ. We are fighting to disperse the darkness of ignorance, to break the chains of evil habits, to offer a solvent for the bondage of guilt, to make an end of cruelty, to dry the tears no other hand can touch, to transfigure sorrow, to exalt wedlock, to glorify the home, to hallow childhood, to beautify age, to light up death.

That is the grand commission of the army of the Lord. Is it worth fighting for--to unveil the infinite love of God, to make known the great mother bird of the race, to uncover the riches of forgiveness, to unseal the springs of freedom, to kindle the inspiration of eternal hope, to light up the road which leads to home and to God?

—Rev. Dr. John Henry Jowett before the Laymen's Convention in New York.

COUNCIL--MAY 20-23rd, 1916

PROGRAM

SATURDAY, MAY 20.

9:00 o'clock P. M.—Council organizes for business.

SUNDAY.

10:00 o'clock—Morning Prayer and Address to Sunday School.

11 o'clock—Ante Communion, Sermon and the Holy Communion. The Rev. Archer Boogher, rector of St. John's Church, Fayetteville, preacher.

4:30 o'clock in the afternoon Dr. James Hardy Dillard, Charlottesville, Va., will, under the auspices of the Social Service Commission of the Diocese, speak on "The Spirit of Social Service" in the Grand Theatre.

6:30 o'clock—The Clergy will take Tea at the Rectory as guests of the Rector and Mrs. Griffith.

8:15 p. m.—After Evening Prayer the Rev. Dr. S. H. Littell, of Hankow, China, will speak on "Missions."

MONDAY.

9:30 o'clock—Morning Prayer.

10 o'clock—Council meets for business in St. Mary's Church.

10 o'clock—Woman's Auxiliary meets in Primitive Baptist Church (kindly loaned for the occasion).

12 o'clock noon—Prayers.

Dinner hour 1 to 3:30 o'clock.

3:30 o'clock—All organizations in session as per announcements.

8:15 o'clock—Service, &c.

Tuesday's program not yet announced.

It is with pleasure that we announce that the Rev. Dr. Hugh L. Burleson, Editorial Secretary of the Church Missions House, will address the Woman's Auxiliary sometime on Monday or Tuesday.

The coming also of the Rev. Dr. Littell, Dr. Dillard, Prof. Herty, Dr. Lay, Rev. Mr. Smith and East Carolina's own fine representatives foretell a most interesting meeting·

"YOU PROMISED THAT MONEY TO THE LORD."

Some years ago Mr. M————, a young Christian business man, who was also a good Christian, happened to be in a little town in the mountain region of Pennsylvania. He attended services in a small mission, which was struggling along as best it might, and soon became very much interested in its welfare. A little later the treasurership was placed in his hands. Wishing to put the church upon as businesslike a basis as possible, he proposed to the people that though they could not pay all their pastor's salary, they could contribute systematically to the other expenses, and try to enlarge their gifts, year by year, until the church should be self-supporting. The congregation seemed rather apathetic; but at last a meeting was held at which each one pledged a certain fixed amount, to be paid some time within the next year.

The treasurer himself promised a generous gift, and commenced at once to pay it in small installments. But the other subscribers delayed unaccountably.

Finally, one day, when the young man was in the principal store of the place, the proprietor, who had pledged a very small sum (though he was one of the richest men in the town), said to him: "When are you coming for my subscription, Mr. M————? I've been expecting you to dun me for it for the last month. You know I promised you something at the last church meeting."

"No, I did not know it," said the young treasurer.

"Why I did. I promised you————," naming the amount.

The young man shook his head. "You never promised me a cent, Mr. ————," he said. "You promised that sum to the Lord. It is between you and Him. I am the treasurer of His Church here; and when you get ready to fulfill your promise to Him, you can bring it to me as His steward, to be used in His work. But I, personally, have nothing to do with dunning you for it, as you seem to expect me to. I shall never ask you for a cent of it—that's not my business."

The man fairly gasped. "See here, young fellow," he said, "our last treasurer went around and begged for the money, right and left, all the time."

"Did he get it?" said the young man.

The storekeeper slapped his knee. "Well, no, not very easily—that's a fact," he said, with a great laugh.

Before six months were over that man had given nearly double his original subscription, and had told the story of the conversation he had, with the result that the rest of the subscribers were influenced to pay up promptly, too. The church raised more money that year than it had ever done before, and took, unconsciously, a great step toward becoming self-supporting, and a noble stride in its spiritual life by learning to give to God rather than to men.

This is a true story. Has it not a lesson for those of us who may sometimes forget our obligations to God?—Christian Intelligencer.

The Mission Herald.

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Business Letters should be addressed to the Business Manager at Clinton, N. C.

Entered as second class matter at the post office at Clinton, N. C., under the Act of March 3, 1879.

With this issue of the Mission Herald the present Editorial Staff and Business Manager will have completed the work for which they were elected at the last Council. This issue makes the twelfth we have sent out. The majority of our readers haven't an idea how many hours of careful reading and writing it takes to produce a paper even the size of the Mission Herald. To build up a successful diocesan paper is not an easy task. The Herald, we realize, is far from what it ought to be, but it will not reach the goal which we have set for it, until every Church family has become a paid subscriber. With a paid subscription list of 2,000 the Herald could release the Executive Missionary Committee from its generous donation, give more illustrated articles, and add probably four more pages of general church news. Here is a question we want you to answer,—"Is the Mission Herald worth while in our Diocesan life?"

RT. REV. THOS. C. DARST—FANNIE LAURISTON HARDIN.

APRIL TWENTY-SIXTH.

One thought is uppermost in the heart and mind of every Churchman in the Diocese of East Carolina, and under the spiritual oversight of the Rt. Rev. Thos. C. Darst, and that thought is one of hearty congratulation, of best wishes for the future, of devout gratitude to the good God who has given our Bishop and Mrs. Darst their great happiness.

The Clergy and the people of East Carolina welcome Mrs. Darst to the Bishop's House right heartily. Some of them have already met her, some of them have already learned of her great interest in all that pertains to the work of the church; and all others are eagerly awaiting the opportunity of meeting and knowing the Bishop's wife.

The wedding was in St. James church, Wilmington, on Wednesday, April 26th, at 5:30 o'clock. The betrothal was said by the Rev. Dr. William H. Milton, and the marriage proper by the Rt. Rev. Jos. B. Cheshire, D.D., of the Diocese of North Carolina. Miss Hardin was attended by her sister Miss Sue Hardin who was maid of honor, and Mrs. James Durham, Jr., dame of honor. Bishop Darst was attended by the Rev. John M. Robeson, rector of St. Stephen's church, Goldsboro.

After a Northern honeymoon, the Bishop and Mrs. Darst will be at the See House, Wilmington.

IMPORTANT.

St. Mary's Parishioners, Kinston, want to assure the faithful throughout the diocese that an old time Tar Heel welcome awaits the Clergy and delegates to the Annual Council which convenes in their church May 20-23rd. The reception Committee are anxiously awaiting lists of delegates from the various organizations, so as to assign homes to all. If any have not so notified the undersigned will they please do so *AT ONCE.* Also state, if possible, the train you expect to arrive on.

All women delegates are asked to notify Mrs. C. A. Jeffress, 706 Queen St.

The men, The Rev. John H. Griffith.

CHURCH PENSION PROGRESS.

How Our Campaign is Moving Toward Certain Success.

From Coast to Coast the call is sounded. The appeal for justice for our clergy has reached into the home of every communicant of the Episcopal Church in the United States. The response has been unmistakable; the spirit which has desired for years to show itself has been aroused. Laymen in all walks of life, in all sections of the country have flocked to the support of the Church Pension Fund. Committees have been organized and effective work is being carried on in dioceses in the North, the South, the East and the West. There has been a welding together of the laity, who have responded to the call to place the Church on the plane of just treatment to those who serve her.

SECOND MILLION RAISED FOR PENSION FUND.

The second million dollars has been raised for the Church Pension Fund!

This happy piece of information was to be given by Bishop Lawrence at a large dinner to be tendered him in Philadelphia on Tuesday evening of this week.

Thus two-fifths of the huge initial fund that must be raised before the Church Pension scheme can be effective has been completed.

This will come as a splendid encouragement to the Church throughout the country. For the most part, the amount already raised comes from New York and the immediate vicinity. Throughout the Church, however, active efforts are being made, that every section and every diocese may do its duty.

SENDING HIS LOVE TO CHINA.

A little boy who had been carefully taught to love the missionary cause and to think of the poor little heathen children, showed in a new way that he was thinking of them.

He looked at the sun one evening as it showed quite brightly just before it hid behind the hills. He had been told that the sun rises in China about the time it sets here. He began in a low and thoughtful tone: "Good-by, sun, good-by! Give my love to the little boys in China."—New York Christian Advocate.

"LIVING UP TO THE COLLAR."

By Lilla B. N. Weston.

It is a fearful and wonderful thing, this "living up to the collar." In these times a clergyman does not belong to himself or to his Church or even to his God: he belongs to the people, usually to his particular congregation, but frequently to everybody who conceives for him a dislike or a liking and who has the time (and who has not?) to pass an opinion upon him. He is public property. His manners, his clothes, his wife, his education, the magazines he does or does not read, his general bearing, his peculiarities of speech (if he has any, and the lack of them, if he has not), his visits to the dentist, his walk, and what he eats—all are talked over and commented upon by his "loving (?) friends."

If he is successful in his appointed work, there are always those who stand by to take at least two-thirds of the credit for it; if he fails—on account of his unfitness for that particular parish, on account of overwork, or on account of anything else under the sun—there are always people who delight in coming forward (after his departure) and giving their version of "why he left." And be it said that it is seldom a sweet and charitable tale. Such small matters as his manners, his clothes, his wife, his education, etc., ad infinitum, are brought out and aired anew. Such is the preparation for the reception of his successor.

"O wad some power"—but it never occurs to these people that the minister himself has eyes, and that they themselves have visible faults. That the minister usually has sufficient common-sense to keep his own counsel is beside the question. He has faults of his own, besetting sins of his own, which he strives daily to overcome with prayer and noble courage. When he succeeds in overcoming them, he does not go about crowing over the victory; he quietly thanks God for the additional strength, and begins upon another shortcoming, the same as the most humble of us other mortals. If he fails to come forth victorious he is, after all, only a man; he is human and imperfect, albeit striving devoutly after good with the rest of God's refractory children. We say that his calling fits him to be just a little better, a little holier, a little purer, a little nearer the Divine Example, than the rest of mankind. True enough; but are we not all very frail and dependent? Also, if we properly attend to the fighting of our own personal battles, we will have our hands full without the additional obligation of criticising the minister.

If we were held up to the light and scrutinized, would we bear examination any better than the minister? There are those of us who, if we had our ideal of what a clergyman ought to be, would come face to face with the Christ. We somehow overlook the very important fact that every priest is like ourselves in that he is of the earth, earthy; he is not a sage; he is not infallible; he is not an archangel; and he ought not to be made a martyr.

It is safe to assume that nine clergymen out of every ten are hard-working, poorly-paid, self-sacrificing, unselfish servants of the Blessed Lord. They have not only to attend to the spiritual needs of the parish, baptize the young, counsel the growing, marry the happy, comfort the aged, soothe the dying, bury the dead; they have also the very sordid task of getting together sufficient funds to meet the demands of the hour, to see that the Altar Guild does not neglect a single detail, to make social calls so that Mrs. Smith may not feel slighted because Mrs. Jones has already been called upon, to settle family disputes, to smooth out petty disagreements, to hear miserable confessions, to smile always, to complain never, and to attempt perfection in the thankless business of trying to please everybody all of the time.

And yet if he fails in the performance of even a few of the thousand and one details which he has to face every day of his life, how ready everybody is to condemn him as a hypocrite who preaches a great deal and practices very little! Oh, shame upon those who so glory in a man's defeat! Shame upon the cowardly lot who refuse to take the trouble to recall the numerous good traits of the man! It was this sort for whom He prayed upon the bitter cross, "Father, forgive them, for they know not what they do!"

The average person is not a backbiter. Yet the minister is so in the nature of a public possession that every one, or nearly every one, feels at perfect liberty to express himself upon the subject of the minister's frailties. 'Tis like a game—priest and parish—shuttlecock and battledore.

And yet there are no grounds for such a notion. Since a man must have bread to eat, clothes to wear, and a roof over his head, a priest is paid a salary for his services. But in paying him his money (paltry sum that it generally is) we do not buy his body, or his soul, or his disposition, or his individuality, or his feelings. We do not buy his liberty to live and move and have his being, nor do we purchase his independence or his right to be the man God created him to be. Neither do we buy the right to predict for him disaster, to gloat over his mistakes, to tell abroad his little weaknesses, to belittle his best efforts, and to pick to pieces his aspirations for the advancement of the parish work.

Certain individuals announce that they do not go to church because they "do not like the minister." Poor unfortunates—since when have we attended Divine service in order to worship the minister? Besides, it is entirely possible that they do not please God any better than the minister pleases them; yet God has perforce to cast His eye upon them every day, to guide their foolish feet, to guard their petulant souls, and to shelter them from the wrath of the storm, the tongue of the lightning, the fury of the waves, and the hurt of the sun. Whereas, the minister need be seen by those who dislike him, but once a week.

Good people, do not hinder him; help him! Of all the parish, he is the most alone, the farthest removed from sympathy, the first to deserve straightforward kindness and the last to receive it. We rush to the aid of the poor and the lame and the halt and the blind, but we hesitate about holding out an encouraging hand to the minister.

Do not make his "living up to the collar" a dreaded career, a hateful experience, a past misery. Do not make his collar a yoke. Do not assume that because he has undertaken to further the teachings of Christ, it is up to him to rise seven leagues above his collar and be a demi-god.

Do not expect him to be a paragon and then advertise him as a monster. He is probably more perfect and more genuine than we suspect, in any case. And if he is not, if he is a flatterer and a hypocrite and a coward and a degenerate, doubt not that God can punish more thoroughly than we can. Besides, it is his place, not ours.

Undeserved reproach has sent many a weak man to destruction, and goaded many a strong man to desperate measures. We are none of us models of perfection. Let us remember that to pull together is to accomplish the greatest work in the world. Let us try sympathy and loyalty. And above all, let us bear in mind that he was a great and wise and far-seeing man who said, "If we would mend the world, we should mend ourselves."

Let those inclined to think at all highly of themselves commence writing a short memoir, or account of all their doings which have at all benefitted mankind. If the perusal of that does not serve to humble them, let them ask somebody else to supply the list, and then peruse that; and finally let them contrast their opportunities of doing good with the good they have done. The result will not always be found gratifying.—Green.

Nothing happens to anybody which he is not fitted by nature to hear.—Marcus Aurelius.

Keep your face always towards the sunshine, and the shadows will fall behind you.—M. B. Whitman.

WOMAN'S DEPARTMENT

WOMAN'S AUXILIARY AND PAROCHIAL SOCIETY.

PRESIDENT:
Mrs. James Grist Staton, Williamston.
FIRST VICE-PRESIDENT:
Mrs. H. M. Bonner, New Bern: President of Convocation of Wilmington, Secretary of Spirit of Missions.
SECOND VICE-PRESIDENT:
Mrs. T. G. Skinner, Elizabeth City: President of Convocation of Edenton.
TREASURER:
Mrs. George H. Roberts, New Bern.
TRAVELING SECRETARY:
Mrs. N. N. Davis, Wilmington.
TREASURER UNITED OFFERING:
Mrs. Joshua T. James, Wilmington.
EDUCATIONAL SECRETARY, CONVOCATION OF EDENTON:
Miss Minnie Albertson, Elizabeth City.
EDUCATIONAL SECRETARY, CONVOCATION OF WILMINGTON:
Miss Lucile Murchison, Wilmington.
SECRETARY, JUNIOR AUXILIARY:
Mrs. F. R. Rose, Fayettevile.
SECRETARY LITTLE HELPERS.
Mrs. John B. Cranmer, Wilmington.
PRESIDENT GIRLS' FRIENDLY SOCIETY:
Mrs. T. P. Noe, Wilmington.
CORRESPONDENT CHURCH PERIODICAL CLUB:
Miss Mary Roberts, New Bern.

ST. JAMES, WILMINGTON.

The April meeting of the branches of the Woman's Auxiliary and the Parochial Societies of St. James Parish, Wilmington, took the form of a pleasant and instructive entertainment.

The occasion was the spring collection of the United Offering in this parish. The entertainment was an adaptation of "The Call of the Little Blue Box," a play written and first presented by a New Orleans branch of The Woman's Auxiliary. The characters represented were the Spirit of 1889 (The Origin) then the spirit of 1901, of 1913 and the Spirit of the Future, 1916. These were impersonated by Misses Anne Milton, Ruth Pleasants, Carrie Myers and Mrs. Warren Elliott; a scene in Miss Emery's office at The Missions House was most eloquently portrayed by Mrs. Josh T. James, the Diocesan treasurer of the United Offering. The messengers who brought the telegrams from distant fields were Miss Esther Gouverneur from China, Miss Annie Baltzer from Japan, Miss Nancy Battle from the Philippines, Master Fred Dick from Alaska and Colin Mackae from the mountains of North Carolina. The meeting was largely attended and was so much enjoyed that it has been suggested that it be repeated during Council at Kinston.

Mrs. James stressed the importance of regular giving by every woman in the diocese, even though the amount be small. In illustration of this point, she stated that if each woman communicant should give the sum of ten cents each week from the first of May until the first of October that the sum total of the collections added to the amount now given would bring the offering to the amount presented at the last Triennial, which was $—— from East Carolina.

Realizing the urgency of the appeals presented by these little messengers does it not seem that every woman in the Diocese must do her part? ETHEL CARDWELL,
Acting Secretary.

ST. JOHN'S, WINTON.

Another Lent has come and gone, and another Easter, that most glorious season of the Church's year, is numbered with "the days that are no more." We observed Lent at St. John's by having services every Friday evening. These services were conducted in a very earnest, able manner, by our Lay reader, Mr. S. E. Matthews, who is also the Superintendent of the Sunday school. On Easter Day, at 11 o'clock, there was a lay service, also conducted by Mr. Matthews, at which he made an excellent talk on the Resurrection, which, with the grand old Easter hymns, combined to make the service very inspiring and helpful. At this service, the mite box offering for General Missions was taken, also the offering for the "Robert Strange Memorial Fund."

During Lent, the Woman's Auxiliary, in addition to its regular monthly meetings, met each Wednesday afternoon, as a study class, conducted by our President, Miss Bertie Northcott. The subject studied was our Lord's life and ministry, as recorded in St. Matthew's Gospel, and our Leader did full justice to her beautiful subject. The meetings were very sweet and helpful—we would begin to study, but generally end with heart to heart talks of our own feelings and experiences, suggested by the lesson. At Easter, the Auxiliary sent a box, containing an outfit for the summer, to a little girl at the Orphanage.

On Sunday, April 30, services were held, morning and evening, by the Rev. Mr. Warner, who has been acting as our Rector during the winter. That afternoon, a member of our congregation went out to the country home of Mr. and Mrs. J. D. Bridger, to witness the baptism of their infant daughter, Virginia Moorman. Mr. Warner will hold his last service here on May 11, and then return to his home in Nova Scotia.

I have just been reading a marvelously interesting summary of the advances in medical and surgical science brought about by the necessities of the great war now waging. The prevention of lock-jaw by the use of anti-tetanus serum; the marvelous improvements in the treatment of wounds by the prevention of gangrene and other infections through Sir Almroth Wright's methods; the practical abolition of typhoid through immunization; the wonderful work done by our American physicians in the typhus epidemic in Serbia; the averting of a cholera plague; all these things increase our gratitude to the good physicians who have accomplished such wonders. But a question naturally suggests itself:

If so-called "Christian-Science" had been in charge, what would have happened?

Suppose you answer that question honestly, since Eddyism would have been an incredibly tragic and wholesale failure in all that field, because its fundamental claims are in contradiction to all that these wise medical men have proved; it then follows that Eddyism is utterly pernicious always, in dealing with disease, or injury, or souls.—Presbyter Ignotus.

Lincoln once said: "How I pity the man who never took the education that is rightfully his."

DOCUMENT LEFT BY PATIENT IN COOK COUNTY HOSPITAL.

A Poem In Prose.

Justice Walter Lloyd Smith, who presides over the third department of the Appellate Division of the Supreme Court, brought with him to the recent dinner of the New York University Law School Alumni Association what he said was the most remarkable document that ever came into his possession. Others who read the document, the last will and testament of Charles Lounsbury, who died in the Cook County Asylum at Dunning, Illinois, were disposed to agree with him. Here it is:

In the Name of God, Amen.

I, Charles Lounsbury, being of sound and disposing mind and memory (he lingered on the word memory), do now make and publish this my Last Will and Testament, in order, as justly as I may, to distribute my interests in the world among succeeding men.

And first, that part of my business which is known in the law and recognized in the sheep-bound volumes as my property, being inconsiderable and of none account, I make no account of it in this my will.

My right to live, it being but a life-estate, is not at my disposal, but, these things excepted, all else in the world I now proceed to devise and bequeath:

ITEM.—And first, I give to good fathers and mothers, but in trust for their children, nevertheless, all good little words of praise and all quaint pet names, and I charge said parents to use them justly but generously as the needs of their children shall require.

ITEM.—I leave to children exclusively, but only for the life of their childhood, all and every, the dandelions of the fields and the daisies thereof, with the right to play among them freely, according to the custom of children, warning them at the same against the thistles. And I devise to children the yellow shores of creeks and the golden sands beneath the waters thereof, with the dragon-flies that skim the surface of said waters, and the odors of the willows that dip into said waters, and the white clouds that float high over the giant trees.

And I leave to children the long, long days to be merry in, in a thousand ways, and the Night and the Moon and the train of the Milky Way to wonder at, but subject, nevertheless, to the rights hereinafter given to lovers; and I give to each child the right to choose a star that shall be his, and I direct that the child's father shall tell him the name of it, in order that the child shall always remember the name of that star after he has learned and forgotten astronomy.

ITEM.—I devise to boys jointly all the useful idle fields and commons where ball may be played, and all snow clad hills where one may coast, and all streams and ponds where one may skate, to have and to hold the same for the period of their boyhood. And all meadows, with the clover blooms and butterflies thereof; and all woods with their appurtenances of squirrels and whirring birds and echoes and strange noises; and all distant places which may be visited, together with the adventures there found, I do give to said boys to be theirs. And I give to said boys each his own place at the fireside at night, with all pictures that may be seen in the burning wood or coal, to enjoy without let or hindrance and without any incumbrance of cares.

ITEM.—To lovers I devise their imaginary world, with whatever they may need, as the stars of the sky, the red, red roses by the wall, the snow of the hawthorn, the sweet strains of music, or aught else they may desire to figure to each other the lastingness and beauty of their love.

ITEM.—To young men jointly, being joined in a brave, mad crowd, I devise and bequeath all boisterous, inspiring sports of rivalry. I give them the disdain of weakness and undaunted confidence in their own strength. Though they are rude and rough, I leave to them alone the power of making lasting friendships and of possessing companions; and to them exclusively I give all merry songs and brave choruses to sing, with smooth voices to troll them forth.

ITEM.—And to those who are no longer children or youths or lovers, I leave Memory, and I leave to them the volumes of the poems of Burns and Shakespeare, and of other poets, if there are others, to the end that they may live the old days over again freely and fully, without tithe or diminution; and to those who are no longer children or youths or lovers I leave, too, the knowledge of what a rare, rare world it is.

LIFE'S IDEALS.

To talk with God before I talk with man; to do my daily work with sunshine in my face and honey on my tongue; to be strong in the presence of temptation, alert in the presence of opportunity, open-eared to the call of conscience for service or sacrifice, openminded to views of truth which differ from mine; to make duty a joy, and joy a duty; to work and not worry; to be energetic and not fussy; to be true to myself and false to no man, diligent to make a living and earnest to make a life; to cherish friendships and guard confidences; to be loyal to principle at the cost of popularity; to make no promises I cannot keep, and to keep no foolish promises; to be faithful to every honest obligation; to be sweet-tempered under criticism, charitable in my judgments, discriminating in my adjectives; to honor no one simply because he is rich; to despise no one simply because he is poor; to be respectful, not cringing to the great, sympathetic with the sorrowing, gentle to the weak, helpful to the fallen, courteous to all; to be simple in my tastes, quiet in my dress, pure in my speech, cherish inspiring thoughts and to keep my body on friendly terms with water and fresh air; to fear nothing but sin, hate nothing but hypocrisy, envy nothing but a clean life, covet nothing but character—and at last to leave the world a little better for my stay, to face death without a tremor, with faith in Christ, who tunneled the grave that I might walk into the larger and perfect life.—Daniel Hoffman Martin.

REVERENCE.

"Reverence is the soul of worship." In the absence of reverence there can be no genuine worship. Reverence is nothing less than a high and affectionate regard mingled with awe toward God. Where irreverence reigns, there can be no genuine regard for God, and, hence, no piety. Acceptable worship is always characterized by a high degree of reverence, and such worship cannot help but make favorable impressions upon others. The true believer in the act of devout worship not only brings heaven's richest blessing upon himself, but also confers a blessing upon those around him. In this, as in every other respect, "no man liveth unto himself." The worshipful life is the purest and most exalted life—the only life worth living. The life pulsating with the spirit of devout, habitual worship, is the life of God deep in the soul. Public worship is an expression of that life in the soul. Public worship in the sanctuary is a revelation of the worshiper's inmost soul. It always implies fellowship with God and private worship—communion between man and God. Without this no life is complete. A life lacking the spirit of devout worship is nothing but a miserable failure. In the real sense, the man destitute of reverence is anything but a man.—Lutheran Church Work and Observer.

It is a pitiful pity that never gives the poor anything but tears. But is he much better who gives his penny without pity?—Edward Leigh Pell, D.D.

ORPHANAGE DEPARTMENT.

Cash contributions received from March 10th to April 10:

Bath, S. S., St. Thomas, Church	$ .30
Hertford, Holy Trinity Parish	20.00
Kinston, S. S., St. Mary's	2.13
Roxobel, S. S., St. Mark's	.35
	$22.78

ORPHANGE NOTES.

Our offerings from East Carolina are small this month, but since the above report was made we have received five times as much from your Diocese. We are glad to announce that we are in much better shape, financially, than we were at this time last year. We are sorry to learn that we sometimes fail to make due acknowledgment of contributions in the Mission Herald, and we want to say that such omissions are simply an oversight due to hurry in getting off this report, and by no means intentional. We try to be very accurate in making out our report for the Carolina Churchman, but we do not guarantee that there will never be any mistakes, even there.

Our lawn and orchard are putting on their spring dress, and soon they will look like a beautiful bouquet. The girls are very much interested in their flower gardens, and we hope they will be successful with them. The boys have gardens, too, some of them, but latterly they have more interest in whitewashing the barn and other outbuildings. Most of the Spring planting is done on the farm, and Mr. Thornton is just waiting for the seed to come up, and then the cultivators will start to work.

ANNUAL MEETING OF THE THOMPSON ORPHANAGE BOARD OF MANAGERS.

The annual meeting of the Board of Managers of the Thompson Orphanage and Training Institution convened yesterday morning at 10:15 (April 25th) in the Orphanage Chapel, and continued in session throughout the afternoon, the following members being present: Rt. Rev. Jos. Blount Cheshire, D.D., Raleigh; Archdeacon William H. Hardin and Col. Archibald H. Boyden, Salisbury; Rev. Edwin A. Osborne and Mr. Jos. G. Shannonhouse, Charlotte; Rev. William E. Cox, Wilmington, and Mr. Frank R. Rose, Fayetteville.

At 11 o'clock a recess was taken for divine service. After a very appropriate address by the Rev. Mr. Cox, the Apostolic Rite of Confirmation was administered to a class of seven, presented by the Rev. Walter J. Smith, minister-in-charge. This always beautiful and impressive service, was followed by a celebration of the Holy Communion, with the Bishop as celebrant. The chancel was attractively decorated with dogwood, and other Spring-time blossoms, and the seventy or more happy hearted boys and girls as they marched up the aisle singing "The strife is o'er, the battle won" was indeed most inspiring.

The reports of the treasurer of the Endowment Fund, Mr. Jos. G. Shannonhouse, and the Rev. Walter J. Smith, Supt., showed the financial condition of the institution in excellent condition. The Superintendent reported a balance of $1,500 on hand at the beginning of the fiscal year. While this balance is somewhat larger than at the same period last year, yet, the growing demands of the work required that it should be at least $500 greater.

During the past year the farm and dairy have shown a good profit; the children have been singularly free from disease; in fact, no similar institution in the State, or elsewhere, can boast of a sturdier, happier lot of boys and girls.

Under the careful oversight of the Executive Committee, some much needed improvements have been made within the past few months, and the institution is now in a most presentable and sanitary condition.

The Executive Committee was instructed to take immediate steps for the erection and equipment of a cottage suitable for the care of small children from two to seven years of age. Such a building will fill a long felt need, and is a notable advance in the work of the Institution.

The Rev. Edwin A. Osborne was appointed as special financial agent to raise funds for the proposed building for young children, as well as a new barn, laundry, and other permanent improvements.

At the Diocesan Convention in May, the Board of Managers will be greatly enlarged, which means another step forward. The present administration will be continued until the meeting of the new board, which will be held as soon after the Convention as possible.

A vote of thanks was extended to the Physicians and dentists of the city, the water works and fuel companies, the Southern Ry., and others who have so generously assisted in the work. W. H. HARDIN.

PRAYER AND MONEY.

"The object is certainly excellent, but how can funds be obtained to carry on the work?"

To solve this difficulty many methods are resorted to that seem of the nature of expedients. Is it necessary to offer something in return for a contribution and thus rob the gift of the beauty of being a free-will offering?

Light seems thrown on this subject by the example of the saintly Dr. Wilkinson, Bishop of St. Andrew's, and at the time of his death, seven years ago, Primus of the Episcopal Church of Scotland. Canon Scott Holland writes of him that the secret of his power to help so many was, "He made one so entirely and vitally aware of the moving Presence of a Spirit not his own."

The words of Bishop Wilkinson quoted below were the last uttered before he passed to his rest in the council chamber of Edinburgh, where he was taking part in a conference. One after another of the speakers had referred to the need of more money, and to ways of raising the sums needed. When Dr. Wilkinson spoke, as was his wont, he at once lifted the question into a higher atmosphere. We may do well to compare our present views with this opinion, breathed just before this faithful Father in God passed into the nearer Presence of his Maker: "It is useless to talk of looking to God unless we are trying to do all we can with such gifts as He has entrusted us with. Therefore, I welcome thankfully the suggestions made, but I neither endorse nor reject them. Nothing but a sheer sense of duty would have made one, who was conscious of his own unworthiness in matters of devotion, rise up and speak as I am speaking, but I have found over and over again in my life that when a crisis came in the financial condition of any church or parish, the first thing to do was openly before God to acknowledge the need. I know full well what is being done in the various prayer associations that exist, but what I desiderate is that there should be, on some one Sunday in the year, a distinct statement put before every congregation of the needs of the Church and that those who care for these needs and believe in prayer should be asked during the week to set apart certain hours in which laymen and clergymen together should kneel before God, and first, at the Holy Table in the morning, and afterwards in meeting for prayer and devotion, should lay the special need before God. * * Thus, again and again, if I may most reluctantly speak of myself, this has been the reason why, in parish after parish, as well as in my own diocese and in my own church, my people have helped me to get thousands and tens of thousands by acknowledging God with a humble, reverent and united heart, and then telling Him, as a child would tell its mother, what is needed. The acknowledgment of God will insure that God will bless the work."

"When he had said this he fell asleep."

Yesterday is dead—forget it; to-morrow does not exist —don't worry; today is here—use it.

SUNDAY READING.

A minister who was "supplying a pulpit" not his own was entertained in the home of one of the prominent members of the church. The conditions of the home life impressed him deeply; and although he was careful not to disclose anything that could identify the family, he referred to the Sunday in their home as among the dreariest and least profitable in his whole experience.

The family, straggling down to breakfast Sunday morning, brought with them the gossip acquired at various places on Saturday night. Two of them had been to the theatre, one had been to a party, most of them had been out late. More than one of the household began the day with a headache.

On the breakfast table there were three Sunday newspapers. On these the different members of the family pounced, and were soon hidden behind them.

Only the father and mother went to Church; the young people were "too tired," and did not care to dress.

After the morning service the minister found the newspapers well shaken out and scattered. There was hardly a chair that did not contain one or more parts of one or another of them. After the Sunday dinner the papers were seized again, and creased and recreased in the weary quest for new sensations.

The home had a good library, but no member of the family opened a book that day. The library had the poems of Whittier, Lowell, Longfellow and Holmes, as well as those of Shakespeare and Tennyson, but no member of the family read one of them, much less any distinctly religious book.

The hymn book on the piano lay under a trashy song that came with one of the newspapers. The family Bible on the center table was buried deep beneath the so-called "comic supplements."

The whole atmosphere of the home all day was commonplace, worldly and depressing. There was nothing that lifted the thoughts of the members of the family above the wearisome round of the world and the things of the world. Business, politics, scandal and bargains were the themes of conversation. The three secular newspapers, each with its 64 pages, covered not only the seats, tables, and carpets; they covered the spiritual life of the family as well. Without questioning the morality of such a Sunday, what may we not say of the pity of it? Is the soul of man so mean, so sordid, that not one day in the week can be saved for an acquaintance with the better things of literature and of life, and for the higher ministrations of the Spirit?—Youth's Companion.

A PAUSE IN THE PRAYER.

"If I should die 'fore I wake," said Donny, kneeling at grandmother's knee; "'f I should die 'fore I wake—"

"'I pray," prompted the gentle voice. "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away downstairs. In a brief space he was back again, and dropping down in his place, took up his petition where he had left off. But when the little white-gowned form was safely tucked in bed the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was sayin', grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads just to see how he'd tear around in the mornin'. ''f I should die 'fore I wake,' why—I didn't want him to find 'em that way, so I had to go down and fix em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

"That was right, dear; it was right," commended the voice with its tender quaver. "A good many of our prayers would not be hurt by stopping in the middle of them to undo a wrong."—Wellspring.

ETHEL'S GOLDEN OFFERING.

"Granny," said Ethel Day, one sabbath, "there was a lady in our seat at church that I never saw before. She was not very beautifully dressed, but she must have been very rich."

"Why did you think so, Ethel?" asked granny, smiling at the child's eagerness.

"Because, when the plate was passed to her (for collection, you know), she put in a piece of gold money—real gold, I am sure it was. O, I should like to be rich enough to give as much as that!"

Granny was silent for a minute or two. She seemed to be thinking of something pleasant. "I know of a golden offering that my little Ethel could make if she were willing," she said presently.

"Tell me what it is, then, granny. I will be sure to be willing," cried Ethel.

"The money the lady gave," went on granny, "was for the poor sick people in the hospital. Look out the window, Ethel, and you will see another kind of gold—a kind not counted so precious, perhaps, but really quite as beautiful."

Ethel looked out. She saw only the flowers in her own garden. Lovely flowers they were; for Ethel's father was a gardener, and he often gave his little daughter choice roots or cuttings for her plot of ground. But Ethel was accustomed to the sight of her flowers. Dear as they were to her and yellow as gold though they might be, granny surely did not mean to compare them with the lady's gold piece.

That was granny's meaning, however. "There is a sick woman in the village," she told Ethel, "who cannot go to the hospital. She is so ill that, although she may live many years, she can never be cured; and so they cannot take her in. Because her illness has lasted so long, people have almost forgotten to be kind to her. I have been thinking, Ethel, that if you could spare a bunch of your flowers for Mrs. Ansell, it would be a real golden offering."

It was Ethel's turn to be quiet now. Her flowers were her most cherished possessions, and to pick a good bunch for Mrs. Ansell would make her little garden look bare and shabby. Granny knew that; she knew that Ethel's flowers would in that way be quite as costly a gift as the lady's golden coin.

But she was not much surprised on the following morning to find the best and brightest of the blossoms gone; and when next she went to see Mrs. Ansell, the poor woman still had the flowers in a jug by her bedside.

"You cannot think how it cheered me up," said the invalid. "That dear little girl, with her bright face and the posy in her hands, was like a sunbeam coming in. She did me as much good as a mint of money."

"Ah!" thought granny, who knew how much real self-sacrifice must have been in the gift. "I felt sure that Ethel too could make a golden offering."—Selected.

DEATH.

I'm going home!
I've tarried on the alien plain so long,
That in my throat has almost died the song—
I'm going home!

I'm going home!
Where snowy peaks salute the summer sky
And call to life again the submerged I—
I'm going home!

I'm going home!
I touch again the great ancestral heights,
And lo! my dark blooms into countless lights—
I'm going home!

—Ida Ahlborn Weeks.

GROWING OLD.

A little more tired at close of day;
A little less anxious to have our way;
A little less ready to scold and blame;
A little more care for a brother's name;
And so we are nearing the journey's end,
Where time and eternity meet and blend.

A little less care for bonds and gold;
A little more zest in the days of old;
A broader view and a saner mind
And a little more love for all mankind;
A little more careful of what we say;
And so we are faring a-down the way.

A little more love for the friends of youth;
A little less zeal for established truth;
A little more charity in our views,
A little less thirst for the daily news;
And so we are folding our tents away
And passing in silence at close of day.

A little more leisure to sit and dream,
A little more real the things unseen;
A little bit nearer to those ahead,
With visions of those long-lived and dead;
And so we are going where all must go,
To the place the living may never know.

A little more laughter, a few more tears,
And we shall have told our increasing years;
The book is closed and the prayers are said,
And we are a part of the countless dead.
Thrice happy, then, if some soul can say,
"I live because he has passed my way."

FLOWERS OF ST. FRANCIS.

Have you ever read much concerning the gentle St. Francis of Asisi? If you have you will know of his infinite love of flowers. He would possess absolutely nothing himself; who would permit his friars to own nothing material, allowed his followers to cultivate gardens of flowers; indeed he was the first landscape gardener of whom perhaps we have any record, for he directed his friars to spell out sacred names in growing, blossoming shrubs. St. Francis realized that flowers are vital necessities to the beauty-loving soul, as essential to spiritual joy as food is essential to temporal life. It is written of him, "he would not step ruthlessly upon a little plant because it might bear a lily, emblem of the purity of Christ, or on a rose, symbol of Her who was the Rose of Sharon."

We need flowers to adorn the happy bride, to place in cold hands that in death lie folded restfully after long years of service, in joy or sorrow to express our human sympathy, and just now it seems as though the flower shops, lovely throughout the year, are, in the flowers they offer, veritable temples of hope and remembrance.

There are those pearl-pure floral bells that we associate with land of the Greek gods, whose whiteness and fragrance make us exclaim with the Eastern poet: "If I had two loaves of bread, I would give one for a hyacinth!" There is too, the iris, flower of hope, whose meaning, in the original Greek, is a rainbow, and whose meaning in the language of flowers is "a message." Peeping out of shop windows today they bear so sweet a message of the coming spring, or the hour of resurrection for nature and spiritual life. The yellow daffodil also gleams amid snow-white flowers like bits of garnered sunshine, and there are forget-me-nots, as blue as the tenderest of eyes, whose name tells all their story. To come in touch with the flowers of hope and sympathy and remembrance, the flowers of spring, in mid-winter, is to realize that the New Year's sweetest heralds are with us.

A FEW DIFFICULTIES IN THE GROWTH OF THE CHURCH AMONG THE NEGROES.

Rev. S. N. Griffith, Rector St. Augustine's, Kinston.

Few persons, if any, have given much thought to the lack of growth of the Episcopal Church among our people. The writer does not presume to say that he has given this matter anything of thoughtfulness to amount to much, but in some way, he has been compelled to give more observation to it, and hence to do a little more thinking along this line; and this question has come to his mind. Why cannot this grand and ancient church take her place along with other churches in her hold upon our people? Why is it that whereever one goes with but few exceptions—he finds her barely existing, while other churches are flourishing and blossoming like the rose? Of course, the answer to this is clear and we cannot deny it, when we say that ignorance is largely one of the causes of this. First of all, it is ignorance due from prejudice; Secondly, it is ignorance due from not having any knowledge of the church's catholicity, and Thirdly, it is ignorance due to the fact that many of our people are unable to decipher satisfactorily, if any at all. I am tempted to waive explanation of the first two of these, taking it for granted that my readers have not been unacquainted with such (and with that of the last for that matter), but I have selected or rather attempted explanation on this, because I feel that herein lies one of the greatest difficulties in the church's progress.

Whether it is said or no, persons as of the latter class, not infrequently rush hastily at the conclusion that is often too detrimental to the church, namely, that the Episcopal church is not the church in which they should cast their lot; it matters not however inspiring and solemn the rendition of the service, nor however stimulating and life-giving the sermon, with this idea riveted in their minds, away they go with the determination to dissuade every one whose tendency is leaning Episcopalward; and this is done not with the true and natural excuse of inability to keep up with the services, etc., but with an erroneous and altogether false one, namely. There is no religion in Episcopalianism. Can there be a more erroneous accusation than this? Is it not true that everything in the shape or form of religion can be found any and everywhere in the church's service? For instance, in her prayers as well as in her beautiful hymns. How can so gross an error be removed except by a knowledge of the church?

But apart from ignorance of the church we have another great difficulty in pride which is not self-respecting pride that fosters independence, but a pride which is peculiar to members of this church so common among our people. It is one that is artificial and most assuredly detrimental and harmful in not a few cases; and it is upon this that many of our people boast of as being Episcopalians. For instance, our people do not like the name rally, because it sounds too Baptistical or too Methodistical, they do not like the name revival because of the same reason.

I cannot see why it is Unepiscopalianism, if the method to enlist members in the church of God fail, why should we not adopt another, provided it is within rubrical bounds. In other words, why should not the church have a right to adapt herself to the best method of appealing to humanity and enter into the soul-saving campaign, if her stereotyped way of doing so fail to meet the masses? Is not this her mission?

I was truly interested in reading reports of the Nation-wide Mission held throughout the church and the results attending them. It is a step which made me feel that the church is alive to her mission, and as such she is bound to reach the masses. I said that the rally and the revival idea is abhorrent to church people, because of the artificial pride which is fostered among us. We can take no greater example to illustrate this abhorrence than that of an ex-Methodist minister, who is now a churchman. This christian gentleman was in charge of a work in a certain diocese not many miles away from here, he wanted to raise a certain sum of money to make some repair work, which was greatly needed, and the best way that occurred to him to do this was the launching of a rally. Now he figured that if every member would give a certain amount, he would find no difficulty in getting together the amount needed. It was a capital idea he thought and he set to work on it and did well, and would have succeeded in getting just what he had planned for, but that some of the members of his small congregation balked at the rally idea, which they say, sounds too much like Baptists and Methodists. Of course, these persons could easily have been spared the anguish had they gone in a body to the rector and said we are aware that you need so much to do thus and thus, but rather than having you arrange to having a rally—for we don't like the name—to raise the amount, we would furnish it, and at this no minister would object; but no one offered to do this and the consequence was that the amount fell short. Such is the pride that hinders our church's progress among my people.

Again it is a known fact that a member coming from another church into ours, no matter how good a contributor he has been he ceases to become a consistent contributor, if at all, the moment he enters this one, and very often we hear them say I don't have to contribute in the Episcopal church. I admit that too, often this is due largely to the fact that they are given to understand this by clergmen who make such overtures to them in order to get them into the church and sometimes it is due to the fact that we have been helped so much; but I cannot speak too strongly against this, because I find that very often if such help is withheld it is hard to say what would become of the poor minister and his family, but nevertheless, it is just such that renders our mission churches helpless. Our people have not the slightest idea of what it means to contribute to a minister's salary. They do not know how to rally to a minister's support after part of his salary is promised by the diocese.

It seems to me that we cannot lay too much emphasis upon this, and the prospective communicant ought to know it upon his coming into the church.

Again, our people are not initiative enough. This is especially evident in small missions. They do not know what it means to take hold of anything prompted by their own origin and carry it on without the assistance of the minister, and not having this quality they simply drag along in whatever way chance may lead them. They are willing workers however, but must be pushed not a little. The young minister finds it no easy task to do this, especially if the habit has become chronic, and thus we are confronted with this difficulty.

But we have another; and this is the great difficulty as to color. It is surprising to know that we have become contaminated even with this idea and what is sad about it is that we are often told that our church is a church only for those who are of a fair complexion. The visitor and well-wisher rushes at this conclusion, not without a reasonable cause, when they notice how distant is this class and how sparing in its reception to visitors I admit that such a feeling or conclusion is not an exaggerated one, but the church makes no such distinction and the sooner we make this known the greater will be the progress of the church among our people. But there is still a greater difficulty than this, and that is the unattractiveness of some of our mission churches, whose very appearance reminds one of shanties rather than a place of worship. As we go through certain parts of the country and see these roughly thrown up buildings bearing a cross; we need no one to tell us that it is an Episcopal church, for we know no other body would be so unkind to its members, however few they are. And the furniture of such a church is as follows: A few wooden seats of the rudest kind, an improvised altar with a rude wooden cross or none at all, a ridiculously looking thing in the shape of a lecturn, mounted with a Holy Bible and a few ill-looking prayer books and hymnals thrown around and there we are in Episcopal church. What can a church of this kind do in the midst of a Baptist or Methodist community with its splendid and imposing edfices whose spires tower as if they would touch the very heavens? How much of a foothold do you think such a church would get upon the people in that community? Does this not help in the face of other obstructions to increase the difficulty in the church's growth? We have a splendid and most attractive service in this grand church, but I am of opinion that its attractiveness amounts to nothing if the place for its rendition is not equally as attractive. The more attractive the place the more inspiring the service, because the more composed will the worshipper be. Thus our missions are not attractive enough and they offer no inducement whatever. It might appear as if I am asking for large and beautiful churches for our mission churches. I am not, we do not need large and copious churches for a handful of people, but what we do need are neat and cozy churches not without attractiveness, so that their very appearance may give some idea of what the inside is like. I was glad, when attending the last council convened in Christ Church, New Bern, to have heard a motion put forth and passed on the appointment of a building committee on churches in this diocese. It made me feel that this diocese is not insensible of the difficulties confronting the church as to her growth among our people and especially in mission places. I long to see the day when all of our churches, both large and small, will no longer be laughed at as an unattractive place, but that her beauty may bid fair to her progress and growth.

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Programme for services in St. Augustine's church, in connection with Annual Council, May 20-23.

Sunday, May 21st.

7:30 a. m.—Holy Communion and devotional address, Rev. J. W. Herritage.

11:00 a. m.—Morning Prayer and sermon by the Rev. R. J. Johnson.

8:00 p. m.—Evening Prayer and Sermon, Rev. S. A. Morgan.

Monday, May 22nd.

8:00 p. m.—Evening Prayer and Sermon, Rev. J. B. Brown.

Tuesday, May 23.

8:00 p. m.—Missionary Service, "The Convocation Missions," Rev. W. J. Herritage.

General Missions, Rev. H. A. Parris, M. D.

A NOBLE CREED.

I believe there is a spirit of universal right that binds together with good deeds and worthy enterprises of the world, that inspires noble conduct and virtuous living among men, that resists vice in private and corruption in public life, that lifts up the fallen and protects the weak, that cheers the upright and confounds the wicked, that creates liberty and destroys tyranny, that engenders hope and honor and sympathy and love, and teaches all mankind to reverence the mercy and goodness and wisdom of Almighty God.—W. W. Kitchin.

SALT.

Many, many years ago, salt was so hard to obtain, but so necessary to have, that Roman soldiers were paid part of their wages in salt. Now the Latin word for salt is sal, and from that came the word salarium, meaning salt money. Finally the soldiers were paid only in money, but the term salarium was still used to designate these wages. From this old Latin word comes our English word salary. Do you see, then, why we say of a worthless fellow that he "is not worth his salt?"

THE SECRET.

A delicate little lady, who had seen better days, continued to go out to work as a seamstress, although past the traditional threescore and ten years. The daughter of one of the families by whom she was employed asked her one day how she managed to work so hard and so steadily.

"Well, my dear," replied the patient worker, "sometimes it seems hard. Often I get up in the morning feeling so weak and faint that it seems impossible to go through the day's work. But, you see, I am like a tram-car before it is connected with the electric driving power. The first thing I do is to connect with the Power. When I have said my prayers, I feel my hand in God's and His power passing into me, and then I can go on and do what I have to do."—Exchange.

The great need of this age is not so much methods and organization in parish development, although that may be necessary, as it is the crying need of Christian training. Nothing can take the place of definite, systematic training in Christian things and their application to daily life and needs. A trained people are wiser in the things of God than an organized people without that training. Organize, by all means, but never to the neglect or at the expense of training. It is often taken for granted that the people know the things which are elementary to the clergy and so we have not enough of the rehearsing of the "articles of our belief." The Church has nothing greater to fear than ignorance on the part of children in matters of faith and practice. It is not more organization and less preaching that we want, but more preaching and stronger preaching to fill that want. Surely, this age is not superior to the need of an aroused conscience, nor is it out of place to urge that spiritual attainment should be placed ahead of either Christian or social achievement. We require more of the inspiration to live than of the will to do.—Bishop Woodcock.

"All the way to heaven is heaven."

One of the sublimest things in the world is plain truth.—Bulwer.

Lincoln once said: "How I pity the man who never took the education that is rightfully his."

Every man owes it to God and to all other men to use his little knowledge as truly as a genius is bound to use his genius.—Selected.

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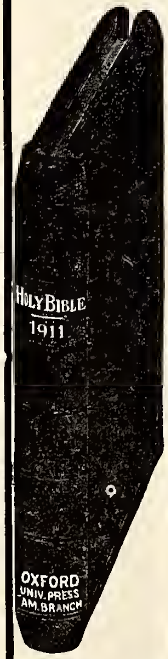

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8:10 a. m.	5:25 p. m.	Leave	Roslin		11:20	9:34
8:17	5:30		McMillans		11:13	9:25
8:24	5:36		Oakland		11:07	9:17
8:30	5:43		St. Pauls		11:00	9:10
8:42	5:54		Rozier's		10:48	8:58
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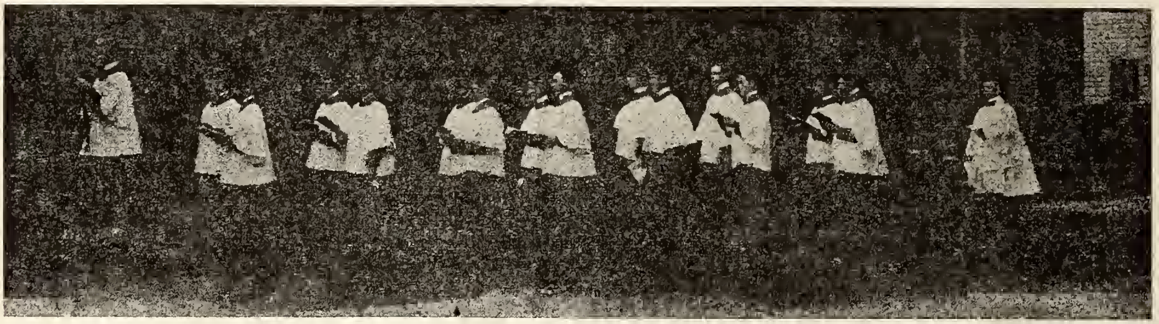

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VOL. XXX NO. 6

The Mission Herald

"Let him that heareth say come" Rev. 22:17

Diocese of East Carolina.

June 1st to October 1st.

"If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."—John 14:15, 16.

"He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."—John 14:21.

PRAYER.

O God, who has prepared for those who love Thee such good things as pass man's understanding; pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord. AMEN.

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The Mission Herald.

VOL. XXX. CLINTON, NORTH CAROLINA, JUNE, 1916. NO. 6

CHURCH KALENDAR FOR JUNE AND JULY.

"O live ye by the Kalendar,
And with the good ye dwell;
The Spirit that came down on them
Shall lighten you as well."
—Bishop Coxe.

June 11—Whitsunday (Red).
15, 16 and 17—Ember Days.
18—Trinity Sunday (White).
24—St. John Baptist's Day (White).
25—1st Sunday after Trinity (Green).
29—St. Peter's Day (Red).
July 2—2nd Sunday after Trinity (Green).
9—3rd Sunday after Trinity (Green).
16—4th Sunday after Trinity (Green).

BISHOP'S LETTER.

Owing to the fact that the proceedings of Council will naturally and rightly take up most of the space in the Mission Herald this month, I will not attempt to give an account of all of my official acts during May, but will confine my letter chiefly to the discussion and explanation of certain matters that should be of vital interest to the diocese.

The second Sunday in May was spent in New Bern, where I had the privilege of consecrating the beautiful addition to the chancel of Christ Church and also "setting apart" the memorial altar, Eucharistic candle sticks, chair stalls and doors to the glory of God and in loving remembrance of those faithful souls to whose memory they had been given.

I also preached and confirmed eight persons, presented by the Rector, Rev. B. F. Huske.

On Sunday the 28th I preached and confirmed twenty-six persons in St. James, Wilmington. That night in St. John's I preached and confirmed nine.

On Monday, the 29th, I preached and confirmed twenty-two persons in the Church of the Good Shepherd, Wilmington, and the next night in the Church of the Ascension, South Wilmington, I preached and confirmed seven.

Both of these classes were presented by the Rev. W. R. Noe who is making such full proof of his ministry in his important parish.

If I had the time and space I would be glad to tell you more about the important change in the system of raising our diocesan funds, but that will have to wait until next month when we will be able to give you more definite details regarding the new plan. The diocese will be asked to give more for its own mission work than it has given before, but in view of the great need, and the wonderful opportunities for development, I believe that every church and mission will make an earnest effort to meet its apportionment for the development and extension of the church in this, our own beloved diocese.

It is not necessary for me to try to describe the Council in Kinston for that will be done in another column, but I must pay my tribute of praise to the Rev. John H. Griffith our genial host, his charming wife and the good people of Kinston for their gracious and abounding hospitality. For the time we were there—and the time was all too short—we literally owned the town and nothing that could add to the comfort and pleasure and convenience of the delegates and visitors was omitted. In the name of all who had the privilege of attending the Council, I desire to thank the members of St. Mary's Parish and our kind friends of the other churches for the many evidences of their true and beautiful hospitality.

The rest of my letter must deal with the resolution regarding **The Abolishment of the Office of Archdeacon.**

The Rev. Thos. P. Noe, whose services to the diocese we all value so highly, and I have had several conferences since the adjournment of Council, and while he felt at first that the resolution was, in a measure at least, a decided lack of appreciation of his work as Archdeacon, and that under the circumstances, he could not continue in that office even temporarily, he now see that his Bishop and his friends generally have the highest appreciation of the really splendid work that he has done as Archdeacon and that any seeming lack of enthusiastic support of the present system on my part or others was not caused by any failure to recognize the splendid work of the man, but simply to try to find the mind of the Council regarding the **System.**

The following article which was printed in the Morning Star, of Wilmington, on June first, gives a very clear idea of the present situation, and will give to those who have been made unhappy on account of the discussion at Council the assurance that the matter has now been satisfactorily and we trust, justly and fairly adjusted.

Mr. Noe Will Continue as Archdeacon Until Next January. New Plan of Administration.

"That the Rev. Thos. P. Noe is to continue as archdeacon of the Wilmington Convocation until January 1st of next year and after that time has consented to become superintendent of the Wilmington Associate Mission, will be learned with much interest by his many hundreds of friends throughout the State. As already announced in the press, at the recent meeting of the Council at Kinston, it was decided to change the system of administration of the mission work of the Diocese of East Carolina which, it is believed, will result in much greater efficiency.

"The Rt. Rev. Thos. C. Darst stated that the resolution offered at the recent meeting of Council calling for the abolishment of the office of Archdeacon could not be construed as a lack of appreciation of the splendid work done by Archdeacon Noe, but that it simply voiced an opinion on the part of many members of the Council that the affairs of the diocese could be more efficiently administered under a different system.

"Both the Bishop and the members of the Council were unanimous in feeling that no one under the archdeacon system could do more than Mr. Noe was doing, and if the Council had elected or the Bishop appointed an archdeacon at its recent meeting, the present incumbent would undoubtedly have been chosen.

"The Bishop had not contemplated any change in the system at this time, but in view of the fact that the resolution was offered and that Mr. Noe, following the resolution, resigned his office, before the resolution was voted on, it was considered wiser to enter upon a new system which would enable the Bishop and the executive committee to place two or more strong men in the diocese who would be able to give more individual attention to strategic points than any man, however willing and able, could give when trying to cover 33 counties.

"The new plan is to form two or more "Associate Missions" embracing from five to ten counties each under the direction of the strongest men who can be obtained.

The first and in many respects the most important of these "Associate Missions" will be the one embracing the territory around Wilmington, including the counties of New Hanover, Pender, Bladen, Brunswick, Columbus and part of Robeson.

"The Rev. Thomas P. Noe, because of his eminent fitness for such constructive extension work, has been asked to become superintendent of the Wilmington Associate Mission, and realizing as he does, the tremendous importance of such work and the splendid opportunity which it offers for the most efficient service, has consented to accept the position.

"At the urgent request of the Bishop and the executive missionary committee, he will retain his office of Archdeacon of the diocese until January 1st, 1917, and by that time it is hoped that the "Associate Mission" system will have been inaugurated in two or more strategic points in the diocese outside of the territory which will be under the especial charge of Mr. Noe.

Mr. Noe's many friends in Wilmington and throughout the diocese will be delighted to know that he is to take up this important work and feel assured that under his wise leadership it will be a great success."

Praying very earnestly that under the new system the mission work in the diocese will go forward to even greater and more glorious development, and thanking the members of the Council and the people whom they represented throughout the diocese for the generous and loyal support that they have given in the past and that I am sure they will continue to give, I am,

Yours faithfully and affectionately,
THOMAS C. DARST.

Ascension Day, 1916.

THE NAG'S HEAD CHAPEL.

"Before the war" i. e., before the '60s, there was a chapel of our church at Nag's Head, N. C., for the seaside Summer Colony, served by visiting clergymen, as Dr. S. I. Johnston, Mr. Parkman, Mr. Hilliard, Mr. Forbes. Reminiscences of some who recall those days suggest that the chapel services were indeed part of the life of the place.

During the war between the States, when the Federals had taken Roanoke Island, our Chapel was torn down by their orders, to provide material for huts on the Island. Ere long, the shifting sand dunes rendered it impossible to locate even the site of the old chapel.

Then for years, cottage services were held mostly at Mrs. Winston's and at the hotel: Offerings were made for "the Chapel Fund" and the poor of the neighborhood, until about sixteen hundred dollars were accumulated. An entertainment given by the ladies contributed to this, also.

Then, about fifty years after the destruction of the Chapel, the U. S. Congress paid East Carolina; Mr. John Z. Lowe generously gave two lots, "at corner of 6th street and Roanoke Avenue," and, by order of the Trustees of the Diocese, the new building was put up. It is 25 feet wide and 50 feet long, and has a gallery at the West end, to accommodate all, white and black.

Bishop Darst plans to have different clergymen give a Sunday during the season, whose expenses will be given by the Chapel congregation. Possibly, the Rev. Wm. R. Savage will have his long time desire for service on the sea coast, and will come from his mountain exile.

Any of the cottagers willing to entertain a clergyman a week will please communicate with the Rt. Rev. Thomas C. Darst, D.D., Wilmington, N. C. Now that the Chapel is built, the undersigned has not any more charge of the work than any other clergyman; he hopes to offer for two Sundays as heretofore: (who bids to have him?).

The Bishop will (D. V.) visit the Chapel the first Sunday in August, the 6th.

ROBERT B. DRANE.

Edenton, N. C., 30th May, 1916.

Better to strive and climb, and never reach the goal,
Than to drift along with time, an aimless, worthless soul.
—Anon.

ANNUAL REPORT OF THE REV. WALTER J. SMITH, SUPERINTENDENT OF THE THOMPSON ORPHANAGE AND TRAINING INSTITUTION.

To the Board of Managers—Greeting:

The past year has been marked by many needed improvements in the Orphanage, and we hope that others will follow in the near future. Thompson Hall has been partially remodeled, and nearly all of the inside work repainted. The farm is in better shape, and has yielded more than ever before, the value of the total products amounting to over four thousand dollars, of which three items should be especially mentioned, viz.: Forty tons of hay, five hundred and fifty dollars worth of sand, and five thousand gallons of milk. While our general expenses are a little less than they were last year, our children have been well cared for, and seem to be well and happy. The Sunday School offerings amounted to over six hundred dollars, and this fact, together with the increase in the Thanksgiving offerings, enables us to close the fiscal year with a credit balance of $1597.87. We have had a change in all of our matrons during the year, the present ones being Mrs. Laura K. Poague, of Chicago, Thompson Hall; Mrs. Mildred L. Wooldredge, of Richmond, Va., Bronson Hall; and Miss Marie Andrews, of Willington, S. C., Federation Cottage. After being in the work twenty years as teacher and matron, Miss Kate Capehart left us in July, and I wish to express my appreciation of her long and faithful service. She was specially interested in the work of the church, and was for many years organist, and president of the Daughters of the King. Without mentioning all of the workers I think it is due Mrs. George Ford, of Georgetown, S. C., to say that during her stay with us she put Thompson Hall in better shape than it had ever been before.

During the year we have received six children, of whom three came from the Diocese of North Carolina, two from East Carolina, and one from the District of Asheville. Eleven have returned to their former homes, two who came conditionally have been taken away by their mother to be placed with their brother in another institution, and one has been sent to the Caswell Training School at Kinston, leaving sixty-four in the Institution at present. There are several reasons for not having our full quota at this time. In the first place, we wished to avoid crowding while certain improvements were being made; then there were so many boys that applied for admission for whom we had no room, and then, again four children left not long before the close of our year. Three have been accepted from East Carolina, and one from the District of Asheville. The applications pending will more than fill the few remaining vacancies. Not included in the above statement are two children who came to us from the Associated Charities of Charlotte for a limited time, and remained only a week; also another little girl who came for a short time while her mother was in the Hospital. In closing my report I wish to thank our physician Dr. Wm. Myers Hunter, and the other physicians and dentists of the City for their professional services, freely and cheerfully given, and also the City Water Works, the Standard Ice and Fuel Co., and the different railroads for their kind favors, all of which are much appreciated.

Hereto I append my report as Treasurer.

(Signed) W. J. SMITH, Superintendent.

Report of the Board of Managers of the Thompson Orphanage and Training Institution.

The thirtieth annual meeting of the Board of Managers of the Thompson Orphanage and Training Institution was held in the Chapel of St. Mary the Virgin on the twenty-fifth day of April, 1916. All the members being present and the Bishop of the Diocese presiding.

The Rev. Walter J. Smith, read his report as Superintendent and Treasurer, which was accepted. Mr. Joseph G.

Shannonhouse also read his report as treasurer of the permanent and endowment funds of the Institution, which was also received, and these reports are herewith submitted as part of this report.

The financial showing this year is encouraging as compared with former years; as follows:

Contributions this year	$ 8,002.25
Last year they were	7,159.84
An increase of	$ 842.41
Farm products this year	4,220.01
of which $1,502.60 came from the dairy.	
Last year the farm yielded	$ 3,058.33
A gain this year of	1,161.68
The balance on hand this year amounts to	1,597.87
Last year the balance was	906.56
Which shows a difference of	$ 691.31
in favor of this year.	

The sanitary condition of the Orphanage is good, and the interior condition of Thompson Hall has been greatly improved in comfort and appearance by the expenditure of over eleven hundred dollars of the permanent funds for this purpose, under the direction of the Executive Committee having the matter in charge.

The appearance of the children indicates good health, and ample nourishment, kind considerate care, and reflects much credit upon the faithful and untiring oversight of the Superintendent and his kind and efficient co-workers.

The appearance of the farm shows much improvement. The products of the same show that an efficient and skillful farmer has directed this department of the Institution, and Mr. Thornton has proven himself to be such.

Our superintendent is faithful and unremitting in his duties, judicious and conscientious in his management of the Institution, and in administering the trust committed to him, and well deserves the confidence and respect of all the friends of the Orphanage throughout the state.

If the sum of money expended for the support of the work may seem somewhat out of proportion to the number of children, it should be remembered that the number of employees cannot be reduced without detriment to the work, and that these same employees could take care of more than twice the number of children with but comparatively little more expense, and that the cost per capita would thus be materially reduced. Considering these circumstances, the Board thinks our expenses compare favorably with similar institutions of the country, and we could soon double the number of children, if we had room for them.

We congratulate the Church in the state upon the fact that so far the Orphanage by judicious management and wise economy has been able to keep out of debt, so that each year, we are able to begin with a moderate balance to our credit.

As our fiscal year begins in the Spring, we need this balance and much more to enable us to tide over the dull and trying season of summer, when contributions are small, and expenses must be incurred.

We are greatly encouraged and comforted by the manifestations of confidence, sympathy and interest of Church people and others throughout the state in our endeavors to carry on this blessed and noble charity, and assure our generous friends that we are gladly doing all in our power faithfully and wisely to administer all funds entrusted to us, for the best interests of those homeless ones who have been committed to our care.

There are, and will always be many calls upon Christian people for large and generous contributions, for our Savior assures us that we shall "Always have the poor with us." And if our people wish to see this Institution come up to their standard of excellence and keep abreast with the times, they will of course provide the means for that purpose, as we have no other means of doing as they wish.

Among the urgent needs of the work at present, we mention the following:

First, a suitable laundry and equipment for the Federation Cottage and Bronson Hall, and some important changes and improvements in the latter building.

Second, a new cottage planned and equipped for the care and comfort of small children, from the ages of one or two years to seven or eight. This is a most important demand, for the lack of which our Institution is losing a great opportunity of attaining the best results of its labors by failing to reach and benefit this unfortunate class of helpless and homeless children, when they are most capable of receiving and retaining early instruction. Finally, we are greatly in need of a barn properly located. This is also a vitally important matter, as indeed, are all of these items; to supply all of which will require at least eight or ten thousand dollars, contributions for which must not interfere with those that are needed for current expenses.

The great importance of this Institution as an auxiliary and handmaid of the Church in performing her mission as the Bride of Christ cannot be too strongly emphasized, and we earnestly commend it and those who by their faithful and self-denying labors are endeavoring to make it all in the sight of God and man that it should be, to the prayerful sympathy and generous co-operation of all the members of the Church in the state. Respectfully submitted,

E. A. OSBORNE,
For the Committee.

THE COMING TRIENNIAL CONVENTION OF THE DAUGHTERS OF THE KING.

The opening service of the General Convention of the Church will be held in St. Louis, Mo., on Wednesday, October the eleventh, 1916.

As we all know the Triennial Convention of the Order is always held at the same time and in the same place; and, as the distance, for many of us, will be great and the traveling expenses heavy, it has been thought wise to place the dates of the Triennial Convention within the week of the opening of the General Convention, in order that we may take advantage of the special rates granted by all railroads. The dates for the Triennial Convention of The Daughters of the King have been placed, therefore, on October 14th, 15th, 16th, and 17th, 1916.

The Council of the Order has spared no pains in trying to make this Triennial in St. Louis both interesting and instructive; and the most successful, from every point of view, that has ever been held. The council cannot, however, do this of itself; and, unless every daughter does her share of work to bring this about, the result hoped for may not be realized. Can we not all bestir ourselves in this matter now? And can we not begin to make our plans early, in order that many of our Chapters may be able to send delegates and visitors? Every Diocese, or Local Assembly of the Order should send at least one delegate, and let her attend with full instructions as to how to vote on all important questions.

A large and enthusiastic meeting is looked for, and let us all join in the services and business sessions with hearts and minds ready to receive and to profit by all that we shall hear at these meetings of spiritual benefit and uplift. The prayers of every Daughter of the King, and of every Junior Daughter as well, are asked, in order that we may be successful in spreading the Kingdom of God in the world, and in enlarging our own spiritual horizons.

CYNTHIA H. LAMB,
For the Committee.

Ideals like everything else are likely to fade if not continually retouched.—Rev. George B. Dean.

The Mission Herald.

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AN APPRECIATION.

East Carolina, to a man, needs the services of the Rev. Thomas P. Noe. As a deacon we needed him, and now as Priest or Archdeacon we still need him. Somehow we do not see just how we could very well do without him. As a Tar Heel born, and a Tar Heel bred, we hope he will tarry here until he is Tar Heel dead; and then, we shall not forget him and his good work. Having served so faithfully his old Mother diocese these 16 or 17 years, we hope that the remainder of his ministry will be spent within her boundary lines.

We heartily congratulate the Bishop and his co-advisers upon the happy conclusion and solution of an unfortunately worded and untimely resolution, and we bespeak for all concerned, a fraternal sympathy and regard, which will eliminate everything, but the sweetest sort of concord and good will in the Name of Him whom we are all trying to serve.

VIRGINIA EPISCOPAL SCHOOL.

(Near Lynchburg, Virginia.)

It gives us pleasure to tell the people of East Carolina something of a new school just about to start in Virginia. The Principal and Senior Master are old friends of the Editor and hence he speaks feelingly:

For boys of character, position and ability whose means will not permit them to attend our more expensive schools.

Prepares at cost for college, university or immediate entry upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present limited to 70. 106 acres of land. The session begins September 26, 1916. Apply for information and prospectus to the Rev. Robert C. Jett, D.D., Principal, Lynchburg, Va.

Rev. Thomas Kinlock Nelson, M.A., B.D., Senior Master.

Rev. John H. Griffith.

Dear Sir: I just want to say that the May number of The Mission Herald is the best ever and there is no knowing the good that it will do and has done whereever it goes.

Very cordially yours, &c.,

MRS. SALLIE T. MAYHEW.

COMMENT ON COUNCIL.

(T. P., Jr.)

Those of us who have the great privilege of going to Council from year to year, invariably return to our homes much better churchmen. We leave behind us, for the time being, our parish cares and problems and catch the larger vision of the Church at work. We get a new and more adequate estimate of what we are expected to do, for we come to know and appreciate the best that has been done. One meets those personalities who are bringing things to pass, and his horizon becomes that of the Diocese rather than that of his parish. And it is well that this view point is received, for there are times when it is necessary to set the larger point of view against that of the parish. There are times when a man, overcome with a sense of failure in his parish or in a smaller scope, needs very much to know that the world outside is moving with its accustomed ease; that somewhere there are men and women who are doing all and more than is expected of them.

A listening ear awaits and hangs on the tale of accomplishment. And the sort of encouragement and appreciation that one gives at Council fosters the recitation of those things which both interest and benefit us. It is no punishment to have to listen to Dr. Littell for an hour and a quarter, as he tells his wonderful story of China. He is accomplishing something very much worth while. To hear that fine layman, Lord, tell of his work in the parish of the Good Shepherd in Wilmington was an inspiration that one could well wish was wider distributed. Other men, like Parshley, of Southport, have messages that they bring to Council to hearten men and arm them with an enthusiasm and a faith that many discouragements cannot dispel.

The thirty-third annual session of the Council, just ended in Kinston, was great! Mine Host Griffith, from whom no one would expect else than hospitality, fairly radiated it. Together with the charming people of his parish and those outside of the parish, he treated everyone with that marked cordiality that is characteristic of Kinston. The attendance throughout the session was splendid. In addition to that fine body of laymen upon whose shoulders the work of the Diocese has fallen these many years,—men like Col. Wilson Lamb, B. R. Huske, George C. Royall and others,—there were younger men and men of humbler talents there to do their part in carrying out the church's programme. Very active and efficient co-partners with the men in the work of the church, the fine womenhood of North Carolina was well represented in Kinston and carried there a record of achievement which deserves very much more than the passing notice which we are here giving it.

The features of the Council, we believe, were: The manner and accomplishment of the business sessions; the large number of distinguished visitors; and a deep enthusiasm over the splendid programme of the church's year. A considerable amount of legislation, some of it very important, was passed with more ease than is usually characteristic of such meetings. Such matters as the change in the time of holding the Council; the disposal of the question of the Racial Episcopate; the church pension fund were given a thorough and healthy discussion, yet with an eye always to the dispatch of business. There were, indeed, an unusual number of distinguished visitors to address and visit the Council at some time or other during the three days' session, and the messages that these men brought were such as to make the visit to Council all the more worth while.

One feature of the Council that was popular this year and is likely to become more so, was what might be called, "Everybody's night." On Monday night of the Council there were a number of brief talks from ministers and laymen with burning messages,—something like an old-fashioned experience meeting,—where men's hearts are laid bare and their hopes and fears find utterance. It was at this session that Mr. Lord, the Wilmington layman, made such a profound impression with his simple and modest recital of his fine effort to bring Christ into the lives of the people with whom he comes into contact. It was here that Parshley told of the work that he hoped to do in Brunswick County, that Mr. Huske told of his missionary work near New Bern; that Mr. Meares made such a fine appeal and others were given the opportunity to express themselves and cheer the others

Bishop Darst's message to his people and the account of his stewardship for the past year was more than gratifying. A year of consecrated service and very strenuous work resulted in an address, every feature of which was encouraging. Especially encouraging was the greatly enlarged number of confirmations for the year. The wonderful record of Rev. Walter R. Noe, of the Good Shepherd church in Wilmington, who brought 102 people to the Bishop for confirmation during the year, was the most striking item of statistics, though the efforts of the clergy in East Carolina have been crowned with unusual success. Taken all in all, the address was in keeping with the unusually fine session of Council and with the fine administration of affairs in the Diocese. No man or woman went away from Kinston without the conviction that there were many things to thank God for in East Carolina; and that chief among these things was the fact that He had sent Bishop Darst to us.

ANNUAL COUNCIL.

The Thirty-third annual Council of the Diocese met in St. Mary's Church, Kinston, on Saturday evening at 9:00 o'clock, May 20th, with Bishop Darst in the chair, and Rev. W. E. Cox at the Secretary's desk.

After the details of organization, the council adjourned for its Sunday services, which were of an unusually high character, marked by a spiritual tone which seemed to permeate every one taking part whether at the altar, or in the chancel, choir, or nave. Larger by far was the number communicating at the various celebrations, than at several previous councils.

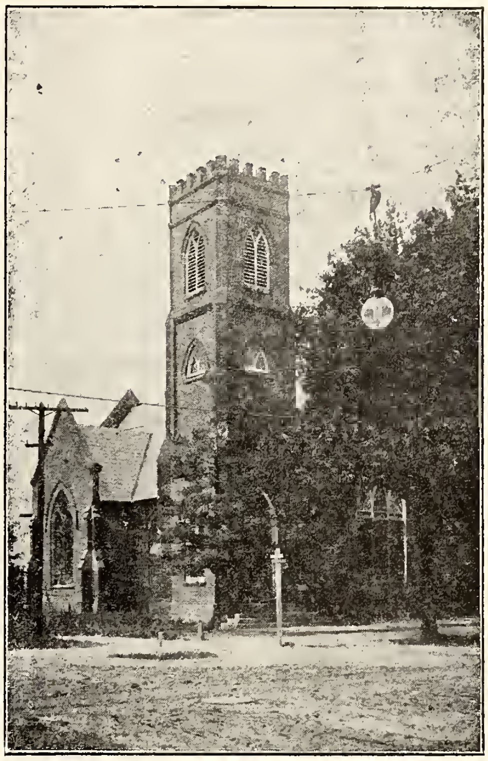
The Conciliar sermon by the Rev. Archer Boogher, of Fayetteville, was full to overflowing with its ointment of service to a world badly needing just now the Real Christ and his teachings. The sermon was based upon the words of Isaiah 41:6 and 7.

In the afternoon, in the Grand Theatre, under the auspices of the diocesan social service commission, Dr. James Hardy Dillard, of Charlottesville, Va., spoke in a masterly way on "The Spirit of Social Service." This speech never had its equal in the City of Kinston, and from the many expressions heard afterwards, Dr. Dillard stirred the hearts and hands and gifts of not a few, to be up and about the Master's great work in overlooked quarters.

At 8:30 p. m., the Rev. S. Harrington Littell, of Hankow, China, a remarkably effective speaker, spoke on the educational work of the Church in China, and its happy results. Four times that day did Mr. Littell speak to crowded congregations. Thrice to Council members, and once to the First Baptist Sunday School.

These with the presence and telling addresses of the Rev. Dr. Hugh L. Burleson before the Council and the Woman's Auxiliary, Prof. Charles H. Herty on the Church Pension Fund, and the Rev. Dr. Lester Bradner in behalf of the General Board of Religious Education made the Council go down into history as one of the very best yet for the personel of its speakers and the messages they brought.

No one will soon forget the Service on Monday evening which was held in the interest of diocesan missions, when the Rev. Messrs. Cox, Huske and T. P. Noe were the Clerical speakers, and Messrs. Parshley, Lord and Meares represented the fine and glorious work done by East Carolina's able body of laymen.



ST. MARY'S EPISCOPAL CHURCH.

The addresses of Messrs. Parshley and Lord won the heartfelt sympathy and praise of everyone present at the service.

Mr. Lord's attestation of his Master's yearning desire to save souls, and his own readiness and willingness to spend and be spent in hastening the coming of the Kingdom of Christ, was to the writer, one of the most beautiful incidents of the Council. It goes without saying that East Carolina is proud of such a man as J. M. Lord, of the Church of the Good Shepherd, of Wilmington.

The presence of our good brother, the Rev. Walter J. Smith, Supt. of the Thompson Orphanage, Charlotte, was greeted with pleasure, for East Carolina's interest in the Orphanage is limitless.

The Bishop's Address showed the Diocese to be up and about the King's business. A larger number of Confirmations, baptisms, and services than ever before, to say nothing of the healthy state of all monetary affairs.

Canon 23 of the Diocese was unanimously changed to read as follows: "The salary of the Bishop of the Diocese is hereby fixed at three thousand six hundred dollars per annum," etc.

This fact will no doubt be heard with pleasure by the faithful throughout the diocese.

The Racial Episcopate was discussed at length,—the colored clergy taking an enthusiastic part and protesting against separation. Resolved, That we place ourselves on record as favoring Negro Bishops as a future policy, but we do not believe that the time finally to act upon the proposition has yet arrived."

The question of The Church Pension Fund System, which was so ably discussed by Prof. Herty, of Chapel Hill, was deferred for final action until next year.

The Mission Herald's report was read by the Business Manager Mr. Theo. Partrick, Jr., and showed to be in a

REV. H. L. BURLESON, Editor of "Spirit of Missions", who was one of the distinguished visitors during Council.

good, healthy condition. Upon motion of Mr. Thos. D. Meares the same Editorial Staff and Business Manager were reelected by a unanimous, standing vote.

Dr. Ira M. Hardy and Mrs. Jas. G. Staton were elected as additional trustees of the Thompson Orphanage.

On the Standing Committee the Rev. C. A. Ashby succeeds the Rev. B. F. Huske.

Deputies to General Convention—Clerical: Rev. R. B. Drane, D.D., Rev. W. H. Milton, D.D.; Rev. John H. Griffith, Rev. Wm. E. Cox. Lay: Messrs. Wilson G. Lamb, Benj. R. Huske, George C. Royall, George B. Elliott.

Alternates—Clerical: Rev. C. A. Ashby, Rev. B. F. Huske, Rev. T. P. Noe, Rev. J. S. Moody. Lay: Dr. R. W. Smith, Messrs. E. K. Bishop, Theo Partrick, Jr., R. R. Cotton.

Executive Missionary Committee—

The Rt. Rev. Thos. C. Darst, D.D., Chairman Ex-officio.

Rev. Dr. Milton, Rev. A. Boogher, Rev. W. E. Cox, Rev. B. F. Huske, Rev. C. A. Ashby, Mr. E. K. Bishop, Mr. Jno. G. Bragaw, Jr., Dr. W. C. Whitfield, Mr. G. B. Elliott, Mr. T. F. Darden.

Trustees of the Diocese—Mr. J. Victor Grainger, Mr. Clayton Giles.

The Rev. W. E. Cox succeded the Rev. T. P. Noe as Trustee of the University of the South, while the Rev. Jno. H. Griffith was made Trustee of St. Mary's School, Raleigh, in the place of the Rev. T. P. Noe, resigned.

On the Diocesan General Board of Religious Education, Mr. T. B. Carr and Mrs. Richard Williams were elected to fill the vacancies therein.

Rev. Dr. Drane was made chairman of the Committee on Canons in the place of the Rev. W. E. Cox, now Secretary of the Diocese, who could not serve owing to the duties of the office.

Social Service Commission—Rev. J. H. Griffith, Chairman, Rev. T. N. Lawrence, Secretary, V. R. C. King, Treasurer, Rev. J. M. Robeson, Rev. J. L. Showell, Rev. J. R. Matthews, G. V. Cowper, J. Q. Beckwith, J. Shackelford, Wm. Butt.

The committee to collect plans and specifications for the erection of new churches under the chairmanship of the Rev. T. N. Lawrence, having accomplished much valuable data for future church building within the Diocese, was continued. Too much praise can not be given this committee for its manifested and constructive interest.

A telegram of greeting and affectionate good wishes was sent to Rev. Nathaniel Harding, the beloved veteran, who was unable to be with his brethren. East Carolina loves Mr. Harding, and is ever ready to honor this faithful soldier of Jesus Christ.

The new Rector of the Church at Belhaven, the Rev. C. C. Kelsey, formerly of Pennsylvania, was in attendance upon the Council, and was cordially greeted by his brethren.

At the conclusion of the closing service of the Council, Senator R. R. Cotton of Greenville, presented a resolution voicing the sentiment of the whole Council. This resolution was an expression of appreciation on the part of the delegates of the very hospitable manner in which Kinston had entertained the Council.

After singing the Gloria in excelsis, Bishop Darst pronounced the benediction and declared the 33rd Annual Council adjourned to meet in Elizabeth City, May 15th, 1917.

EAST CAROLINA—ORPHANAGE DEPARTMENT.

Cash contributions received from April 10th to May 10th.

Creswell, J. A., St. David	$ 1.00
Chocowinity, W. A., Trinity Church	.25
Columbia, St. Agnes Guild	.50
Edenton, Helping Hand Boys, St. Paul's Church	5.00
Edenton, St. John the Evangelist	.25
Fayetteville, J. A., Section B, St. John's Church	1.00
Fayetteville, Y. W. A., St. John's	5.00
Fayetteville, Daughters of W. A., St. John's	2.00
Fayetteville, W. A., St. John's	10.00
Faison, W. A., St. Gabriel's	1.00
Farmville, S. S., Emmanuel Church	4.00
Grimesland, Mrs. Charlotte E. Grimes	5.00
Goldsboro, St. Stephen's Parish	32.47
Goldsboro, W. A., St. Stephen's	5.00
Greenville, Y. W. A., St. Paul's	1.00
Hertford, J. A., Holy Trinity	2.50
Lumberton, Y. W. A., Trinity Church	1.00
Middletown, Y. W. A., St. George's	2.00
New Bern, W. A., All Saints'	6.50
Plymouth, W. A., Grace Church	.75
Pitt County, St. John's Church	2.82
Roper, W. A., St. Luke's	2.00
Roxobel, W. A., St. Mark's	1.00
Snow Hill, St. Barnabas Church	25.00
Washington, St. Peter's Church	1.25
Wilmington, St. Paul's	15.00
Wilmington, St. John's Parish	96.81
Washington, J. A., St. Peter's	15.00
Winton, J. A., St. John's	1.00
Wilmington, Y. W. A., St. John's	2.00
Wilmington, W. A., Church of the Good Shepherd	2.00
Wilmington, W. A., St. James' Church	25.00
Williamston, S. S., Church of the Advent	6.69
Williamston, W. A., Church of the Advent	7.00
Winterville, J. A., St. Luke's	7.00
Windsor, W. A., St. Thomas' Church	4.00
Woodville, W. A., Grace Church	2.00
Winton, W. A., St. John's Church	1.00
Total	$ 302.79

Contributions in kind: Goods for dresses for Laurie Farmer, W. A., St. Barnabas Church, Snow Hill; box of clothing, etc., for Virginia Robertson, G. F. S., Ascension Chapter, Church of the Good Shepherd, Wilmington; kimona, slippers and apron for Ethel Brinson from All Saints' Chapel, New Bern; candy and Easter eggs for Ethel Brinson, Sophia and George Williams, from Mrs. Disosway, New Bern; box of dresses, ribbon, stockings, etc., Young Women's Auxiliary, Williamston; box of dress goods, handkerchiefs, etc., St. Luke's, Roper; box of clothing, etc., for boy and girl, St. Thomas' Church, Bath; outfit for Virginia Robertson, W. A., St. John's, Winton; hat, slippers and hose for Ethel Brinson, Junior Guild, New Bern.

ORPHANAGE NOTES.

The Convention which met in Henderson last month was a splendid gathering of Church people, and important action was taken looking towards the improvement of the Orphanage. The Board of Managers was enlarged to fifteen members, of whom three are to be women, viz: Mrs. Vinton Liddell, of Charlotte, Mrs. Judge Montgomery, of Raleigh, and Mrs. James G. Staton, of Williamston. Mrs. Staton will represent East Carolina, and the other new member from that Diocese will be Dr. Ira M. Hardy, of Kinston. The three new men from our own Diocese will be Mr. Frederick W. Glover, of Charlotte, Mr. Wm. C. Ruffin, of Mayodan, and Mr. William G. Clark, of Tarboro. The two members from the District of Asheville have not yet been chosen, as their Convention does not meet till the 21st of this month. We hope this new movement means great things for the Orphanage, and it will if all work together for the true interests of the institution. We might have had a larger and better equipment in the past if we had chosen to have gone in debt for it, but we have scrupulously kept out of debt. Other Orphanages that we know of, are running on borrowed capital this early in the season, and the largest one in a neighboring State is threatening to curtail its number of children, but we do not owe a dollar that we cannot pay, and have a respectable credit balance in the bank. For this the superintendent was congratulated on the streets of Charlotte by a leading educator of the city.

On the 27th of April, Annie and John Cashwell came in from Snow Hill, and were placed in Thompson Hall. They were right homesick at first but are perfectly satisfied now, and are very nice children.

On the 3rd of last month, Ernest Smith, who left the Orphanage fifteen years ago, and who is now married, and living in Huntersville, came down to make a visit, and took dinner at the Orphanage. He was much pleased with the changes that have taken place since he left.

About a week later Viola Phillips, one of our old girls who has been lately working in Mizell's Candy Store, came over and spent the day.

Miss Field, the sewing teacher, went home the middle of last month for a month's leave of absence, and Miss Ferguson came to fill her place while she is gone.

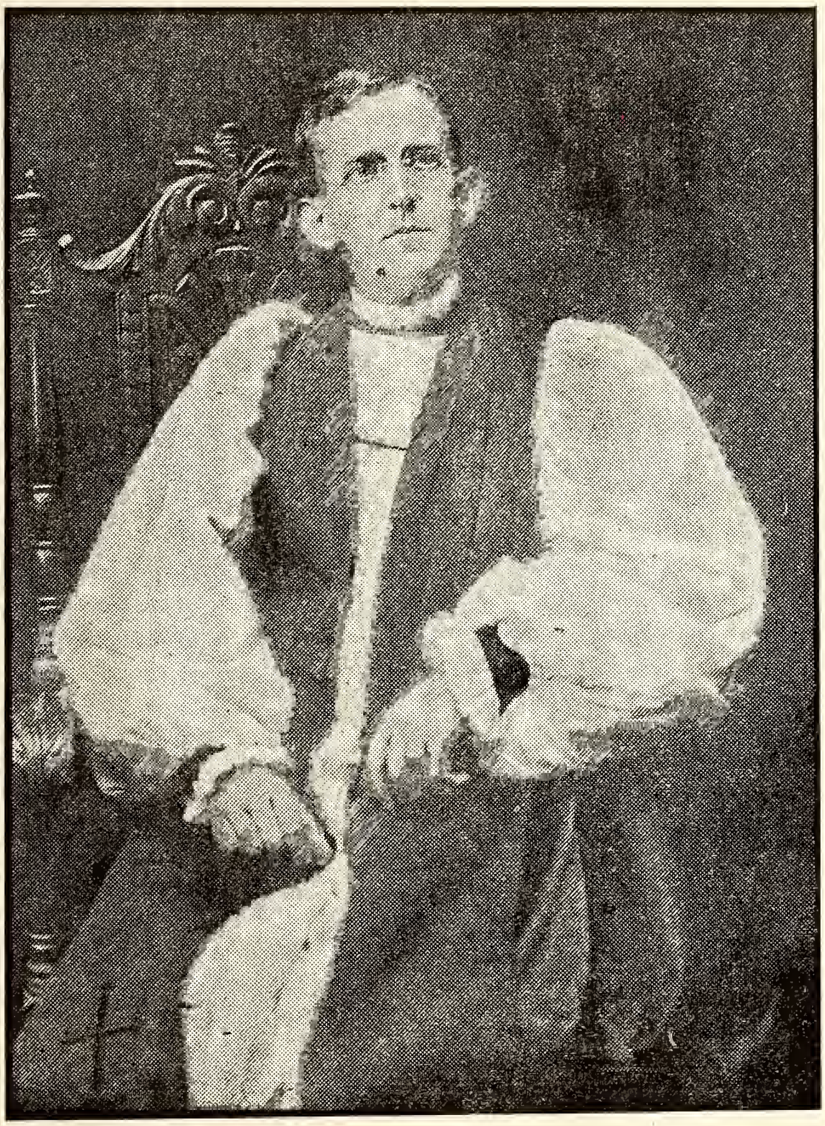
Laurie Farmer spent about a week with the family of Mr. J. P. Leith, of Myer's Park, last month during Mrs. Leith's sickness, and they were very much pleased with her.

The father of the Allen girls stopped to see them on his way from Virginia where he went to get work, and he brings a record of faithful and efficient service. He has no home for his children, but contributes towards their support.

While at the Convention in Henderson we stopped with Dr. and Mrs. R. H. Prindle and at the Council in Kinston we were with Mr. and Mrs. W. J. Nicholson, and we were fortunate in both instances.

We left for Kinston Sunday night, May the 21st, after a full day's service, and rode all night, taking Katharine Prevette with us to the Caswell Training School where we hope she can get some special training which we were not prepared to give her here. If she improves as we hope she will she may come back to us after awhile. We arrived at the school in time for breakfast which we both enjoyed very much. We then went to the Chapel service where the children responded well, and did some good singing. At the conclusion of the service Dr. McNairy, the courteous and efficient superintendent, asked us to make a talk to the children which we were glad to do. He then showed us over the buildings which have a capacity for three hundred children, the latest one built taking care of one hundred, and costing forty thousand dollars. The State did a wise thing in establishing this school for the feeble minded children, and the school for wayward boys at Concord. One of our boys whom we kept as long as we could is now at Kinston, and gets good reports from his teacher. In her last letter she says, "Frank Humphreys is well and getting along nicely. He is certainly a good boy, and does good work in school." A letter from Dr. McNairy says, "Katharine says to tell you she is having a good time, and she seems perfectly satisfied and happy."

We are always glad to be with our brethren in East Carolina, and this time they had a fine gathering in a well equipped parish. Mr. Griffith's work is growing, and he is now making a success as editor of the Mission Herald. Bishop Darst is gaining a strong hold upon the affections of his people, and the outlook for the Diocese is very promising. He was kind enough to let us say a word for the Orphanage at a night service when the Church was full. While in Kinston we went to see Eva and Cecil Osteen, two of our former children and their mother. Cecil came to see us several times, and is very anxious to come back to



THE RT. REV. THOS. C. DARST, D.D.

The Rt. Rev. Thos. C. Darst, D.D., preached the commencement sermon before the closing exercises of Porter Military Academy, a well known institution for boys in Charleston, S. C., on the 1st Sunday in June.

Bishop Darst, who is grand chaplain of the North Carolina Grand Lodge of Masons, was also invited to preach the annual sermon to the South Carolina Commandery, Knights Templar, in Grace Church in that city on that night. This is the oldest organization of the Knights Templar in the country.

the Orphanage. Our farm has stood the drought better than a good many that we have seen, and we hope to make a good crop yet. We have sold some of our pigs, but have some left. Don't you want one of them?

A barrel of cut herring from Mr. H. G. Wood, of Edenton, comes in as a very acceptable variety in our bill of fare.

The supply of bread from the Guild at Concord comes in every Saturday, and is a great help to us.

Yours faithfully, W. J. SMITH.

CONCILIAR SERMON PREACHED BY REV. ARCHER BOOGHER.

"They helped every one his neighbor, and every one said to his brother, be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying it is ready for the sodering. And he fastened it with nails, that it should not be moved." Isa. 41:6 and 7.

Encouragement—human nature needs it as much as it needs food. Its stimulus is more invigorating and conducive to good work than a wholesome meal. Men will endure longer under its influence than for the sake of any price or reward.

It is the most available and easily applied of any of our resources; and yet people are too mean and stupid often times to make liberal use of it. It stands for power; it means success whenever it is freely employed; and for the lack of it, many a noble cause has gone under. Many a Christian institution has failed, because it did not get this moral support from those whom it had a right to look to. Many a worthy and gifted life has come short of a splendid work simply because it was made to feel so alone in what it was trying to do. Many a stout heart has given up and died for the want of interest and good cheer in its brave and unselfish service.

You and I, my friend, aren't the only ones who are making the hard fight for what is right. There are men and women around us everywhere who are being just as staunch and true; and the pity is that we have not recognized their worth; that there hasn't been more fellowship between us in the common cause, to make the struggle more mutually helpful and effective; that caste or position, or any other superficiality should enter in and allow those who are one in heart and purpose to live in God's world as strangers.

How out of keeping is all this with what we profess in our creed, when we say that "we believe in the communion of saints." The reference there is not altogether to a condition of the future life, but it has a direct bearing on this one. If there is such a thing as the mystical union of all believers, and the Bible teaches it, then there ought to be more visible evidence of it here. It ought not to be possible for kindred spirits, having the same hopes and aspirations, enduring the same trials in the faith, and serving the same Master—it ought not to be possible for them to labor side by side for a life time, and never know each other until they meet in eternity. It ought not to be possible for any man, drawing as he does from those about him, to show so little interest in his neighbor. And, yet we often find that the most evidently dependent creatures are the least appreciative, and the most arrogant. Those who do the least for society are usually the most exacting. They accept everything as a matter of course, yet they feel no personal obligation for the thousand and one influences which are protecting them. So miserably fastidious and refined—they can't endure the contact with the brawny hands of toil, which have helped to put them where they are.

The people who are really doing things in the world, and are not merely living off of it, or living simply for show or pretence or pleasure—they are ready to acknowledge the honest workman anywhere and co-operate with him, no matter what may be the character of his trade, or the texture of his clothing; and they are not afraid to extend the common courtesies which every loyal servant is entitled to.

Human society is not an unrelated mass of individuals, each shifting for himself and rising by another's ruin. It is a living organism, and a very delicate and complex one, created to conserve the best interests of all. And the fact that it is such makes it a serious matter for one to live. This organism thrives or languishes by reason of what we bring to it. It is susceptible to all kinds of association, whether good or bad. It feeds on everything with which it comes in contact. Each member contributes something to its health or hindrance.

The lives, therefore, of those about us are either stimulated or disheartened by the way you and I live and do our work and bear our part of the common burdens. My own faithfulness to duty always makes the service easier for the one next to me. Even when it does not take any of the load from his shoulders, it gives him a better grace to carry it.

More people are crushed to earth by the want of moral support, than by reason of any physical or mental strain. Nothing makes one feel so much like slackening his grip on things as the consciousness that others are not holding up their end. Nothing adds such strength and courage and pleasure to our task, as the knowledge that the rest are pulling with us. The touch of sympathy and the spirit of co-operation have stiffened many a weak back bone that was bending too readily under its weight, and has helped many a wavering purpose to endure.

Your little lot on earth may seem so obscure and unrelated, that you wonder sometimes whether it is worth while. But suppose you are unfaithful in it, it may be the breaking point in a vast chain of interests which involves the welfare of multitudes. The careful welding of your link in the long cable is equally as important as that which others are accomplishing with considerably more noise. Your service, perhaps, may be lost sight of. You may be, as it were, the last stone in the great pier, buried fathoms deep in the surging waters. Thousands may pass over you in safety, and you may seem of as little value to them as you appear to yourself. But let your life work out of its position, and fall to one side,—what a calamity might follow.

Yes, society depends upon you more than you can appreciate. She may not think much about you. She may give more attention to some showy individual who contributes less to her life, yet, after all she places tremendous consequences in your hands. She builds mightily upon the strength of your faithfulness. She ventures many things upon the supposition that you are going to be true. Why isn't it, then, worth while, even if the world doesn't give you credit for what you do?

It is a big mistake to estimate our usefulness by the amount of stir we can make, or by the conspicuousness of our efforts. Men are certainly stirring things in Europe at the present moment. They are gaining prominence enough, and some of them, perhaps, are widely inflated over their success. But what does it all amount to? They are simply undoing the patient constructive work of centuries. They are building nothing for the future, and they are making life harder for everybody. It will take ages merely to repair the damages, without getting anywhere in the way of human progress. Those who are responsible for such ravages, would you call them great heroes and patriots. Would you measure a man's glory by the amount of his distinction? The weakest member of your community can wield that sort of power. He can exert disintegrating influences which measure many times his own capacity. The very fact of his insignificance often makes him more insidious and deadly, for people don't think to regard him until the worst is done. But it takes a man to hold together the vital forces of life. And one is all the more a man, sometimes, for not being known. You and I are alive and safe to-day, not by the might of military leaders, but by the grace and goodness of many an unrecorded hero who has been brave enough to stay at his humble post and give the best he had.

"The man who wins, is the man who stays
In the unsought paths and the rocky ways,
And, perhaps, who lingers now and then,
To help some failure to rise again.
Ah! he is the man who wins."

He is a poor sort of creature, who cannot work in harmony with other people, who cannot fall in line with some good movement that is bigger than himself, and help to further its success; who cannot be more interested in having splendid things done in the world, than in conducting a little side-show of his own.

If we want to make our life count for anything, we are obliged to associate it with an institution that is larger and of more consequence than we are. Single-handed efforts never develop much power. Relying upon our own strength and resource is a poor business, and a losing one, no matter how clever we may be. We need to join forces with others and serve a common interest in order to do any sort of effective or permanent work.

Our membership in society is worth more than all our splendid individualism. The glory of our life does not consist in the amount that we can do and the fine things that we can be in and of ourselves, but in the things that we can do and be with the assistance of every support and influence we can gather from our surroundings. Results are what we are supposed to be striving for, and it stands to reason that a company of people working together for a common end will accomplish a vast deal more than so many separate units.

It all sounds mighty well, sometimes, in our discouragement, to be told that we must not look for results in our Christian labors, that we must go ahead and do the best we can, and leave the rest in higher hands. But if we follow this method too literally, there won't be any results, and the God who put us here for a purpose, expects results from us, whether we can always see them or not. We must plan for them in everything that we do, and use intelligently every means to that end, and every person, and, if we do that, even when we can't get much comfort from the outlook, we can rest assured that there won't be failure.

A great many people undertake to appropriate the consolations of their religion before they are entitled to them. They stumble through life in an ineffective sort of way, doing what they call the best they can, and yet they won't use the brains God gave them for finding out and attaining the best; they won't adapt themselves to the kind of world He planned for them to live in; they won't live as members of society, and embrace its privileges and obligations. They won't make friends with their environment; they won't harmonize their efforts with the labors of those around them. In their desire to do things in their own way and in their own time, they very frequently get in the way of somebody else, and provoke more trouble than they relieve.

It isn't always the indolent workman who is the most unprofitable. One may be tremendously active and deeply in earnest, and yet, if he doesn't have some regard for the methods of his fellow craftsmen; if the carpenter doesn't plan with the goldsmith, and he that smootheth with the hammer him that smites the anvil; if the man isn't careful to have his part in proper shape when everything is ready for the sodering, his inconsiderateness may disconcert and impede the progress of the whole workshop. If there is a heavy weight to be lifted and one of the hands doesn't fall in with the rest and pull as they pull and relax as they relax, the more energy he puts into his untimely and awkward services, the more of an interference he becomes.

The very best way that you and I can give encouragement to each other is to be always on time with our part of the burden. So often the cheering clink of the anvil is silent, and the fire dies down, and the enthusiasm is all gone, and the work drags through without interest or effectiveness, just because of the good natured selfishness and egotism of a few persons who have never learned the value of their neighbor's time.

For any one to be willing to keep a number of individuals waiting upon his own convenience and pleasure is presuming just a little too far, and is taking a great deal for granted, for he may not be of that much importance to the cause. Suppose we delay a hundred people for only five minutes, (which is not an unreasonable supposition),—apart from the demoralizing effect, a whole working day is gone, and our own belated contribution will hardly compensate for the loss.

If we are going to take the trouble and make the effort to do a good service, let's be regular and in season, when it will count for something in the way of inspiration and helpfulness.

May we profit by the example of these men in the text. They hadn't as much reason to be loyal as we have. They were all heathen workmen. They were laboring together over the construction of an idol, which they hoped would deliver them from the invasion of Cyrus.

How much more we have in the religion of the Cross to inspire the same spirit of brotherhood and co-operation in our work—"Every one helping his neighbor, and every one saying to his brother, be of good courage."

Let me today do something that shall take
A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.

Let me not hurt, by any selfish deed,
Or thoughtless word, the heart of foe or friend,
Nor would I pass, unseeing, worthy need,
Or sin by silence where I should defend.

However meagre is my worldly wealth,
Let me give something that shall aid my kind,
A word of courage or a thought of health,
Dropped as I pass for troubled hearts to find."

WE THANK THEE.

By George L. Chandler.

We thank Thee, Lord, for strength and health;
Or these denied, for grace in patient faith
Thy loving purpose to abide.
For sorrow and affliction, Lord, we thank Thee, too,
If so we learn to lean more wholly on Thy word.

We thank thee for the share of earthly wealth
Thy hand hath given, for that withheld,
If through its lack more readily we heed
When thou in love dost send our way
Someone in sorer need.

We thank Thee for the privilege and will to work;
For pride in honest labor; scorn to shirk.
However irksome or ill-paid the daily task.
We thank Thee for the calm of eventide,
For need of body, mind and soul freely supplied.

We thank Thee for a land at peace; while all around
The lurid war cloud hangs and fearful sound
Of butchery and tearing fangs thy wrath defies,
While kings and lesser men—brutes born in human shape—
Call on Thy name and foulest demons ape.

For mercies manifold we praise Thy name;
But chiefly for the gift of One who came
And lived and died Thy mercy to proclaim;
Revealed to mortals through Thy blessed word—
Living again in twice-born men. Only-begotten,
The Son of God, the Saviour crucified
And risen Lord.

WOMAN'S DEPARTMENT

WOMAN'S ANNUAL MEETING.

The Annual Meeting of the women at Kinston will be remembered as one of the very best which was ever held. The Kinston ladies had arranged every thing so well, that more time was given to business than in the past. Following the suggestion of the Diocesan president, no social functions were given. Many enjoyable teas and dinners were given, but at such hours that no one missed a service nor meeting. Too much cannot be said in praise of the spirit of co-operation on the part of the entertaining parish. It made the work of the officers easier and pleasanter.

The speakers were all of a very high order. Seldom can one hear so many good ones at the same Annual Council. Dr. Burleson came from the Church Missions House especially for the women's meetings. He told of the missionary boxes in such a happy, yet pathetic way that, never again will there be a careless box sent a missionary by any of his hearers. Miss Bertha Richards told of her work at St. Augustine's School, Raleigh. Bishop Darst led the noon day prayers on Tuesday. He thanked us for the Bishop's Fund which amounted to $460.00 which will greatly help in the work of the Diocese. The Bishop appointed the representatives to St. Louis, Mrs. James Grist Staton, Mrs. F. R. Rose, Mrs. H. M. Bonner, Mrs. T. G. Skinner, and Mrs. N. N. Davis, with Mrs. T. P. Noe, Mrs. T. C. Darst, Mrs. W. T. Hines, Miss Minnie Albertson and Mrs. R. B. Drane as alternates.

Bishop Darst also announced the special work which he wishes the women to accomplish this year. General Missions $500.00; Foreign Missionary Life Insurance $25.00; St. Luke's Hospital, Tokyo, $100.00; Work in Wayne County $100.00; Victory Mills, Fayetteville, $100.00; Thompson Orphanage $200.00; Students' Aid $200.00, and General Clergy Relief $100.00.

The parish reports showed good work accomplished. It was most gratifying to note the large number of Study classes especially using the Bible and one felt that Prayer had been given the proper place.

The Junior Meeting was unusually good. Mrs. Rose presided. The reports showed marked improvements. The exhibit of maps and charts was most interesting. St. John's, Wilmington, Junior, won the banner again this year.

Mrs. Noe presided at the Girls' Friendly meeting. The work of this society under such a wise leader is going forward. The Holiday House at Wrightsville, was offered to the Bishop for retreats and rests for the clergy during parts of June and September.

The Bishop's report was read on Monday morning to the Council. The women had the privilege of hearing it. We feel that in this way the work of the Diocese will become more familiar and interesting to the women. A report of the women's work was also read to the Council.

The women's meeting closed with a sense of gratitude to the good people of St. Mary's and Kinston, and our friends the Primitive Baptists who so kindly loaned us their house of worship for our meetings. F. C. S.

THE WOMEN AT THE COUNCIL.

At 10:00 P. M. Saturday, the officers of the Woman's Auxiliary and Parochial Society met in the Parish House of St. Mary's Church to perfect the plans for the meetings to be held during the Council, and to discuss the work for the following year.

It was noted with regret that several of the officers were unable to be present.

At 9:30 o'clock Monday morning, the women met with the Council in St. Mary's Church for morning prayers, and to hear the Bishop's address.

At 11 o'clock A. M. in the Primitive Baptist Church the business session of the Woman's Auxiliary began. The meeting was called to order by the President, Mrs. James G. Staton. Hymn 249 was sung, followed by the Creed and prayers.

Mrs. S. C. Sitterson welcomed us to Kinston and to St. Mary's Parish very cordially.

In the language of a gifted speaker Miss Leary, of Elizabeth City, responded to the address, inviting us to meet with them next year at the Annual Council.

Thirty-two delegates answered to roll-call.

The reports were read and all showed work well done.

Pause was made for noon-day prayer in behalf of Missions, led by Mrs. N. N. Davis, of Wilmington. After prayer the reading of reports was concluded. Mrs. F. R. Rose, then led a Junior Conference Topic—"The relation of the Woman's Auxiliary to the Junior Auxiliary."

As the hour for closing had arrived it was moved that the discussion be continued at the afternoon meeting.

All the women were requested to be present at the Junior meeting which was to be held at 3:30 p. m. The meeting then adjourned until that hour.

The Junior meeting was presided over by the Secretary of the Junior Auxiliary. The President of the Woman's Auxiliary leading in prayer.

The address of welcome was made by Miss Mary Hartsfield. To this cordial welcome, the delegate from Elizabeth City responded.

Miss Minnie Albertson, the Jr. Ed. Sec., stressed the value of the Junior Mission Study Classes and made a splendid talk on "The Church Service."

Nine Branches of the Juniors and four of the Little Helpers answered roll call.

The St. John's Juniors, Wilmington, again had the honor of making the best report. A pin was awarded them for their faithful service. This pin, they are to hold until some other branch excels them in good works. The St. John's Juniors have been the Banner Class for three years.

The Secretary announced that the box work for the coming year would be for the Mountain people of Haw Creek, Tennessee.

Mrs. Adams, of St. John's, Wilmington, had her chart exhibit and explained how she used them.

Mrs. Staton's exhibit of the historical dolls was a delight to both young and old. Little Virginia Dare captivated all the dear children present.

After singing the Little Helpers hymn, "Jesus, Tender Shepherd, Hear Me," the children were dismissed.

A Conference on Methods followed.

Many valuable suggestions were made by Mrs. Rose, relative to conducting meetings; making charts, telling stories; methods of raising money, and last but not least Leadership, which she discussed as follows:

"Leadership" means getting on the mountain top ofVision and Valley of Service.

Try to realize it means work.

Try to realize for Whom you are doing the work.

The secret of it all is Prayer. We plan and plan, then pray. Should we not reverse it and pray and pray, then plan? We cannot all be ideal Leaders but we can all be "Leaders with Ideals."

After these suggestions the meeting adjourned.

SECOND DAY.

Tuesday at 7:00 a. m. the Annual Co-operative Communion was held in St. Mary's Church, the Rev. Mr. Boogher being the celebrant assisted by Rev. Dr. Hugh Burleson.

In a few brief but forceful words Dr. Burleson spoke of our United Offering and made us realize more fully that our Master needs us. We must carry the message. There is no other way to make men our brothers in God.

At this time, the Annual Offering known as the Bishop's Fund for Diocesan Missions was placed upon the altar.

The meeting was called to order by the President, Mrs. James G. Staton.

The reports of the officers were begun and immediately after the Secretary of Missions report, Dr. Hugh Burleson entered. (This was a most appropriate time as Dr. Burleson has been connected with the Missionary organ of our church for several years). He thanked the women of East Carolina for what they had done and the interest that they had shown in this Magazine. He then spoke in behalf of "The Spirit of Missions" for a few minutes. During the hour which was given him he showed us "How things look from a Missionary Secretary's standpoint." He also spoke on special phases of the work of Woman's Auxiliary, viz: The United Offering, Missionary Boxes, The One Day's Income, the Emergency Fund.

He said of the United Offering three very important things: First, that this is the only money that the Board of Missions has in the bank. The rest of its appropriations are made on the faith the Board has in the church.

Second, that it is the United Womanhood of the Church presenting themselves for service.

Third, that it is the Transformation of yourself into Missionary activity. "Money is coined life."

At the President's request, Dr. Burleson read Miss Emery's Annual letter. He closed his splendid address with these words, "Missionary interest and enthusiasm is the price mark of your Christian faith. The church shall live its christianity."

The Bishop came in for noon-day prayers for missions. He thanked the women for their gifts especially for the Bishop's Fund. He then gave an account of the expenditure of last year's funds. He announced the amount given at the early communion that day was $460.00. The Bishop left us with words of commendation, encouragement, and his blessing.

Miss Richards addressed the women on the work of St. Augustine's School.

The box work for Sewanee was accepted by the delegates.

The meeting was adjourned until 3:00 p. m. at which time the members and delegates met again in St. Mary's church to hear the report of the Woman's Work read to the Council by the Rev. John H. Griffith. All then returned to the Primitive Baptist Church to be entertained and instructed by a short play taken from "The Call of the Little Blue Box."

Much praise and many thanks are to be given our untiring United Offering Treasurer for her work.

Never has the cause of "The United Offering" been more forcibly presented to us.

Immediately after this, The Girls Friendly Society was called to order by the President Mrs. Thos. P. Noe, of Wilmington.

Dr. Lester Bradner made an address upon "The Educational values of the G. F. S. and the possibilities of the G. F. S. in the Parish."

After the President's report, the reports from the departments were read and accepted.

It was with much regret that we are obliged this year to give up our Diocesan Secretary Miss Bettie Dunn Windley, of New Bern.

The officers for the new year were elected.

The President spoke of the splendid work the G. F. S. was doing in the Diocese of North Carolina and the good spirit of fellowship existing among the members.

Mrs. H. M. Bonner made a talk upon "The Spirit of the Girls' Friendly Society".

The meeting then adjourned.

The President of the Woman's Auxiliary and Parochial Societies took the chair and asked that the officers reports be concluded.

Several resolutions were offered.

One by the President of the Girls' Friendly Society relative to the use of the Holiday House by the Bishop and his clergy.

Mrs. Richard Williams, of Greenville, offered a resolution of thanks to the minister and congregation of the Primitive Baptist Church for the use of their church.

Mrs. Woolvin, of St. John's church, Wilmington, offered the following resolution of thanks:

In behalf of the Woman's Auxiliary and Parochial Societies of the Diocese of East Carolina, assembled here, it is my privilege to thank St. Mary's Parish, the good people of Kinston who have taken us into their hearts and homes, and the congregation of the Primitive Baptist Church for the use of their building. We assure you that no future Council shall erase from our memory your gracious hospitality and evidence of your desire to make us welcome.

MRS. H. M. BONNER.

PROVES A HEROINE.

Under a Belhaven date line we clip the following:

Miss Blanche Wescott of this town is a heroine worthy of mention. The particulars are as follows: While bathing in Pungo river Saturday afternoon, May 27th, Rev. C. C. Kelsey, the Episcopal minister of St. James, went beyond his depth, and being unable to swim, began to sink when Miss Elsie Swindell, going to his assistance, was overcome in her efforts to save him. Miss Blanch Wescott, though quite a distance, reached them in time to save them both from a watery grave. Mr. Kelsey was going down for the third time, and imploring help when rescued by Miss Wescott.

Dr. Burleson's defintion of the Woman's Auxiliary:

"The Woman's Auxiliary to the Board of Missions is not a select body of a few women in each parish whose time and tastes lead them to join together to do some missionary work. It is as leaven that leaveneth the whole —an influence reaching to the woman who sits in the pew behind you, and the pew in front. It is a body resting not until all are interested and brought into that organization, to which they really belong by virtue of their baptism—the great missionary society of the Church."

Kinston feels honored in having had the privilege of entertaining the prominent clergy and laymen of the East Carolina Diocese. It is gratified that the meetings were so largely attended, and that there was such manifest interest in the proceedings. Kinston will welcome a return of the Council when it elects to come again.—Kinston Free Press.

What are christians put into the world for except to do the impossibles in the strength of God.—General S. C. Armstrong.

THE BLUE RIDGE MISSIONARY CONFERENCE.

Black Mountain, N. C., June 27 to July 6, 1916.

At the conclusion of this Conference last summer, its value had become so obvious that our Church workers who were present appointed a committee to make its claims better known to the Church, and, if possible, to secure a larger attendance from our Church. Miss Hunter of Henderson, North Carolina, the secretary of this committee, and of the Woman's Auxiliary of the Diocese of North Carolina, has been in communication with a number of the Bishops and other leaders in the work of the Church in the South, and writes us that the following clergy and leaders of the Church will take part in the coming Conference.

The Rt. Rev. W. C. Brown, Virginia, will deliver two addresses.

The Rt. Rev. T. C. Darst, East Carolina, will preach the Conference sermon, July 2, and expects to be present the remaining days.

The Rt. Rev. T. D. Bratton, Mississippi, will be the speaker at one of the Vesper services.

Miss Grace Lindley, of the Missions House, will lead a Normal Class and meet frequently and informally with the Junior leaders present.

The Rev. W. H. Ramsauer, Secretary at the Philadelphia Divinity School, is social leader.

The Rev. R. W. Patton, Secretary of the Province of Sewanee, will also take part.

To love God is to love His character. For instance. God is purity. And to be pure in thought and look, to turn away from unhallowed books and conversation, to abhor the moments in which we have not been pure, is to love God. God is love—and to love men till private attachments have expanded into a philanthrophy which embraces all—at last even the evil and enemies with compassion—that is to love God. God is truth. To be true, to hate every form of falsehood, to live a brave, true, real life—that is to love God. God is infinite; and to love the boundless, reached on from grace to grace, adding charity to faith, and rising upwards ever to see the ideal still above us, and to die with it unattained, aiming insatiably to be perfect even as the Father is perfect—that is to love God.—F. W. Robertson.

Teacher: "Thomas, will you tell me what a conjunction is, and compose a sentence containing one?"

Thomas (after reflection): "A conjunction is a word connecting anything such, as 'The horse is hitched to the fence by his halter.' Halter's a conjunction, because it connects the horse and the fence."

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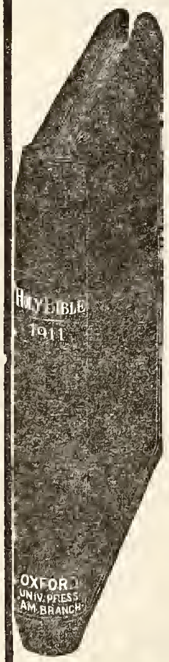

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8:00 a. m.	5:15 p. m.	Leave	Hope Mills	Arrive	11:30 a. m.	9:45 p. m.
8:10 a. m.	5:25 p. m.	Leave	Roslin		11:20	9:34
8:17	5:30		McMillans		11:13	9:25
8:24	5:36		Oakland		11:07	9:17
8:30	5:43		St. Pauls		11:00	9:10
8:42	5:54		Rozier's		10:48	8:58
8:54	6:06		Powers		10:36	8:46
9:10 a. m.	6:20 p. m.	Arrive	Lumberton	Leave	10.25 a. m.	8:35 p. m.

No. 7				No. 8
11:00 a. m.	Leave	St. Pauls	Arrive	5:30 p. m.
12:40 p. m.	Arrive	Elizabethtown	Leave	3:45 p. m.

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VOL. XXX No. 11

The Mission Herald

"Let him that heareth say come" Rev. 22:17

THE BETTER PRAYER.

I thank Thee, Lord, for strength of arm
To win my bread,
And that beyond my need is meat
For friend unfed.
I thank Thee much for bread to live,
I thank Thee more for bread to give.

I thank Thee, Lord for snug thatched roof
In cold and storm,
And that beyond my need is room
For friend forlorn.
I thank Thee much for place to rest,
But more for shelter for my guest.

I thank Thee, Lord, for lavish love
On me bestowed,
Enough to share with loveless folk
To ease their load.
Thy love to me I ill could share,
Yet dearer is Thy love I share.

November = 1916

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The Mission Herald.

VOL. XXX. CLINTON, NORTH CAROLINA, NOVEMBER, 1916. NO. 11

SOME NEWS OF THE CONVENTION.

Some Brief Extracts From the Associated Press Dispatches.

The Convention authorized and approved a new hymnal, to rank co-equal with the church hymnal now in use. This edition eliminates 225 long unused hymns. The proceeds of its sale will go to the Church Pension Fund.

—o—

Two new missionary bishops were chosen by the House of Bishops: Rev. Frank Hale Touret, was elected bishop of Western Colorado; Rev. Dr. Hugh L. Burleson was chosen bishop of South Dakota. The latter, who has been editor of the Spirit of Missions, attended the Council in Kinston this spring.

—o—

There is to be no change in the marriage service of the Episcopal Church. The elimination of the word "obey" was recommended in a minority report of a committee appointed to report to the Convention, but the House of Deputies voted to retain that and all other phraseology of the service.

—o—

The Convention could not do enough to show its love and appreciation of the venerable Presiding Bishop Tuttle. Formal receptions were tendered him and he was presented with many loving testimonials of the high esteem in which he is held by the whole Church.

—o—

Efforts to change the name of the Episcopal Church were abandoned in the Convention. The leader of the movement to change the name, Frederick C. Moorehouse, editor of the Living Church, said: "The time is not ripe to press the movement for a change of name."

—o—

Bishop William Lawrence, of Massachusetts, announced at the Convention that the establishment of the Church Pension Fund seems assured. Over two thirds of the $5,000,000 reserve fund have been given in cash or pledges.

—o—

The House of Bishops rejected the proposal to divide the Episcopal Church along racial lines. Neither did the House of Deputies think it wise at this time to provide negro dioceses under the supervision of negro bishops. The status of the colored man in the church remains as it was.

—o—

A report showing that the Church has more than 1,080,000 communicants and 5,700 clergymen was presented to the House of Deputies by the Committee of the State of the Church. Baptisms, the report shows, have increased by about 12,000, and confirmations by about 14,000 over the preceding triennium.

—o—

Publication of a weekly periodical "based upon newspaper rather than on magazine lines" will be started by the Episcopal Church January 1st, it was announced at one session of the Convention. This, it was announced, would be the first step to preach the gospel through the press.

—o—

The city of Detroit was selected by the Convention as the meeting place for the 1919 convention. This city was selected by the House of Deputies and the House of Bishops without much trouble.

—o—

For the first time in the history of the Church, a stand was taken by the Convention in St. Louis on the liquor traffic. A resolution was adopted placing the Church on record as favoring "such action in our legislative assemblies as will preserve the interests of temperance and the repression of the liquor traffic."

—o—

A prayer for the American navy and army reading as follows was adopted: "Lord, God of Hosts, strengthen and protect the soldiers of our country; support them in the day of battle, and in time of peace keep them safe from evil." One faction in the House of Deputies fought its adoption, saying that any war is unchristian and that no soldier can serve without reproach.

—o—

The present prayer for the President of the United States will be removed from the service of morning prayer, and that of the evening prayer substituted. The morning prayer as it now is, asks for the president the boon, "in health and prosperity long to live." The evening prayer has no reference to long life, health or prosperity.

—o—

Warning America against "the danger of race antipathy flaming into hatred" and against "unconsecrated prosperity which is bound to cause manhood to decay", the pastoral letter of the Protestant Episcopal Church was read at the final joint session of the Convention in St. Louis on the 27th. Unlike most previous letters it dealt with secular rather than ecclesiastical affairs. It reviewed conditions in the United States, in Europe and in the Orient and pointed out to this country the threat that lingers in a nationalism which assumes "the ugly role of group selfishness or false patriotism." This letter will be read in all churches.

—o—

Bishop Arthur Seldon Lloyd was re-elected president and Mr. George Gordon King treasurer of the Board of Missions for a six year term. Bishop Lloyd's salary of $9,500 was the subject of an attack by Bishop Hall, of Vermont, but it was allowed to remain the same.

SAFETY FIRST.

Both large and small signs containing these words are to be seen in the many places in our cities and towns in which persons are in danger of injuring themselves through carelessness. So long as the signs fulfill the purpose of preventing such accidents, or even partially fulfill it, they are of value; but they should not be permitted to exceed their aim; especially, they should not, without explanation, be held up to children as a motto. On the other hand, children should be carefully taught that though safety rather than carelessness should be first, safety rather than service, should be last. A child should be as certain as a grown person that to consider safety first when an opportunity to be helpful to others, entailing safety last, arises the only course to pursue is to put safety last.

"It is better to be safe than sorry," is sometimes put beneath the "safety first" sign. This, too, should be explained to children, lest unconsciously they interpret the phrase wrongly. Every care should be taken that they understand fully that only in the choice between carelessness and safety is it better to be safe than sorry; they should early be taught that in the service of one's fellows it is far better to be sorry than safe. Expediency is a thing too easily learned, too easily followed. Let us have a care that the children do not learn it, do not practise it, through a misunderstanding of the "safety first" signs.—Home Progress.

DIOCESAN NEWS.

The Convocation of Edenton meets with the church at Aurora, the Chapel of the Cross, on Tuesday the 21st of November. Rev. J. Malcom Taylor is now at Aurora.

—o—

The Convocation of Wilmington meets with St. Paul's Church in Clinton on Tuesday, November 14th. Rev. E. deF. Heald, of St. Paul's church in Wilmington is dean of this Convocation. There is no minister in Clinton at present.

—o—

Rev. L. N. Taylor, of Stovall, Diocese of Carolina, preached in St. Paul's Church at Clinton on the first Sunday in November. Mr. Taylor is one of the most active missionaries in our sister diocese.

—o—

Rev. B. F. Huske, of New Bern, acted as chaplain for the D. A. R's. at the unveiling of a tablet in St. Paul's Church at Edenton on October 25th to the memory of the vestrymen in 1776 who adopted the patriotic test 19 days prior to the Declaration of Independence.

—o—

Popular services will be held at St. James' Church, Wilmington on Sunday nights during the winter, beginning with the first Sunday night in November. There will be congregational singing and sermons by Dr. Milton and Mr. Hill.

—o—

The Brotherhood of St. Andrew in St. James' parish in Wilmington is in a flourishing condition now. The young men who are members are planning to do much personal work.

—o—

Mr. and Mrs. George B. Elliot, of Wilmington, have given a hall to St. James' parish as a memorial to their daughter. When completed in the near future it will be used as an auditorium for the Sunday school.

—o—

Rev. E. deF. Heald, of St. Paul's in Wilmington, and Rev. W. R. Noe, of the Good Shepherd, are both interested in the Boy Scout movement, and both have troops of the scouts under their direction.

—o—

Dean Lobdell, of Rutherfordton, recently visited at St. Paul's parish in Wilmington in the interest of his work. The ladies met on Miss Lucy Moore's lawn and gave all an opportunity of hearing him.

—o—

The Good Shepherd Sunday school in Wilmington has 400 members, and is probably the largest Episcopal Sunday school in the Diocese. This church is planning extensive improvements on the interior and exterior.

—o—

"Twilight and Other Poems," a little volume of verse from the pen of Miss Mary Alethea Warren, of Edenton, has recently been issued from the Gorham Press. Miss Warren has been an occasional contributor to the Mission Herald, and is gifted in expression.

ALL SAINTS AT ST. PAUL'S CHURCH.

On the morning of November 1st an impressively beautiful service commemorating the festival of All Saints and the Fortieth Anniversary of the rectorship of the Rev. Robert Brent Drane, D.D., was held in St. Paul's Church, Edenton, N. C.

Dr. Drane was assisted in the service by the Rt. Rev. Thomas C. Darst, D.D., and the Rev. Ashby, of Elizabeth City. Mr. Ashby's sermon was taken from Numbers v, part of the 10th verse, "And every man's hallowed things shall be his." This sermon was full of holy zeal and inspiration. The Spiritual gifts of the heart, mind and Spirit were the "hallowed things" of every one's life, which needed constant culture to establish fixed character. This formed the key note of the discourse; while the last words dwelt upon the long and faithful ministry of St. Paul's rector, and the "hallowed things"; faithfulness, love and sympathy which he had made his own.

Bishop Darst was celebrant during the service of the Holy Communion and read the dedicatory prayer thereby dedicating two beautiful Eucharistic lights as a memorial to Mr. and Mrs. Edward Wood.

Early in the morning the Church had been most exquisitely decorated with earth's fairest flowers, and rising in graceful beauty from the font, was a large bunch of yellow chrysanthemums, the gift of Mrs. H. M. S. Cason, to Dr. Drane.

The choir rendered four sweet and uplifting hymns, as the music beneath the touch of the organist, filled the church.

In the evening a large reception, including friends of all denominations in Edenton as well as Elizabeth City and Hertford, was given by the congregation of St. Paul's to their faithful and revered rector.

The rooms were festooned and garlanded with vines and flowers, while small tapers burned softly upward.

Dr. and Mrs. Drane, their daughter, Mrs. J. Cheshire Webb, Miss Marian Skinner and Bishop Darst received the guests who passed on to the other rooms where refreshments were served.

The layreader and the vestrymen took part in the cordial welcome and courtesy which were extended to all.

The members of St. Paul's Church extend their appreciation to their faithful priest, who has been, and is, a true shepherd over his flock for forty years, and trust that he will be with them many years to come.

MARY ALETHEA WARREN.

THE STATE OF THE CHURCH.

A report showing that the church has more than 1,080,000 communicants and 5,700 clergymen were presented to the House of Deputies by the Committee on the State of the Church. Baptisms, the report showed, have increased by about 12,000 and confirmations by about 14,000 over the preceding triennium. Parishes and missions number 8,341 and the total number of church buildings is 7,310. The report added that the church controls endowments aggregating $55,000,000, many educational and charitable institutions and has an average income of more than $20,000,000 a year. Endowments for the support of churches for the triennium totalled $19,078,112.09, as against $14,320,147 in 1913. Endowments for the support of bishops totalled $4,491,037, as against $4,626,884 given in the previous three years.

Contributions for the aid of the infirm clergy came to $3,295,052 and for other purposes endowments totalling $28,063,411 were given. Sittings in the churches in the triennium just ended totalled 1,504,890, an increase of 194,672 over the triennium ending in 1913. Church hospitals accounted for in the report number 135, as against 79 accounted for in 1913.

The following figures, showing the growth of the Church during the past fifty years, are very interesting:

	1866	1916
Dioceses	33	68
Missionary Districts	7	32
Missionary Bishops	6	36
Bishops	42	122
Clergy	2,165	5,800
Parishes and Missions	2,322	8,500
Baptisms	30,077	72,322
Confirmations	17,461	61,284
Communicants	152,000	1,060,000
Sunday School Scholars	144,000	484,000
Offerings for General Missions	$150,000	$1,500,000

FALL MEETING OF THE CONVOCATION OF WILMINGTON, NOVEMBER 14, 15, 16, 1916, ST. PAUL'S CHURCH, CLINTON, N. C.

PROGRAM.

Tuesday, Nov. 14—Opening Service.

8:00 P. M.—Devotional Service. Rev. C. H. Jordan, Williamston, N. C.

Wednesday, November 15.

7:30 A. M.—Celebration of the Holy Communion.

9:30 A. M.—Organization of Convocation.

11:00 A. M.—Morning Prayer, Litany and Sermon, Preacher, Rev. F. deF. Heald.

3:00 P. M.—Meeting of Mission Study Classes.

3:00 P. M.—Business Session.

8:00 P. M.—Missionary Service.

Speaker, Rev. W. R. Noe. Subject—Convocational Missions.

Speaker, Rev. G. F. Hill. Subject—Diocesan Missions.

Thursday, November 16.

7:30 A. M.—Corporate Communion for Woman's Auxiliary.

9:30—10:30—Joint Meeting of the Convocation and the Woman's Auxiliary.

11:00 A. M.—Morning Prayer and Sermon. Preacher, Rev. J. S. Moody.

3:00 P. M.—Business Session.

3 P. M.—Mission Study Class, Junior Auxiliary.

8:00 P. M.—Evening Prayer and Sermon. Preacher, Rt. Rev. Thos. C. Darst, D.D.

OFFICERS AND MEMBERS OF CONVOCATION.

Rev. E. deF. Heald, Dean.

Rev. Walter R. Noe, Sec'y-Treas.

Rev. J. H. Griffith	Kinston, N. C.
Rev. W. E. Cox	Wilmington, N. C.
Rev. W. H. Milton	Wilmington, N. C.
Rev. J. S. Moody	Fayetteville, N. C.
Rev. A. Boogher	Fayetteville, N. C.
Rev. B. F. Huske	New Bern, N. C.
Rev. W. R. Noe	Wilmington, N. C.
Rev. E. deF. Heald	Wilmington, N. C.
Rev. J. M. Robeson	Goldsboro, N. C.
Rev. T. P. Noe, Archdeacon	Wilmington, N. C.
Rev. E. Wooten	Wilmington, N. C.
Rev. George Frank Hill	Wilmington, N. C

CUTTING A DIAMOND.

A diamond in the rough looks like a translucent pebble, and nothing more. No one but an expert can tell that it really is a diamond. It has to be cut before its brilliancy is displayed. More than that, its value will depend upon the right sort of cutting. The angle at which the light strikes and reflects on each facet makes the jewel dazzling or dull, as the case may be. The Kohinoor had to be cut all over again to make it truly the "Mountain of Light."

Life is a diamond in the rough, when a boy or girl begins it. It can be made a jewel, or left a mere pebble. Youth is the time to cut the facets and shape the angles of reflection. Diamond cutting is slow, tedious work; every expert knows that. But it has results that are worth all the drudgery. The shaping of one's soul is toilsome. Good habits are not made in a day. Pleasure must often be put aside. But little by little the roughest lot can have light and glory brought into it. God gives each human being a soul-gem to Home and School.

CONVOCATION OF EDENTON.

Dean: Rev. R. B. Drane, D.D.

Secretary: Rev. Howard Alligood.

Treasurer: Mr. John G. Bragaw, Jr.

170th Meeting, Chapel of the Cross, Aurora, N. C. Rev. J. Malcolm Taylor, in charge.

Tuesday, November 21st.

7:30 P. M.—Evening Prayer.
Preacher: Rev. C. H. Jordan.
Alternate, Rev. C. A. Ashby.

Wednesday, November 22nd.

9:30 A. M.—Business Meeting.

11:00 A. M.—The Holy Communion, The Bishop:
Preacher: Rev. A. S. Gibson.
Alternate, Rev. M. C. Daughtry.

3:00 P. M.—Business Meeting.
Essay, Rev. John R. Matthews.
Discussion led by Mr. J. G. Bragaw, Jr.
Reports on work in Convocation.

7:30 P. M.—Missionary Meeting.
Missions, Parochial, Rev. C. C. Kelsey.
Missions, Diocesan, Bishop Darst.
Missions, General, Archdeacon Noe.

THOMPSON ORPHANAGE, CHARLOTTE, N. C.

Contributions received from Sept. 10th to Oct. 10th:

Bath, S. S., St. Thomas' Church	$ .45
Edenton, St. Paul's Parish	2.75
Plymouth, S. S., Grace Church	1.29
Roxobel, S. S., St. Mark's Church	1.03
Total	$ 5.52

ORPHANAGE NOTES.

Miss Andrews returned from Lenoir on the second of last month and resumed charge of her house which was well cared for during her absence by Miss Maude Tribble, of Charlotte.

About a week later little Edell Brannon returned, and so now Miss Andrews has her full quota of sixteen children.

Miss Mooney, the senior teacher, has moved into Federation Cottage since the quarantine was raised, and everything seems to be moving along smoothly. We are happy to say that we had no other case of diphtheria, and the children are well with one exception, and are at their posts.

Sadie Bland has returned from the hospital, but is still far from well.

Mattie Yates, one of our old girls, is now in charge of the infirmary at the Valle Crucis Industrial school.

East Carolina has fourteen children in the Orphanage, and it takes about a hundred and fifty dollars a month to support them. Note the amount of the offerings for the past month, and see if you can't do something to help us in our present emergency.

Our apples are all gone, but there are a plenty of them going to waste in the mountains.

Irish potatoes are scarce and high, and our crop was a failure, but some people made them.

We did not put up many vegetables and fruits, but some other people did.

Thanksgiving Day will soon be here. Will you think of us? Will you give us one day's income?

The Mission Herald.

ORGAN OF THE DIOCESE OF EAST CAROLINA.
Published Monthly at
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Entered as second class matter at the post office at Clinton, N. C., under the Act of March 3, 1879.

The church people of East Carolina are watching with a great deal of interest the effort that is being made to raise an endowment of $250,000 for St. Mary's college. Rev. Francis Osborn, who has undertaken the work of raising this amount, launched the campaign in Raleigh, where the citizens set for themselves the task of raising $25,000. Whether or not we are going to do our part as individuals and as a diocese remains to be seen. We think, however, that East Carolina is going to meet the call with a liberal response.

An erroneous impression has gained very wide currency to the effect that East Carolina is an unhealthy section. One frequently hears the non-resident say something like this: "Oh, that's where there are so many mosquitoes and so much malaria." This is an impression which is easily dissipated when an examination of our health record is made. There are undoubtedly some isolated parts of the Diocese which require an acclimation that comes as a result of considerable discomfort, but such sections are as much of an exception as they are in almost any other Diocese.

The people of East Carolina are as a rule very prosperous this year. Crops have in some instances been given them in great abundance; in other instances the prices have been so very high as to fill the lap of the industrious one. In the same proportion as God has prospered these people ought they to show their thankfulness by a liberal offering of themselves and their means. With some few possible exceptions, even the poor struggling parishes should rid themselves of debt and financial worry this fall, when everybody has been singularly blessed in a material way.

The Bishop and the deputies to the General Convention in St. Louis will come back to their diocese and parishes with a new vision of the Church, we have no doubt. Even at this distance from St. Louis, where one must satisfy himself with reading of the action of the Convention, we can sense the enthusiasm and the inspiration of this gathering of so many churchmen; men love our Church and are serving her faithfully and well. If these returning delegates can inject a little of this enthusiasm into their parishes their trip will be doubly profitable.

MISSIONS LEAD CONVENTION.

(The Chronicle.)

It is a matter for sincere gladness that the Board of Missions has been able to go before General Convention with a balance in its treasury. In the latter part of the summer there was reason to fear that the case would be otherwise but, in the week before Convention opened, when the accounts of the Board were made up, it was found that after paying all the appropriations for the year the sum of $26,400.00 remained in hand. The total receipts for the year were $1,535,041.35. About $130,000.00 came in through the One Day's Income Fund. In legacies $121,234.64 was received, of which amount $58,134.86 was made up of undesignated sums. It was therefore possible to set aside from this source $50,000.00 for equipment in continental domestic mission work in accordance with a pledge made to this effect by the Board some time ago.

So much for figures. We mention them first to put them on record for convenience and so to dispose of them. But they are not the heart of the matter. The important part of this report lies hidden behind the figures. During the last year the policy of the Board of Missions in relation to the Panama Conference drew upon the Board a fire of criticism. An issue was evolved, lining men up on two sides of a question, the Board bearing the brunt of the cross fire of discussion. In the face of this the Church as a whole has stood by the Board, as witnessed by the financial support it has continued and increased. We believe it to be clearly shown that the Church endorses Panama and the Board.

This again however is contributory to the still greater result that the spirit of the Church in support of missions has permeated General Convention with its fervor and for a time at least disposed of party controversy. In a period of world-crisis it was imperative that this Church in convention assembled should rise to a part of leadership, leadership inspired by a world-wide vision of spiritual obligation and opportunity. It is cause for thanksgiving that the Convention of 1916 is emphasizing missions.

EXPRESSING REGRET OVER MR. COX'S RESIGNATION.

St. John's Church,
Wilmington, N. C., Oct. 6th, 1916.

We the women of St. John's, members of the organizations of the Parish, desire to express our sorrow and deep sense of loss in the departure of our Rector and his wife, to their new field of labor. We wish them all happiness and success and relations with their new co-workers as lovely and agreeable as we have had together. We shall retain a precious memory of the ready sympathy we have always met from both of them. The supporting hands and encouraging words which they have so freely given us in every effort for a higher, broader and better life. May God keep them in His loving care and lead them to broader and greater fields of labor for Him and give them rewards mete for their efforts.

MRS. W. M. PARSLEY,
Woman's Auxiliary.
MRS. BEERY GLEAVES,
Parish Guild.
MRS. J. HICKS BUNTING,
St. Ann's Guild.
MRS. S. P. ADAMS,
Junior Auxiliary.

"I want some one to be glad that I was born," said a lonely woman; so she celebrated her birthday by carrying gifts to others as lonely as herself—to the poor, the sick, and the sad. It is pleasant to be remembered, and to receive presents, but the noblest, best, and happiest thought that can come to us on our birthdays is that we can make some one happier because we were born.—Selected.

AN INTIMATE VIEW OF THE BISHOPS AT THE CONVENTION IN ST. LOUIS.

By the Rev. E. Clowes Chorley, D.D., Historiographer of the Diocese of New York.

When Philip Brooks, the famous Boston preacher, was made bishop of Massachusetts and took his seat in the House of Bishops, he leaned over and whispered to his old college classmate, Bishop H. C. Potter, of New York, "Henry, is it always as dull as this?"

Whether or not the debates in the upper house are now as dull as they were in Brooks' time we cannot tell, as the bishops still sit with closed doors and the secret of their proceedings is closely guarded. In spite of this, partly perhaps because of it, the bishops are the center of interest in the general convention.

They meet in the west hall of Moolah Temple, where each bishop has his own desk. These are placed, in their relation to the platform, in the order of seniority. In the first row sit Bishops Tuttle, Missouri; Whitehead, Pittsburgh; Randolph, Virginia; Weed, Florida, and Talbot, Bethlehem, Pennsylvania.

Away in the rear are those who have been last consecrated, and who are facetiously called "baby bishops." They are: Acheson, of Connecticut; Stearly, Newark, N. J.; Fiske, of Central New York, and Bliss of Vermont. There are two "baby bishops" in the process of making—Rev. James Wise of St. Louis, bishop coadjutor elect of Kansas, and Rev. Irving P. Johnson, bishop-elect of Colorado.

Four Kinds of Bishops.

The House of Bishops numbers 119 members and is made up of diocesan bishops, coadjutor bishops, suffragan bishops and missionary bishops. Coadjutors have the right of succession to the diocesan episcopate. Suffragans have a seat in the house, but no vote. To the above must be added a handful of bishops who, by reason of age or infirmity,have retired from the active exercise of the episcopate.

The newly elected chairman of the house is the popular and brilliant bishop of Tennessee. Born in Mississippi, he was a professor and vice chancellor of the University of the South from 1882 to 1898. In the latter year he had the unique distinction of being unanimously elected assistant bishop of Tennessee. He is the first Southern bishop to be elected to the chair of the House of Bishops.

Secretary for Thirty Years.

For thirty years the Rev. Dr. Samuel Hart, dean of the Berkeley Divinity School, Middletown, Conn., has served as secretary of the House. Dickens' remark concerning Sam Weller's knowledge of London may be adapted to Dr. Hart's knowledge of the ways and foibles of bishops—it "is extensive and peculiar". To the portly doctor falls the important duty of conveying communications from the Upper to the Lower House. The arrival of the genial secretary at the door of the House of Deputies is solemnly announced by President Mann: "A message from the House of Bishops." Whereupon, with the message and his college cap in hand, Dr. Hart advances to the platform and, with a courtly bow, presents the document. It is one of the sights of the convention.

The oldest bishop in point of consecration is Bishop Tuttle, who first took his seat in 1869 at the New York General Convention. One of the notable features of the meeting in St. Louis is the fact that fifteen bishops now take their places in the House for the first time.

Garrett of Texas Is Oldest.

In point of years, the oldest prelate in the Episcopal Church is Bishop Garrett of Dallas, Texas, who is 84 years old. Adams of Easton is one year his junior. Gray of Florida is 81 and Randolph of Virginia is 80. Bishop Tuttle will reach a like age on January 26 next. At the other end of the long line come the juniors. Paul Jones, bishop of Utah, is only 36, and Colmore of Porto Rico is one year younger. Sumner of Oregon, Darst of North Carolina, McElwain of Minnesota, Hunting of Nevada, Du Moulin of Ohio, Reese of Southern Ohio, Tucker of Japan and Davies of Western Massachusetts are all in the early 40s. The young men will soon be the controlling power in the House.

Bishops Hall, Acheson and Restarick were born in England. The Emerald Isle has given us Garrett, Adams, Harding and Garland, while Canada has contributed Rowe, Williams, Anderson, Brent and Du Moulin to the American episcopate. Bishop Osborne was born in India.

Turning to the various states, New York leads the way as the birthplace of twenty-five bishops, of whom Whitehead, Walker, Partridge, Mann, R. H. Nelson, Paddock, Reese and Howden were born in New York City. Next comes Virginia with eighteen bishops; Pennsylvania and Ohio, with eight; Connecticut six, Illinois five and Maryland four. Missouri gives two, Weller of Fond du Lac, who was born in Jefferson City, and Talbot of Bethlehem, who first saw light in Fayette. The Far West has yet to give its first bishop to the church.

Father and Son in House.

The present house witnesses the unique spectacle of father and son sitting in the same assembly—Beverley D. Tucker of Southern Virginia and Henry St. George Tucker, missionary bishop of Kyoto, Japan. This is unprecedented in the history of the American church. Thomas of Wyoming and Davies of Western Massachusetts are sons of bishops, and Du Moulin of Ohio is the son of the late Canadian bishop of Niagara.

There are, however, two sets of brothers in the house—the Brewsters of Connecticut and Maine and the Kinsolvings of Texas and Brazil, respectively. In this select company of 119, there are many notable men, both physically and mentally. Beecher, Burch, George Kinsolving, Tyler, Tucker and Acheson are the giants of the house.

Peter Trimble Rowe's name is a household word in every Alaskan mining camp. In that frozen land he has personally traversed every trail.

From end to end of the Lone Star State, Bishop George Kinsolving is known as "Texas George". Charles H. Brent is universally recognized not only as a great Christian statesman, but also as the greatest authority on the social and political conditions of the Philippines.

Williams a Single Taxer.

He has possessed the confidence of successive administrations in Washington to a remarkable degree and was elected president of the International Opium Condition at The Hague in 1911. There are in the House some advanced social thinkers.

Bishop Charles D. Williams, of Michigan is the only single taxer in the episcopate and is a prolific writer on social subjects. To Paul Jones of Utah belongs the distinction of being not only the youngest bishop in the house, but also an avowed and ardent socialist. In the latter respect he follows in the steps of his predecessor, Franklin S. Spalding, whose death as the result of an automobile accident is so universally lamented.

Bishop Sumner of Oregon is well remembered as the chairman of the Chicago Vice Commission and one of the most fearless thinkers in the church. Two of the bishops are old newspaper men. Burch of New York was an editor in Michigan and a member of the Associated Press and Fiske of Central New York was a reporter in the metropolis of that state.

Many Shades of Thought.

All shades of ecclesiastical and theological thought are represented in the upper house. Two of the bishops were members of religious orders prior to their elevation to the episcopate. Bishop Hall of Vermont was head of the American branch of the English Cowley Fathers and Bishop Osborne was superior of the Society of Mission Priests of St. John the Evangelist, a society exacting of its members the threefold vow of poverty, chastity and obedience.

Among the more prominent high churchmen are Bishop Weller of Fond du Lac, Webb of Milwaukee, White of Michigan City, Kinsman of Delaware, Nelson of Albany and Griswold of Salina. The broad churchmen wield a strong influence, led as they are by such able and representative men as Bishop Greer of New York and Lawrence of Massachusetts.

Notwithstanding marked diversity of views, the bishops dwell in peace and unity, and the American church has every reason to be proud of her chosen episcopate leaders.

THE BLESSING OF THE PEACEMAKER.

At a time when there is much discussion in the Church by men who think differently, and who take much space to express their differing opinions in the Church papers, there is a call especially for more men and women to try to win the Blessing of the Peacemakers. There will be differences among us, and it is better to have the Church free for the expression of opinions than to suppress discussion, but we do not need especially now to see how closely we can keep together. There are not enough of us to make parties in the Church, and try to have things just as we would like them. Claiming our own freedom, we must grant the same to others.

No party will possess and rule this Church. The approach to such domination would at once make a reaction, likely to go too far the other way. God has set our feet in a large room, and the great company of wise and devoted Church people do not propose to have party names as labels put upon them. Churchman is a good name, for it suggests one who loves and serves the Church which the Blessed Lord established for the carrying out of His will. Christian is the best name of all—and a good Churchman must, of necessity, be a good Christian. other names represent conditions and controversies which were well left behind. Many of them are misleading and cause misunderstanding. It is time to ask what kind of Christian people we ourselves are, and not what kind other people are. It is time to put the emphasis upon the large things, not uncharitable, not suspicious, self-restrained in the expression of our own opinions.

If the Church is to be large and vigorous there will be people of different opinions in it, some of them doing and saying things which make the judicious grieve. The remedy is not suppression, but a good Christian public sentiment in the Church. Let no one be unduly alarmed, for those who have lived a good many years or have read, with care, the record of the past, know that the Church has come through as severe trials as are likely to be experienced again. There has always been more danger to the Church from within than from without. To save us from controversies and discord, we need great plans and great undertakings, to use our energy, to keep us from thinking of minor matters. Such objects are: The conversion of the world to the obedience of Jesus Christ; the creation of a sense of brotherhood among nations which shall make this the last of great wars; the removal of unchristian industrial, social and political conditions; the development of our own diocese, so that it shall take possession of new fields and use opportunities in a strong way. It would be most helpful if we would try to understand those who differ from us, and tried to take their point of view. Most of us fail through narrowness in judgment and inability to see anything, or do anything, except in our own way. So it is a time for us all to determine to be peacemakers. And will the reader of this article remember that it is he or she who is to try to win the blessing of the peacemaker, and not let that blessing belong entirely to somebody else.—Newark Churchman.

THE MASTER.

I sought him in the woods when night-fall came,
And well-nigh weary from my pilgrimage,
But this I prayed: That some kind word might fall
Upon my ear 'ere day should close.
Deep in those cool and shady lanes,
Where birds cooed softly to their mates,
And stars smiled brightly to the murmuring brook,
Where earth and heaven met in calm repose—
Far from vain strife and noisy crowds He dwells,
Seeking relief and balm 'neath nature's bowers,
Where seraphim bring nectar sweet,
And in the Father's presence breathes a prayer.
But in that temple fair I found Him not,
He walks, thought I, down by the quiet sea,
Where moon-kissed waves roll peacefully
Upon a pebbly shore, but there no trace
Of Him I found; the evening breeze
Bore me no message, and my heart was sad.
"Where dwellest Thou, Master divine?" I cried,
My soul a-hungering for His face,
When lo! upon the city's dusty street
Amid a throng of wanderers, lame and blind,
I saw the love-light in His pitying eyes,
And where the little homeless children strayed,
I heard the echo of His blessed feet.

—Thomaily Holbech Anderson.

Waubay, South Dakota.

AFTER A CENTURY.

A little more than a hundred years ago, Voltaire declared that there would be no copy of the Bible on earth within a hundred years. Voltaire is dead, and one has to "look up" the date of his death, but the Geneva Bible Society is using the very printing press on which his prophecy was printed. To-day, four hundred million copies of the Scriptures, in fully five hundred tongues, are in circulation.

"One hundred years ago, nearly every country in Asia and Africa was closed to the Gospel; there were almost no missionaries; now there are 25,000 Protestant Christian missionaries in foreign lands.

"Then the Bible had been translated into sixty-five languages or dialects; now into more than five hundred.

"Then, there were contributed a few thousands of dollars a year; now $30,000,000 are given to foreign missions by Protestant Christians.

"Then, there was no native ministry; now, over 112,000 pastors, evangelists, Bible women and other native Christian helpers.

"Then, there were no single women missionaries; now, there are over six thousand.

"Then, there were a few mission schools started; now, there are over 35,000 Protestant schools and colleges, with nearly 2,000,000 pupils.

"Then, there was not one mission press; now, there are one hundred and sixty publishing houses and mission presses, and four hundred Christian periodicals published on the mission field.

"Then, no protestant denomination, as such, was committed to foreign missions, excepting the Moravians; now, every respectable denomination has its home and foreign missions.

"Then, there was not one mission hospital, orphanage or other charitable institution; now, seven hundred mission hospitals, and over five hundred orphanages and asylums.

"Then, Judson, Carey and Morrison had to labor from seven to ten years for a first convert; now, there are more than 120,000 Protestant Christians added to the churches in heathen lands every year."—Selected.

"MIZPAH."

"The Lord watch between me and thee when we are absent one from another."—Gen. 31-49.

Go thou thy way, and I go mine;
  Apart, yet not afar;
Only a thin veil hangs between
  The pathways where we are.
And "God keep watch 'tween thee and me."
  This is my prayer.
He looks thy way, He looketh mine,
  And keeps us near.

I know not where thy road may lie,
  Or which way mine will be;
If mine will lead through parching sands,
  And thine beside the sea;
Yet "God keep watch 'tween thee and me."
  So never fear.
He holds thy hand, He claspeth mine,
  And keeps us near.

Should wealth and fame perchance be thine,
  And my lot lonely be;
Or you be sad and sorrowful
  And glory be for me.
Yet "God keep watch 'tween thee and me,"
  Both be His care.
One arm 'round thee and one 'round me,
  Will keep us near.

I sigh, sometimes, to see thy face,
  But since this may not be,
I'll leave thee to the care of Him,
  Who cares for thee and me.
"I'll keep thee both beneath my wings,"
  This comforts dear.
One wing o'er thee and one o'er me,
  So we be near.

And though our paths be separate,
  And thy way is not mine,
Yet, coming to the mercy-seat,
  My soul will meet with thine.
And "God keep watch 'tween thee and me,"
  I'll whisper there.
He blesseth thee, He blesseth me,
  And we are near.

The new study-class book put out by the Board of Missions for 1916-17, by Dr. Gray, the Educational Secretary of the Board of Missions is attracting much attention. A critic says: In "The New World" Dr. Gray has given us a wonderful book. While intended primarily for missionary study classes of our own church and thus, of course, a work more or less ephemeral in its character, Dr. Gray has produced a book which will be read long after the special purposes for which it was written have been fulfilled. There can be no hesitation in the statement that this missionary book deserves a place on the most used shelf of the missionary library. We class it with the best works of Moffatt and of Livingston. Indeed, Dr. Gray has given us two distinct volumes in one.

Copies may be ordered from 281 Fourth Avenue, New York, N. Y. Price 50c paper, 75c cloth, postage paid.

THE ART OF LIFE.

Life is an art. We have each of us to work on many things. On nothing are we bound to work so diligently as on our life and character. I must have some ideal of life. Everyone, consciously or unconsciously, has. To do my best is duty and happiness. I am ignorant of what is best. Therefore, I need an example. Great artists need models. Their works have in them something from themselves, but that could never have been for the study of models. An example carefully studied is powerful to put us on the right track of life. This example is given us in Christ.—W. J. Knox Little.

IDOLATRY OF TALENT.

"My little children, guard yourselves from idols," says the apostle John. We recognize the "idolatry of wealth" and the "idolatry of pleasure." What of the "idolatry of talent?"

"There is in our day a marvelous idolatry of talent; it is a strange and grievous thing to see how men bow down before genius and success. When once the idolatry of talent enters the Church, then farewell to spirituality; when men ask their teachers not for that which will make them more humble and godlike, but the excitement of an intellectual banquet, then farewell to Christian progress." (F. W. Robertson.)

"The idea was early and unmistakably impressed on our minds that to be good was the main thing in life." (Marcus Dood.)

"I have come to see that cleverness, success, attainment count for little in life; that goodness, character is the important factor in life," said George John Romanes after an attack of illness.

"I have seen more young men fail from the absence of character than from the absence of genius." (B. F. Westcott.)

The testimony of such men has a special value.

Is not the power of simple goodness the greatest power in the world? "Covet earnestly the best gifts: and yet show I you a more excellent way," says Paul. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass and tinkling cymbal." The trumpet and the cymbal have their right and due place in the orchestra and contribute their necessary share to the "concord of sweet sounds." But by themselves what are they but "sound and fury, signifying nothing"? They are useless and without beauty unless they take a subordinate place and unless they co-operate for something greater than themselves.

Intellect or character? Paul did not mean to disparage gifts. Was he not a man of great intellectual gifts? To read his epistle is to feel the power of his imperial intellect. From the day of his conversion he has been a wondrful intellectual force in the world. That there may be gifts without love to use them right—this is Paul's warning, and it is warning that is still needed. The great apostle to the Gentiles had the love of which he wrote. What a combination of intellect and heart, of talent and goodness! And in Henry Drummond we have another combination of character and intellect. There is a witchery and glamour which attend intellectual gifts, winning admiration and popularity; but love is the greatest thing in the world, for love creates character, and character in return makes lovely and lovable.

Henry Drummond has told us how in the heart of Africa, among the great lakes, he came across black men and women who remembered the only white man that they ever saw before—David Livingstone. They could not understand him, but they felt the love that beat in his heart. It was not the appeal of the great scientist, but of the great Christian.

No; talent can never take the place of love. What is a man without love, without goodness"? "One may deal with many things without love," says Tolstoy. "One may cut down trees, make bricks, hammer iron without love, but one cannot deal with men without love."—Rev. W. D. Keene, in **Christian Advocate.**

GUARDIAN ANGELS.

The Rev. Upton H. Gibbs, in the Pacific Churchman, relates the following experience of an English Bishop, as told by the Bishop himself:

"Angels, who are ministering spirits, with no material forms, have been seen on earth as we learn from the Bible. They appeared usually in human shapes, like those of ordinary men. But on one occasion, were seen in their own proper forms, as when the eyes of Elisha's servant were opened to behold the angelic hosts guarding the city of Dothan. Animals are credited with keener senses in this respect. Balaam's ass saw the angel standing with drawn sword in the way, before its master did. The Church besides has always taught the existence of guardian angels, who invisibly watch over their charges, but at times have revealed themselves. Let me tell you an incident in my own experience.

"When I was a curate in a country village, I received a call one evening to go and minister to a sick person living about two miles distant. I started out, and it was quite dark by the time I arrived at the house. To my surprise it was empty. I rang the bell, and walked around, but no one appeared. I struck a match and looked at the note again to see if I had mistaken the address, but I had not. Considerably perplexed, I returned home to make further inquiries of the maid, who had received the note from its bearer. She replied to my questioning, that it had been brought by a stranger, whose face she did not clearly discern in the dusk. I never knew more about it until long afterwards.

"A year or two after becoming Bishop, an unfortunate man was under sentence of death for a most brutal murder. Utterly obdurate, he positively refused to listen to any spiritual adviser, so I decided to try what I could do, and I visited him in his cell. At my entrance, he started, but otherwise gave no sign. I talked as persuasively and tenderly as I could, but he remained sullen. As time was short, I went to him each day, and at last, he softened and finally, I overcame his indifference and got him to open his mind and grief to me. He became apparently sincerely repentent.

"When I was about to depart the afternoon before his execution, he asked me to wait a moment. 'Do you remember,' he said, 'when you were a curate at D—, receiving one evening a sick call and on arriving at the place found no one there?' 'Yes,' I replied, 'what do you know about it?' 'Well, I was the man who brought the note. I had planned to waylay and rob you, either going or returning.' 'Why did you not, then?' I asked. 'The reason was,' he continued. 'I was afraid to, because you were not alone. A man kept close behind you all the way, although you did not seem to notice it. There was something so mysterious about him that I did not dare molest you.'

"To my mind the explanation is simple; it was my guardian angel who protected me and was seen by the would-be robber.

"Since then I have more fully comprehended the truth of the Psalmist's words, that 'the angel of the Lord encampeth around them that fear Him, and delivereth them' and use with increased assurance, the beautiful collect for St. Michael and All Angels' Day, that by God's appointment, they may succor and defend us on earth."

IN HIS STEPS.

Feet that would climb up into heaven must wend their way thither by treading in Christ's footsteps. Now to walk in his incomparable steps is both easy and difficult. The easiness lies in our surroundings, the difficulty in ourselves. Flesh is weak, and spirit is too often unwilling; otherwise any neighborhood might become to us as holy as Palestine. There waits in every direction abundant good to be done if only we have the will patiently to do it, first counting the cost. For though no literal mountain obstructs our path, mountainous opposition may confront us; and if it please not God to remove it, then in His strength we may surmount it "looking unto Jesus."—C. G. Rosetti.

WHAT IS YOUR SUPREME AMBITION?

The Apostle Paul was an epoch-making man. Living in an age of crisis and revolution, he might have turned his ambitions into almost any channel with the promise of extraordinary success. With superb natural abilities, the best educational equipment, the keenest appreciation of world problems, the most marvelous power of self-control and self-direction, the ability to deny and sacrifice himself, this man might have carved out for himself the highest human destiny. He chose rather to lay every desire, every longing, every aspiration, every ambition at the feet of Jesus Christ, whom he had voluntarily chosen as his Lord. He expressed the supreme ambition of his soul in this ejaculatory prayer: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Let us decide the end for which we live, the goal toward which we are running, and all auxiliary questions can be settled in the light of this supreme purpose. Paul's supreme ambition was for the glory of Jesus Christ, and this supreme ambition solved for him all the questions of his life, becoming at once the standard and corrective of his desires and ambitions.—Watchman-Examiner.

RESOLUTIONS.

On Sunday morning, August 20, 1916, our beloved Treasurer, Mrs. Bettie Swindell, was called from earth to the rest and blessing of an eternal Sabbath.

As a Guild we feel deeply our loss, yet we bow in humble submission to the will of our Heavenly Father.

Modest and retiring in her nature, she was always willing and diligent with consecrated devotion in the discharge of the duties devolving upon her, both as a Christian and as an officer in this Guild of which she was a charter member.

In this memorial we would especially mention her abiding interest in all affairs of the church, and the regularity of her attendance upon all its services.

We as members of St. Paul's Parochial Society, fully appreciating the example she has left us—record our sorrow at her death and we extend our sympathy to her bereaved loved ones, and affectionately commend them to Him who doth not willingly afflict nor grieve the children of men.

We recommend that a copy of these resolutions be forwarded to the members of the family, a copy be published in the Mission Herald, and that a copy be recorded in the minutes of this Society.

MRS. FRANK FERGUSON,
MRS. F. C. HARDING,
MRS. T. B. FICKLIN.

Father, if I can be of any use to Thee, point out my path and make me strong to walk therein. I have lost so much time trying to make a path for myself. I have spent so many weary hours trying to be of use to myself. Now, Lord, I want to be of use to Thee. Give me my orders. Lord, turn my face in the direction Thou wouldst have me go, and may I go with a glad heart and a ready hand. Amen. —Rev. Edward Leigh Pell, D.D.

The best cure for heart-sorrow is ministry to others. God sometimes passes us into the valley of shadow that we may learn the way, and know how to lead others through it into the light. To get comfort we must comfort with the comfort wherewith we ourselves have been comforted. In wiping the tears of others, our own will cease to fall.—Rev. F. B. Meyer.

SHAKESPEARE'S CHURCH.

On the 23rd of April in each year, the ceremony of decking Shakespeare's tomb is observed. Floral offerings are placed upon the stones above the Shakespeare vault. This year the offerings assumed large proportions, and special services were held to mark the tercentenary of the death of the world's great poet.

The parish church of Stratford-on-Avon is one of the most picturesque among the stately fanes of England. Because Shakespeare lies buried here it has been familiarly called "Shakespeare's church." But the venerable pile is not in any sense a memorial to the poet. The church was built centuries before the poet's ancestors settled in Warwickshire.

The parish church of Stratford-on-Avon, founded in the dim Saxon times, dates back authoritatively to the beginning of the thirteenth century. Traces of its earlier origin appear in the Norman work which is combined with the early English masonry. Among the fourteenth century contributors to its reconstruction was John de Stratford, Archbishop of Canterbury, who in 1332 founded a chantry and is said to have built the south aisle, which retains its original character to this day.

Shakespeare's church is cruciform in plan. Though shorn of its original ornaments, its fine proportions remain. There is a lofty nave lighted from above by large clerestory windows and flanked by wide aisles to a width of 68 feet, with handsome, traceried windows. The whole structure reminds one of a Cathedral, in its fine proportions and large dimensions. The full length of the church from east to west is 197 feet. The transepts stretch from north to south, 89 feet. At their intersection with the nave rises the lofty tower and the stone spire, which, however, did not exist in Shakespeare's day. It was not built until 1763-4. And today it rises gracefully above the guardian trees to mark for thousands of visitors every year the charming spot where Shakespeare lies at rest.

Beautiful for situation is the parish church of Stratford-on-Avon! You approach it through the lovely lime-tree walk on the north side, leading to the porch. And before entering, in order to get the setting of this ecclesiastical gem, you take a quiet walk through the churchyard by the path skirting the river, where a row of majestic elms shadows the graves, you recall that it was in a house overlooking this churchyard that the poet is pictured as writing the ghost scene in Hamlet, watching the fantastic shadows of the moonlight upon the mossy stones.

Doubtless the most interesting part of Shakespeare's church within, is the chancel, which is well preserved. It was entirely rebuilt in the original design in the fifteenth century. There are five bays nearly alike; and the large, lofty windows are filled with modern stained glass. You note the modern high steps to the altar. On the wall is the famous monument to William Shakespeare, with its well-known bust of the poet, dating from 1623, in which he is represented as sitting as if in the act of composition, his hands resting on a cushion, one holding a pen, the other a sheet of paper, while his eyes are looking not at his work but straight at you.

The Shakespeare family vault is immediately below the monument. Upon the stones of the floor, within the altar rails, you read the inscriptions, among which are the famous warning words said to have been penned by Shakespeare himself as to the removal of his bones. Even at the death of his wife (Anne Hathaway) and his daughters (Mrs. Susanna Shakespeare Hall and Mrs. Judith Shakespeare Quiney), who desired to be buried in the vault with him, no one dared to move the maledictive stones.

It was to the parish church of Stratford-on-Avon that the infant William Shakespeare was brought by his father, John Shakespeare, and his mother, Mary Arden Shakespeare, for baptism on April 26, 1564. Thus was fixed the approximate date of his birth, the custom being to baptize babies within three days. The church registers proved of great use to the biographers who sought facts of his life. You look for these ancient registers, containing the entries of Shakespeare's baptism and his burial. They are carefully preserved; so also, is the ancient baptismal font in whose octagon broken bowl, which had been thoughtlessly used as a garden water cistern for seventy-five years or more and was entirely out of repair, Shakespeare was undoubtedly baptized.

In the reign of Henry VI, Stratford became a collegiate church, the college house being built by the Bishop of London (Ralph de Straford) in the middle of the fourteenth century. Shakespeare when he became a man of means bought a lease of part of the tithes and obtained a proprietorship in the collegiate church. In this way, he demonstrated his interest in the welfare of the church, and it is said he possibly prevented its destruction.

No doubt the great poet bore love in his warm heart for the venerable pile with which he had been in touch from birth to death, during his half century of earthly career. Its massive, strong, stone walls are the trustworthy custodians of his remains and the eloquent guardians of his fame. —The Living Church.

THE THREE BROTHERS.

Doctor of Medicine, I greet you as a brother! For the Doctor of Medicine and the Doctor of Theology are brothers in the pursuit of truth and in the ministry to human need.

We have another brother. Older? Or younger? I do not know, we are such an ancient family? The third is the Doctor of Philosophy and Science. He too pursues truth and serves human need.

The Doctor of Medicine went forth seeking to solve the problem of the opaque. He looked for light in the human body, and after centuries of sacrificing toil brought home to the family fireside a little cross that he calls the X-Ray. We prize it, for it is a thing of genius and has a mission.

The Doctor of Philosophy and of Science likewise went forth to solve the problem of the opaque. He looked for light in the human mind. He sought that truth which would interpret life, and to our family circle he returned bringing a little cross. He calls it X the unknown quantity. We prize it for it is a thing of genius and has a mission. Whenever we see it we remember that we have a finite mind.

The Doctor of Theology went forth likewise to solve the problem of the opaque. He looked for light in the human soul. He sought that truth that would interpret life. And lo! he too returned bringing a cross. He calls it the "Cross of Christ," the law of Sacrifice. We prize it too, for it is a revealer of truth and life and has a mission.

It is well that we are brothers and that all three crosses come together under our family roof, for this last cross explains the others and solves the problem of light and truth and life for all three brothers.—Rev. A. L. Murray.

There are persons who cultivate the habit of searching for flaws in the character and conduct of their fellow-beings. And, verily, they have their reward. They find what they look for. They more and more approach the point where they can see nothing else but the seamy side of human nature; they become more and more morbid, suspicious, and misanthropic. They sow as they reap. How deep is the meaning of that saying of the apostle, "Whatsoever a man soweth, that shall he also reap!"—Southern Churchman.

Modesty is not thinking less of yourself, but thinking more of others.—Forward.

MEMORIALS

IN MEMORIAM.

Mrs. Bettie Swindell.

In the death of Mrs. Bettie Swindell, which took place on Sunday, August 20th, 1916, St. Paul's Parish, Greenville, N. C., lost a most faithful and valuable member, and the church a devoted and loyal communicant.

Mrs. Swindell was buried Monday afternoon, August 21st, from St. Paul's Church; her former Rector, Rev. B. F. Huske officiating.

Mrs. Swindell was a very remakable character. She was a person of great strength of character, and exercised a strong influence for good. For many years she was a most faithful and active member of St. Paul's Parish. She was always ready for every good work, and never grew "weary in well doing."

For a great many years Mrs. Swindell was a teacher in the Sunday school, and had charge of the altar Guild work.

Although a great sufferer, and much troubled by rheumatism, she never murmured; and never failed to be present at church and Sunday school, as long as her strength permitted.

Mrs. Swindell was generous and kind, and ever ready to help any one in trouble and distress; often going to nurse the sick, or perform some other errand of mercy.

Mrs. Swindell's death is a great loss to St. Paul's church, and to the entire community in which she lived.

Everybody in Greenville, knew, loved, and respected "Miss Bettie", who will long and sorely be missed by her family and by her hosts of friends.

IN MEMORIAM.

Haywood Dail.

Haywood, the nine year old son of Mr. and Mrs. W. H. Dail, Jr., died in Charlotte on Wednesday, October 27th, 1916, and was brought home to Greenville and buried there on Friday, October 29th.

Haywood was an unusually bright and attractive child, and was a great favorite with all who knew him.

IN MEMORIAM.

Death of Leon Webster Lupton.

After a brief illness from hemorrhagic fever, Leon Webster Lupton, age 20 years, the son of Mr. and Mrs. Lupton of Sladesville, N. C., died on Friday, September the twenty-first. He was born on September 3, 1896. Baptized on November 6, 1912, by the Rev. L. W. Blackwelder and confirmed by the Rt. Rev. Robert Strange, D.D., in St. John's Church, Sladesville, on November 7, 1912.

The church will be the loser by his death, for he was indeed a loyal and faithful communicant. He always tried to live a cheerful life. The great ideal of his life was to make some one happy every day. He was always cheerful, bright and full of life. The faculty of the school from which he graduated last year spoke of his work in the highest terms.

In the absence of the Rector, the Rev. Chas. C. Kelsey, Rector of John's Church, Belhaven, was asked to officiate. The first part of the Burial Service was said in the Church which was filled and a large crowd gathered outside. Mr. Kelsey spoke a few words of comfort from the 1st Corinthians xv. 55. Death has lost its meaning for the Christian because Christ has been there. What was once a cave, filled with evil spirits, has been turned into a tunnel. Christ whilst in the grave bore His way through. And as the Christian looks into it he can see light the other end—even the light of God's eternal day. The service was concluded in the cemetery where the body was interred. The music was provided by the faculty and the student body of the school.

IN MEMORIAM.

Mrs. Robert DuVal Jones.

On Thursday morning, October 12th, 1916, Mrs. Robert DuVal Jones entered into Life Eternal.

Mrs. Jones had been ill for only a short time, but she had borne all her suffering with beautiful Christian fortitude and faith.

Mrs. Jones was the wife of Dr. Robert D. Jones, of New Bern; and is survived by her husband and two children, Mr. Robert and Miss Elsie Jones.

Mrs. Jones was a splendid character, always sincere, both in word and deed and very kind and unselfish. She was loved and admired by all who knew her.

Mrs. Jones was a most devoted mother and wife; and was ever faithful and loyal to her friends. She was always devoted to her home and her church. Before her marriage Mrs. Jones was Miss Kate Walker, of Wilmington.

The funeral took place from Christ Church, of which she was a devoted communicant, and the interment was in Cedar Grove cemetery.

TAMING THE TONGUE.

Today we want to think about how very little our tongues are, yet what a very great deal they can do.

Don't you remember sometime or other when somebody was sad and lonely, and you went to see them? Perhaps they said when you came in, "Oh, I am so glad you came! Now we can have a nice little talk!" And when you went away, that person felt much more cheerful and happy.

Then maybe you can remember sometime when you said something cross or hateful, and several little folks were made unhappy and maybe quarreled.

So you see the tongue is about the greatest part of us, even though it is so tiny.

St. James tells us in the Bible that the tongue is the hardest part of us to manage. He even says, "The tongue can no man tame." Of course he does not mean that we cannot learn to say good and helpful things; he means that everyone says the wrong thing sometimes.

Now let us think of all the good things our tongues can do. First, we can pray with them. Think how that pleases God! For if we pray often, and with all our hearts, we must love God truly. And that is what He wants more than anything else in the world. Then we can praise Him with our tongue. And we can try to make people happy, by saying the happiest things we can think of. When things go wrong, we can always speak of something that might be worse, and so make things look brighter. That is called "throwing light in dark places," which is a blessed work indeed.

The best thing to do, if we cannot say something good or pleasant, is to keep still, and say nothing at all.—Shepherd's Arms.

The men and the women who stay away from church need not to be entertained, but to be converted.

The Church may appear to be a group of people, only that. But because it is the vehicle through which Christ works redemption for men, those who know it best have always asserted, It is the Body of Christ.

There is only one preacher in the pulpit while every communicant is preaching either for or against his parish. He is either a preacher of belief and steadfastness or a preacher of unconcern and listlessness.—Bishop Woodcock.

Colored Department.

REV. S. N. GRIFFITH, Editor in Charge.

ADDRESS OF THE DEAN REV. W. J. HERRITAGE.

Delivered Before Colored Convocation.

Dear Brethren: Our Almighty Father has spared us to meet again in this the eighth annual gathering of the Colored Convocation of the diocese of East Carolina. May our hearts go out in gratitude to Him for this blessing vouchsafed us and may the Holy Spirit preside over and guide us in our deliberations. May justice and righteousness be attained in our endeavor to transact whatever business comes before us, and may each one return to his home full of inspiration, and encouraged to meet and overcome the difficulties that may arise in his field of labor.

It seems to me that we should make our convocation stand for real work, very much more than a social gathering. The social side of the convocation should be recognized, but the purpose of our meeting should have first care, and business should be transacted in such manner as to inspire and encourage each clergyman, delegate and visitor with greater zeal and endeavor to do more and more each year for the work, and the extension of its influence and spread of God's kingdom. When I was ordained deacon by Bishop Watson in 1889, there were only three parishes and one mission in the diocese: St. Mark's, Wilmington; St. Cyprian's, New Bern; St. Joseph's, Fayetteville, and St. John Evangelist's, Edenton. Since then we have increased to fourteen parishes and missions, organized and unorganized. Ten of these missions, leaving out St. Cyprian's, New Bern, and St. Clements', Beaufort, as constituting the middle churches of the diocese, we find in the North eastern part of the diocese, mostly. We would ask the question why the southern and southwestern parts of the diocese are not growing more rapidly? Let us direct our attention to these parts of the diocese as well as other parts. Exchange of pulpits might help in our respective fields, but the minister's salary is so small that he does not feel able to bear the expense of visiting his brother. In such cases arrangements should be made so that it will not work a hardship on the preacher.

Everything can't be done at once, we must make haste slowly. The work of the convocation ought to be systematized. We ought to have blanks for reports, and these reports and names of delegates should be sent to the secretary in time to be tabulated before the meeting of the convocation.

The blanks, with necessary modification, might be similar to those used for the diocesan council, or some other form as may be agreed upon. Committees are appointed to take under consideration such work as may come to their hands; to look into it and to present it in such form as to make it easier for the convocation to handle and thus expedite business. The judgment of committees generally may be depended on. If each one will co-operate in his endeavor to make these meetings more beneficial and profitable, there will be real progress, and every one who may attend—clergyman, delegate, or visitor—will return to his work full of encouragement. We recommend that the convocation assess itself for its own current expenses, such as programmes, a journal of its proceedings, &c. A journal would make interesting reading, especially to those who can't be present at these meetings. There have been quite a number of requests for the printed proceedings of the last convocation, but no means have come to my hands for such purposes, nor as far as I know, to the hands of the secretary or treasurer, although such were promised.

The Bishop's policy towards the clergy ought to make this possible. Such meetings as these cannot be carried on without funds, and some kind of provision ought to be made to meet the demand. The financial requirements of the convocation are apparently forgotten until about the time for meeting. With other demands to meet in our immediate fields, the time is too short to do but little for the convocation. In some respects, conditions are such that but little can be expected. Obligations are pressing, buildings being repaired, enlarged and built, but in such instances, the ability to do these very things, ought to make us feel obligated to do more for the convocation. We call attention to the more prompt payment of diocesan assessments, especially the assessments for missions, both diocesan and general. Some times these payments are deferred, and paid, if at all, at a very late date. The Bishop and the Board of Missions need them, and let us hurry them on brethren.

But the rector may give notice of these facts. If the layman does not respond, such assessments will not be paid. The lay members ought to appreciate this fact, and be responsive. If they have an active, progressive minister, they ought to hold up his hands and encourage him as far as they are able to do so. Often the minister is blamed for the slow growth of his work, when in fact, he is not at fault. The indifference and inactivity of the members of his church are the true causes. The necessary steady and proper exertion is not put forth, causing things to languish and sometimes die. Such, causes unrest and in many cases good preachers and hard workers become discouraged, resign their work and go to other fields. This is often a great loss to the parish—more so than we are willing to admit. Every layman ought to appreciate a hard working clergyman and co-operate with him in all of his good efforts. Convocations, councils, and conventions are successful in proportion to the individual work each successfully does and reports. There may be a big social success, but the particular work in hand is apt to be a flat failure. Failures are not what we are seeking. But often we are among the first to speak about, or criticise the work of a clergyman when we think such success has not been made in proportion to the length of time he has had charge of a particular work. Very, very often the fault lies at the door of the lay members. Many things, the responsibility of which rests upon them, are left undone. Organizations are formed and pledges are made the success of which depends on the lay-member. An every-member-canvass was made in many parishes and missions some time ago. Substantial pledges were promised for the support of the parish, and missions, both diocesan and general. The pledges and amounts promised to be given can not be realized unless the lay-member keeps his word. Indifference to such promises are often fatal to the work of the rector, and interest of the parish. Progress is not made, and that success which depends so much on the activity of the lay-member—the rank and file of any organization—is not attained. The Bishop himself would be apt to be a failure in a parish where there is no activity among the members. A general cannot win a battle where the rank and file do not fight. Neither will success come to a parish or mission where the members are inactive. The parish will soon die. The rector can do but little without the co-operation of his members. After all it is the members who do the work, the preacher leads, he directs. When there is no success, where there is an honest, hard working minister, the members are mostly at fault. We admit that the offerings for parochial and missionary expenses have increased, but are we all keeping our pledges, are we keeping our promises to God?

Brethren, let us see to this and be not indifferent as to our word, especially when pledged for God's work.

Many things often need revising; revision seems to be the order of the day. Let us make progress with the age, and adjust ourselves without compromise—to present day needs. Different committees and commissions in our highest legislative body are appointed to revise one thing or the other, adjusting it to present needs. Would it not be well for this convocation to introduce a missioner to its work, who might go from parish to parish and into the waste places of the diocese carrying the message of glad tidings. Revivals are anticipated by almost all of the denominations every year. It is a custom among them, and there is no doubt, if missions are held in our different parishes much good may be done. Let us secure a man well fitted for this particular work, who may go to different parishes dispensing God's word and stirring up the people.

By so doing, many more souls will find their way to the church. Taking all things together, the deanery has much over which to rejoice. The parishes and missions throughout the diocese seem to be going forward. In the last diocesan council, the Bishop informed us, that every mission and parish of this convocation—which includes the diocese—were supplied with a minister, and that all of them were doing acceptable work. Such words are highly complimentary to the colored clergy. May we continue to merit such commendations, and do all we can to hold up his hands and to spread the influence of the church.

But brethren, our rejoicing is mingled with sadness. This must needs be. We must expect to have our trials, afflictions, and bereavements. Such belongs to mortal beings.

In the words of The Spirit of Missions: "Poor little Liberia has lost its Bishop—Samuel David Ferguson."

O Merciful God, and heavenly Father, who hast taught us in thy holy Word, that thou dost not willingly afflict or grieve the children of men. Look with pity, we beseech, upon the sorrows of little Liberia and her people for whom our prayers are desired. Amen.

"He was born a slave in 1841 at Charleston, S. C., but his life was bound up with Liberia, for in 1848, the Ferguson family set sail from Savannah and landed in Monrovia, July 15th. The future Bishop had been baptized in the church, although his father was a deacon in the Baptist church, and his mother a Roman Catholic. Entering the mission school at Sinoe which was established by Bishop Payne, he passed from there to the high school at Mount Vaughan, where he received his entire education. In 1865 he was ordained to the deaconate, and advanced to the priesthood in 1868. So efficient was his work and influence, that on the retirement of Bishop Penick, he became the logical man for the work, and was elected by the General Convention of 1884 as the fourth Bishop of Cape Palmas and parts adjacent. For more than 31 years, he ministered to the needs of Liberia with wisdom, zeal and highest devotion. Altogether many serious questions will follow upon the death of Bishop Furguson: "but while our hearts are heavy, "For his life and its results there will be only rejoicing, both on the part of the people in Africa and the whole American church."

As has usually been the case in our recent General Conventions, many stirring questions will be presented for action. One among them is Racial Bishops. The Negro feels that the church might grow more rapidly among themselves if they had Bishops. It may be so, and somehow or other, we feel that way, but we think it well to take such steps with great deliberation. In such weighty matter we want a big majority of the whole church. We must be at unity. Opinion is now divided, especially among our Southern Bishops where the Negro will be mostly affected. Our own beloved Bishop does not object. He has already expressed himself.

In a former diocesan council, a committee on The Racial Episcopate was appointed, consisting of our beloved brother—Rev. Robert B. Drane, D.D., as chairman, and Archdeacon Noe, your humble servant—Rev. W. J. Herritage, Mr. B. F. Huske and Mr. Israel Harris, of St. Cyprian's, New Bern. The chairman had previously requested each member of the committee to express himself by letter. We only wish that every Negro member of the church could have heard those letters—they were read in the committee room. They breathed the spirit of love and affection. In none of them could be found anything but an ardent desire to see the Negro make progress, and an admission of his advancement. The whole committee, without a dissenting voice, formulated a resolution and presented to the council in favor of Negro Bishops. It was the Negro clergy of this diocese—all of whom are present—who arrested the resolution, and requested the council not to pass that particular resolution, but to commit itself to the policy of granting Negro Bishops. This, the Council unanimously did. The words in that council, were words of love and interest in the black man, and the council that convened at Kinston expressed its willingness to grant The Racial Episcopate, if such was our desire, and if it would be an advantage to the whole church. It is hard to find one among the laymen to come out plainly and say—give us Negro Bishops. There is some hesitation. We think it is well that there is. We should not be too hasty. Under our present Bishop, there is but little indication of haste among the majority of colored churchmen in this diocese. We earnestly wish that the policy of the whole church towards colored churchmen had been in the past, as it is today in East Carolina. Had it been, the question of Racial Bishops in the church would have never arisen. Let us possess ourselves with patience. The morning light is breaking, the night is far spent, day is at hand.

Our Sunday and parish schools ought to have great attention. It is from them that the most of our candidates come. They ought to be properly equipped and efficient teachers placed in charge to conduct them. Every Mission and Parish should have a Sunday and parochial school. Let us not wait for the Bishop to suggest such, but faithful ministers and laymen should begin such work and carry it to such point where the Bishop will see their endeavor in zeal and faithfulness to do what they can. This will encourage him. He needs your prayers, help and co-operation as well as you need his. He is human as well as we are, and therefore he has his limitations.

Let us do all we can to sustain the convocation. Talk will not bring about much. It takes hard work, zeal, sincerity, faithfulness and sacrifices to accomplish things. There is no better avenue in the world than the Episcopal church, through which to arrive to the full statue of manhood in Christ. Her christian influences are of the highest types; her standard is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Her foundation is Christ the Lord, who was sent from Heaven to earth to preach peace to all nations of men that dwell on the face of the whole earth, and she is bringing them into the fold of the elect and hastening the coming of the Kingdom through Christ. All within her pale are the same in the Lord and stand undivided. Customs have much to do with conditions everywhere. It will take time, where things are distasteful to us, to wipe them out. In time, justice and righteousness will win. Men of all climes are recognizing more and more these cardinal virtues and let us rest assured that all things come to him who waits.

One generally gets what he gives. Love begets love, and if we will let our hearts go out in love to others, love will come back to us. I do not believe that my brother is going around with a hidden dagger for me; my own experience has not been that way. And I am sure that with a proper appreciation of historical facts, as to how people have advanced through the ages of the world, and if we ourselves will profit by the application of the knowledge of the same principles, we will endeavor more than we have in the past to make ourselves more efficient, and better prepared to measure arms with all other races. Let us continue onward and upward—never forgetting to place Christ before us as our guide and leader. Then will God truly prepare for us such good things as pass man's understanding.

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8:00 a m	5:15 p. m	Leave	Hope Mills	Arrive	11:30 a. m.	9:45 p. m.
8:10 a. m.	5:25 p. m.	Leave	Roslin		11:20	9:34
8:17	5:30		McMillans		11:13	9:25
8:24	5:36		Oakland		11:07	9:17
8:30	5:43		St. Pauls		11:00	9:10
8:42	5:54		Rozier's		10:48	8:58
8:54	6:06		Powers		10:36	8:46
9:10 a. m.	6:20 p. m.	Arrive	Lumberton	Leave	10.25 a. m.	8:35 p. m.

No. 7				No. 8
11:00 a. m.	Leave	St. Pauls	Arrive	5:30 p. m.
12:40 p. m.	Arrive	Elizabethtown	Leave	3:45 p. m.

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PENSION FUND ISSUE

VOL. XXXI No. 1

The Mission Herald

"Let·him·that·heareth·say·come" Rev. 22:17

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I. Old Age Pension.
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January = 1917

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The Mission Herald.

VOL· XXXI. KINSTON, NORTH CAROLINA, JANUARY, 1917. NO. 1

CHURCH KALENDAR JANUARY—FEBRUARY.

"O live ye by the Kalendar,
And with the good ye dwell;
The Spirit that came down on them
Shall lighten you as well." —Bishop Coxe.

January 21—3rd Sunday after Epiphany (Green).
25—Conversion of St. Paul (White).
28—4th Sunday after Epiphany (Green).
February 2—Purification B. Virgin Mary—(White).
4—Septuagesima (Violet).
11—Sexagesima (Violet).
18—Quinquagesima (Violet).
21—Ash Wednesday (Violet).

BISHOP'S APPOINTMENTS FOR JANUARY AND FEBRUARY.

Friday, fifth—Good Shepherd, Wilmington.

Sunday, seventh—A. M. St. Thomas', Windsor; afternoon, Holy Innocents, Avoca; P. M., St. Thomas, Windsor.

Monday, eighth—Grace church, Woodville.

Tuesday, ninth—St. Mark's Church, Roxobel.

Wednesday, tenth—St. Paul's, Greenville.

Thursday, eleventh—Brotherhood of St. Andrew, St. James, Wilmington.

Friday, twelfth—Pension Fund Committee members, 7:30 P. M.

Sunday, fourteenth—Definite arrangements not completed.

Fifteenth and Sixteenth—Raleigh.

Nineteenth—meeting in interest of Wilmington Archdeaconry, Wilmington.

Twenty-first—St. Thomas', Atkinson, 11 a. m.; address to Masonic lodge at Atkinson, 3:30 p. m.

Twenty-second to twenty-fourth—Social Service Conference, Raleigh.

Twenty-eighth—Definite arrangements not completed.

February 1st to fourth inclusive—St. Paul's, Beaufort.

Fifth—Christ Church, Stonewall, 11 a. m.; St. Thomas', Oriental, 7:30 p. m.

Sixth—St. Paul's, Vanceboro, 7:30 p. m.

Eleventh—St. Mary's, Kinston, 11 a. m.; St. Augustines, Kinston, 7:30 p. m.

Twelfth—St. Barnabas', Snow Hill.

Eighteenth to twentieth—Chapel Hill.

Twenty-fifth—St. John's, Fayetteville, a. m.; St. Joseph, Fayetteville, p. m.

Twenty-sixth—Mission, Campbellton.

Twenty-seventh—Mission, Victory Mills.

The Bishop's Letter.

In view of the great importance of the Clergy Pension Fund, and of the obligation laid upon us as a Diocese, to contribute the sum of $20,000 to the Reserve fund of $5,000,000 which must be pledged by March 1st, 1917, in order to make the plan effective, we have decided to make this issue of the Mission Herald a Pension Fund number and we hope that the generous people of East Carolina will give prayerful and careful thought to the matter as presented in these pages, and give of their means to this most worthy cause.

Bishop Strange brought the matter of the Clergy Pension Fund before the people of East Carolina seven years ago, and in order "to stir up your pure minds by way of remembrance" I have quoted our late Beloved Bishop at some length.

The following statement is taken from the Rt. Rev. Robert Strange's address to the Twenty-sixth Annual Council which met in Washington, N. C., May 22nd, 1909:

Clergy Pension Fund.

"In looking outside the Diocese my friends, I would call your attention to two things. The first is the movement for the raising of a fund of $5,000,000.00 for the pensioning of the aged Clergy. Led by the Diocese of Los Angeles, urged on by the zeal of Dr. J. J. Wilkins, the General Convention in Richmond appointed a Commission for that good purpose. I am one of its members and am deeply interested in its good work. How can it be otherwise with any Bishop? Is it not one of the distresses of his life to see the suffering, the great struggle, the patient endurance of his Clergy, after they have passed the age of effective work? Is it not one of his problems, if not his hardest problem, to relieve a Parish from the burden of an aged and insufficient Rector, who has done good work in his prime, and yet take care of this faithful servant of his Church and her Lord? And should not this great matter interest every layman, every earnest son and daughter of the Church? It should interest you as a matter of importance to your Parish; for you do not know when you in the Parish will have to face the perplexing problem to which I have just referred. It should interest you as a matter of loyalty for the efficiency of the Church in her great work; for like all the great organizations to-day, the Church can do her work so much better if she can pension off her aged servants and put in their places young and vigorous men. It should interest you as a matter of sympathy for men in need; for men who have been associated with the dearest and sweetest incidents in your life. The young Clergyman is the sympathetic comrade of the boys and girls in their games and amusements, unconsciously toning them up to higher levels. Later, as they stand before him man and woman grown, he makes them man and wife, and bestows the Priest's blessing and the friend's hearty congratulation. He holds their crowing babe in his arms, pours on the cleansing water of Holy Baptism and makes it a member of Christ, the child of God. He drops into their homes from time to time to share their joys and confidences. When affliction falls, when the perplexities of life confuse, this hopeful friend is at hand to soften the blow, this wise counselor is near to clear the vision for right and duty. When the sorrow of sorrows comes, when the husband or wife goes forth into the other world, it is the loving pastor who sits beside the stricken one, soothing, comforting, turning the mind and heart toward that other happier life where they two shall be one again. And when at last our own summons comes, when our own strength fails and eyes grow dim, it is the faithful friend and priest, whose hands clasp our own, whose consoling cheering words light us through the valley of the shadow. Who can measure the debt we owe to such men? Brethren, we must do something, something more than the pitiful things we have been doing for this Clergy Relief. It is to my mind the work of the American church to-day. I would love to see this Council put forward Christmas Day as the day for an offering for this great work, to have every Rector brush all other offerings aside and unite loyalty in making this the work of the Church in the Diocese for that great day. I would love to see some society in every Parish working all the year in this concern, and seeing to it that the offering on Christmas Day is worthy of the parish and the cause."

Since the words quoted above were spoken, the seemingly impossible has come very close to realization. Men who felt that it would be impossible to raise as much as one million dollars for Clergy Pensions, have heard with grateful astonishment of Bishop Lawrence's wonderful success in raising four million dollars.

One million more remains to be raised by March first, and of this sum the Church in the South has been asked to contribute $360,000. The North and East have already pledged four million dollars. The west will give more than half of a million dollars. Surely the South will do its part.

If East Carolina had to raise $20,000 in cash between now and March first, I would be doubtful as to our ability to do so, but when you realize that you will have five years in which to pay your pledge, the problem becomes less acute and success much more certain.

Of course there must be several large pledges, ranging from $100.00 to $1,000.00 and more, but I earnestly hope that every member of the Diocese will contribute something for no one can afford to miss participation in this great sensible, just, long delayed movement.

By the time this paper goes to press we will have had a meeting of the Diocesan Committee of thirty laymen, and plans will be under way for raising our share of the great fund.

On Quinquagesima Sunday the Clergy of the Diocese will preach sermons bearing on the importance of the pension fund, and I sincerely trust that by the first Sunday in Lent—February 25th, the entire $20,000 will have been pledged. As the Bishop of Virginia so truly says: "The present is our time! Five million dollars must be raised for our older living clergy. The plan takes care of the younger men. March the first is our limit. The opportunity, nay, the call, will never come again."

In the days of Nehemiah, the ruined walls of Jerusalem were rebuilt because "the people had a mind to work."

We too can accomplish this great task for God and His Church if we only "have a mind to work". God grant that we may have the grace and the generosity to do our part.

Now just a word as to my activities during the month of December and my plans for the rest of the winter. Through some oversight, the Mission Herald did not publish but two of my December appointments, while, as a matter of fact, it was a very busy, happy month.

On the first Sunday in December I preached and administered the Holy Communion in St. Philip, Southport.. Since Mr. Parshley entered the Virginia Seminary in October, this work has been under the charge of Archdeacon Thos. P. Noe and is an important point in the recently formed "Wilmington Archdeaconry."

From December the fifth to the eighth inclusive, I was in the interesting field of the Rev. Jos. N. Bynum, in Gates and Hertford counties, where I preached and confirmed in St. John's, Winton, St. Barnabas', Murfreesboro, St. Mary's, Gatesville, and St. Peter's, Sunbury.

Mr. Bynum is doing splendid work in this promising "group" and prospects for growth in all the points in his charge have never been brighter.

On Sunday, the tenth, I preached and confirmed six persons in Holy Trinity Church, Hertford, at the morning service, and preached to a large congregation in Grace Church, Plymouth, that night. Both of these churches are served by the Rev. Thos. N. Lawrence who is making full proof of his ministry in his attractive and growing field.

On Thursday, the fourteenth, I attended the Consecration service of the Rev. Hugh L. Burleson, D.D., in the Cathedral of St. John the Divine, New York. The Board of Missions will miss Dr. Burleson but the life and ministry of Bishop Burleson will mean much to the great Missionary District of South Dakota.

Sunday, the seventeenth, was a busy day. In the morning I preached, and confirmed three persons in St. Paul's, Edenton. In the afternoon, accompanied by Dr. and Mrs. Drane, I went to Mege, Chowan county, where I had the privilege of preaching to a good congregation in the Woodmen's Hall. Dr. Drane has had a preaching mission at this point for several years, and it looks now as if we will have a chapel of our own in the not far distant future—one of our faithful members at Mege having promised a lot and a generous sum toward the erection of a Chapel.

In this connection I must state that a similar offer has been made by an earnest layman, who with his wife, has been conducting a Union Sunday School at Roduco, Gates county, in the field of the Rev. Jos. N. Bynum. The lot so kindly offered at Roduco has a small house on it already and plans are under way to convert same into a Chapel.

On Sunday night, December seventeenth, I preached and confirmed one person in St. John Evangelists' Church, Edenton.

On Monday, the eighteenth, I had the privilege of preaching the annual sermon to the Masonic lodge of Edenton in St. Paul's Church.

On Sunday, the twenty-fourth, I preached and administered Holy Communion in St. Stephens's, Goldsboro. This important Parish is still vacant owing to the absence of the rector Rev. J. M. Robeson, who as Chaplain of the 2nd Regiment is with the North Carolina troops on the border.

On Christmas Day I had the somewhat unusual privilege of attending service with my family in St. James' Church, Wilmington.

On Wednesday, the twenty-seventh, I instituted the Rev. Robert E. Gribbin as rector of St. John's Church, Wilmington.

Dr. Milton preached a beautiful and appropriate sermon, and the other clergymen present and taking part in the impressive service, were Archdeacon Thos. P. Noe, Rev. George Frank Hill, and the Rev. J. B. Gibble, of Burlington, N. C.

Thursday, the twenty-eighth, was spent in Fayetteville in conference with Insurance Agents and Adjustors following the destructive fire which totally destroyed the Rectory, Parish House and School Building of St. Joseph's Church on Saturday, December twenty-third. It is hoped that we may be able to rebuild according to the original plans.

On another page will be found my itinerary for January and February.

Praying that God's richest blessings may rest upon us as a Diocese, and that His blessed will may be more perfectly fulfilled in our individual lives during the coming year, I am Faithfully, your friend and Bishop,

THOMAS C. DARST.

MY EVENING PRAYER.

If I have wounded any soul today,
If I have caused one foot to go astray,
If I have walked in my own willful way—
Good Lord, forgive!

If I have uttered idle words or vain,
If I have turned aside from want or pain,
Lest I myself should suffer through the strain
Good Lord, forgive!

If I have been perverse, or hard, or cold,
If I have longed for shelter in thy fold,
When thou hast given me some part to hold—
Good Lord, forgive!

Forgive the sins I have confessed to Thee,
Forgive the secret sins I do not see,
That which I knew not, Father, teach thou me—
Help me to live.

—Maud Battersby, in Kansas City Journal.

The Mission Herald.

ORGAN OF THE DIOCESE OF EAST CAROLINA.
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Entered as second class matter at the post office at Kinston, N. C., under the Act of March 3, 1879.

The Editor has truly lost his right thumb. In the book of Judges we read of one.—Adoni-Bezek having had his thumbs cut off. While the Editor still possesses the thumbs which came to him by divine inheritance, yet in the work which the Diocese in Council assembled selected him for, he feels most keenly the departure of his assistant and capable business manager—Mr. Theodore Partrick, Jr., who became a student of the Virginia Theological Seminary January 3rd.

The Mission Herald since the Council of 1915 has been ably directed in all its business relations by Mr. Partrick, whose duties have been a labor of love to a superlative degree. From the first day when selected to pilot the minus treasury of the Herald's household, Mr. Partrick has labored in and out of season to safely and sanely finance the organ. To-day the Herald, even in the face of the high cost of paper (for the paper on which the Mission Herald is printed costs 11 cents a pound) and its low subscription price, is no longer in the low grounds of despondency but rising higher and higher each issue to give to the Church the best diocesan organ it has ever had. These have been the thoughts and labors of the working force for a year and more and now to lose one's right thumb, means at this time of times, that Mr. Partrick is not only going to be sadly missed, but that his place is going to be exceedingly hard to fill. The Herald's readers by the pen of its Editor, wish for Mr. Partrick the richest outpourings of that which is better than all things else abundant measures of His Most Holy Spirit in the great work which Mr. Partrick has undertaken—Preparation for Holy Orders.

* * * * * *

At once our readers are going to see that this issue of the Herald, is almost wholly given over to the Church Pension Fund Campaign in East Carolina. Right cheerfully do we throw open our columns to this great work which God is doing through human agencies. Right heartily do we bend our every energy in supporting and encouraging the faithful throughout East Carolina to rally to this great call of the Church. We sincerely hope and pray that every one of our 5,844 Communicants will be represented by a gift in this labor of love. We trust that as the campaign sweeps through the Diocese, that our church family will as never before be richly blessed by the knowledge which will be revealed to them of the Ministers of Christ and Stewards of the mysteries of God.

May God endow every speaker with gifts from on high as he raises his voice in behalf of this Fund, and may He open wide the hearts and purses of those who can and ought to give.

Let me quote from Bishop Mann's message to his Diocese, but, made applicable to East Carolina.

"I do earnestly believe that of all the business now before the church, this is the most important. I believe nothing will so enlist young men for the ministry, and encourage men in the ministry,—will so keep the clergy untrammelled and serene and effective, as will a decent Fund.

I believe nothing else will so free parishes and missions from unsatisfactory services.

I believe the proposed scheme to be thoroughly sound business.

And I know that our Churchfolk are financially able to carry it through.

I rejoice in the splendid gifts of Churchfolk in other parts of the land, and I beg the Churchfolk of East Carolina to follow their example at once.

Other things can wait; this cannot. By the first of March "The Church Pension Fund will be either a success or a failure."

FEBRUARY 18th THE BIG PENSION FUND DAY.

On Quinquagesima Sunday, February 18, it is planned to have a general collection for the Church Pension Fund throughout the Church.

It is hoped that by the middle of February the committees will have fully informed their Church people regarding the Pension System, as it has been generaly agreed that it would be fitting to make a special effort on Quinquagesima Sunday this year to give an opportunity to men, women and children throughout the Church who have not previously given, to make a contribution to the Church Pension Fund.

A letter will shortly be sent to each of the clergy asking their co-operation in this matter, and explaining the procedure proposed.

Early in February a personal message from Bishop Lawrence to all the active communicants of the Church will be sent in packages to each of the rectors together with specially prepared offering envelopes to be used on Quinquagesima Sunday. It is hoped that these will be distributed in time to be used for this special offering.

PLAN FOR SPECIAL SERMONS ON THE CHURCH PENSION FUND.

Bishop Lawrence has written to each of the Bishops asking them to appoint in their respective dioceses a Sunday for a sermon on the Church Pension Fund.

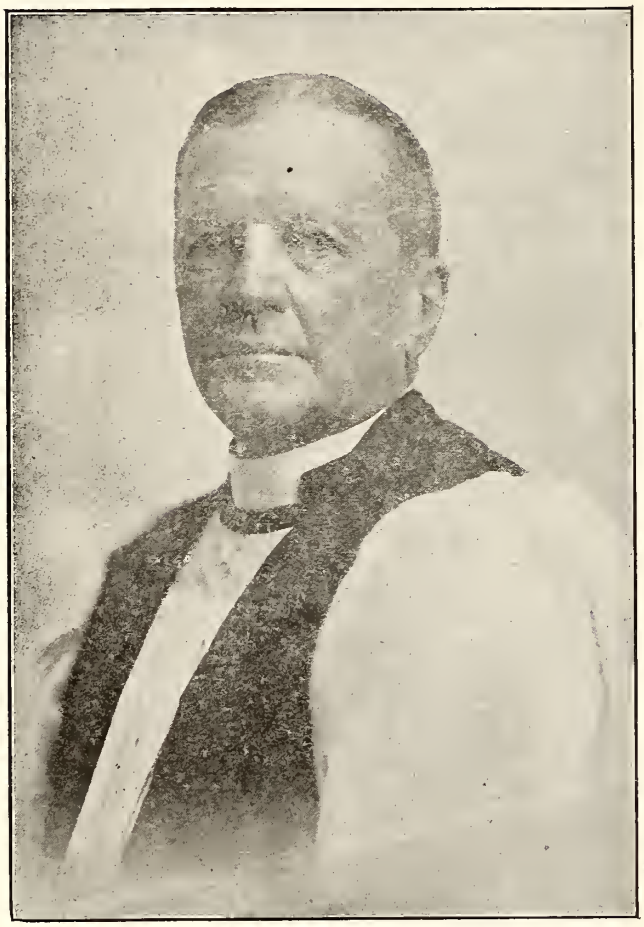
It has been suggested that the Sunday before Quinquagesima Sunday be selected for the sermon to prepare for the special collection for the Church Pension Fund which will be taken up on Quinquagesima Sunday, February 18.

The Church Pension Fund has prepared material for speakers on the subject which it will send to each rector preparatory to a Church Penison Fund sermon. This practice has already been followed in several dioceses with considerable success.

Miss Grace Lindley Succeeds Miss Emery as Secretary.

The Board of Missions has appointed Miss Grace Lindley to the position of secretary to the Woman's Auxiliary in succession to Miss Julia Emery. Miss Lindley has been Associate Secretary, in charge of junior work, for many years and is thoroughly versed in the work to which she has been called by the Board. She is an effective speaker, a capable organizer and deeply interested in all phases of the missionary work of the Church.

The Story of the Church Pension Fund.



By Rt. Rev. William Lawrence, D.D., President
The Church Pension Fund.

I want the readers of The Mission Herald to have some personal and intimate knowledge of my relations to the campaign of $5,000,000.

When I offered the resolution in the General Convention six years ago that a study should be made of the whole subject of the support of the clergy, I had no idea of getting into such an enterprise.

For several years the thought had been growing upon me that there was a deepening interest through the Church in the question of the support of the clergy, especially of the aged clergy and their dependents, and it seemed to me that the first essential was a knowledge of the facts.

Being appointed chairman of that Commission, I turned to the Carnegie Foundation office, and discovered that Mr. Monell Sayre, who was then an official of the office, had a deep interest in the problem, and was giving time and thought to it.

The result was that three years ago the Commission, through the work of Mr. Sayre, presented an able report on the subject, called the "Preliminary Report," wherein was presented the principles and some of the details of the proposed pension system.

Church Endorses Plan.

The General Convention gave it such a strong endorsement that the Commission was reappointed.

I found myself in for the testing of the Church as to whether the system was really wanted; for while the General Convention may take favorable action upon a proposition, one cannot be sure until that has been tested out by the dioceses which have to carry the financial responsibility, that it will really have the support of the whole Church.

Hence, we went to the diocesan conventions.

Approval of the principle was passed by a remarkably strong vote throughout the diocesan conventions. When two-thirds of the Church had acted favorably the Commission then felt responsible for definite, practical action.

The $5,000,000 Problem.

The immediate probelm was the raising of the $5,000,000 with which to meet the accrued liabilities.

When, therefore, the executive committee voted that the campaign should begin, and when the officials had in hand $125,000 with which to meet the overhead charges, it required only a few days for me to find several persons to make up the full amount, in order that every dollar given towards the $5,000,000 might count for one hundred cents.

Financiers Pledge Support.

I then invited about eighteen men to luncheon in a down town club in New York, men of high position in the financial world, and put to them the question: "Is there a reasonable chance that this $5,000,000 can be raised? If you answer 'Yes'," I said to them, "I take the five o'colck train home to Boston and will cut my wires with the diocese so far as possible. If you say 'No,' I return home with satisfaction."

The answer was "Yes, and we will give you good support."

I returned home. The Standing Committee gave me God-speed, and I went back to New York. Perhaps I ought to say that the office is in New York, not first to get the money of New York, although, of course, the great wealth of the country is within three hundred miles of that city, but because New York is for such an enterprise as we have in hand the most effective centre from which to work.

Igniting the Spark.

While we were getting our organization into shape, I was testing the first contributors. It was much like having one's shoulder against a great motor truck, pushing and pushing for all that one was worth, but without the machine budging.

One had confidence, however, that some time the spark would ignite.

And it did.

* * *

After heavy work there came to the office within three or four weeks pledges for $1,000,000. One felt then that the campaign had begun to move, and although I had no idea as to whether the campaign would succeed, I put that question out of my mind. Within a few weeks pledges for a second million were received, and although the work continued, the strain was less.

The Church Aroused.

By July 1st, $3,000,000 had come in. Throughout the summer the people at the office and I have been carrying on the correspondence, preparing for the coming months, and indeed Mr. Sayre has now ready the ledgers and cards for the practical starting of the system on the first of March. Individual gifts have come in every day in amounts small and large and to a remarkable extent from all parts of the country. This is a sign that our publicity work is beginning to bite everywhere. We have the same keen interest and cordial support from Alaska and Texas that we have from Philadelphia and Boston.

As to the immediate future, committees are organizing throughout the country, and as soon as people settle down to work we hope that there will be thousands of laymen on the job, having the strong backing of the clergy. This is a laymen's movement, and apart from its immediate effect is enlisting a large body of men, many of whom are men of large interests, who have not hitherto taken an active part in the work of the Church. Central diocesan committees corresponding with me will either through myself or themselves reach, it is hoped, thousands all over the country who are unable to give in large sums. At the same time, or perhaps immediately following, perhaps from early in November until February, the diocesan and parish committees will, we trust, get to work throughout the parishes, reaching personally those who are able to give in goodly but smaller sums.

The Clergy's Part.

And let me say this to the clergy:

Some clergymen are very sensitive about speaking of this thing in Church—to my mind, over-sensitive. It is not they of whom they are thinking in the Pension system; it is the whole Church, and it is the whole Church from generation to generation. One man is of no consideration in this great system; he therefore may speak for the whole body of his brethren, and for the Church.

The Lightened Burden.

When I undertook the work, it was with great dread and shrinking. I hated the thought of it and had to drive myself with the lash of duty day after day.

What once was a tremendous burden is now in some respects a real pleasure, for who can meet generous people, men and women who have a sense of gratitude to the clergy or who from a feeling of fair play are making great gifts, without enjoying their company and thanking them for the inspiration.

No Person "Dragooned"

Herein is the joy of the whole undertaking.

No single person has been pressed or dragooned for a gift. Each and all have given gladly and deliberately, many of them without a suggestion from myself or any member of the committee.

Five minutes before I started to write this, the mail brought a check of $1,000 from a woman who I did not suppose had ever heard of the undertaking.

She writes a short card: "I am very anxious to make a contribution to your fund for pensioning the clergy, and I am sending you with this note my check for $1,000, wishing that it might be a larger sum."

A CALL TO ACTION.

The Church has caught a vision.

She, like the Nation, will pension those who have served her with honor. The minister's widow will no longer need to hold out her hand for charity.

The Church is awake and organizing.

Through organization only can forces strong enough to carry the campaign be marshalled. Laymen by the thousand will soon be moving in and out among the people telling the story of the Pension Fund, its principles and beneficences.

The Church's promise once given to her servants must be kept; the system must be sound and strong. A reserve fund of at least $5,000,000 must stand behind the enterprise.

Hence this campaign.

Already four-fifths is secure. To gather the last fifth in fifty days is the test of devotion; over $15,000 each day. Until the first day of March let every committeeman and clergyman, every vestryman and woman worker, every boy and girl, put thought and work into the Campaign.

Never in history, we are told, has so large a sum been gathered by gifts in a definite period of time.

Success means that the Church has taken up a great task and carried it through; that the Church will have learned to think and give in bigger ways than ever before; that ministers of the Church will give themselves with more buoyancy and cheer to the preaching of the Gospel of Christ.

THE CAMPAIGN IN THE SOUTH.

In order that the campaign for Sewanee might concentrate the enthusiasm and gifts of the Churches in the South, the Church Pension Fund has kept out of that field.

Now, however, that success has crowned the efforts of the University of the South, the laymen and women as well as the clergy of the South, reinforced by the experience of our campaign, with hearts and pockets already open, are going to make up this nation-wide campaign and have full part with North, East and West.

The South will be a big factor in the final result.

I am sure East Carolina will do her part. Its forces are being marshalled and we shall soon hear of gifts worthy of this great cause.

When the whole Church is moved by a common impulse in a great cause, who can reckon the blessings that will come to her? Who will limit the amount that she may give? Five million dollars is the least that she will do. How much of an overflow will she give? "Good measure pressed down and running over" is none too good for those who have given their lives to her service.

This is the word for the month?

Personal work; large expectations; large gifts according to the ability of each; hard work; confidence of success.

WILLIAM LAWRENCE.

NOW FOR THE BIG DRIVE.

We are within sight of our goal.

It is with deep gratification that I am able to announce that $4,000,000 of the necessary $5,000,000 has now been pledged to the Church Pension Fund. But—we need another million. We have undertaken to raise it by March first of this year. **If we do not, we are not entitled to keep the $4,000,000 now pledged.**

It must be remembered also that $5,000,000 is the minimum sum which will start a church-wide pension system. A substantial sum above $5,000,000 will greatly liberalize the system.

This means: that there must be no relaxation in this great task until the fifth million is raised; that the men and women from coast to coast who have risen with enthusiasm to their task to provide a just and permanent pension system for the clergy must in no way relinquish the responsibility; that there must be one more powerful PUSH, all shoulders to the wheel. Success means that the Church has taken up a great task and carried it through; that the Church will have learned to think and give in bigger ways than ever before.

One word more. **We rely on the earnest committeemen in every diocese and parish of the country to reach the people who can give most largely and to give them a personal opportunity to take a substantial part in this epoch-making result.**

Our campaign, from the start, has been a personal one. It must continue along those lines. We want gifts from all. We want small gifts as well as large. But more than all we want to achieve success in this undertaking, and we cannot succeed in raising $5,000,000 unless we continue to bring our appeal so closely to the hearts of the large givers as to bring forth substantial gifts. This is the one thought to bear in mind from now until March first—gifts, large and small, but without large gifts no hope of success.

We, here in New York, stand ready to help with literature, letters, advice. The actual money—the final $1,000,000—must be collected by the whole Church from the whole Church. And it must be done NOW.

WILLIAM LAWRENCE.

Why the Church Pension Fund Leads the Van.

By Monell Sayre, Secretary Church Pension Fund.

The pension system to be administered by the Church Pension Fund has been so cordially commended by the leaders of the country's industrial activity, and apparently is to have such a marked effect upon the entire development of pensions in the United States, that it seems appropriate to summarize briefly its points of peculiar excellence.

1. Before the pension system was framed the Church Pension Fund diligently collected from the clergy the data concerning himself and his family and his income received from the Church. Less than two and a half per cent of the clergy neglected this request.

These data are absolutely indispensable in framing a sound pension system, but numerous funds have been negligent in this regard or have relied upon generalizations or averages instead of obtaining the exact facts.

2. These data were thoroughly studied by one of the most distinguished actuaries in the world, Mr. Robert Henderson, head Actuary of the Equitable Life Assurance Society of New York and Vice-President of the American Actuarial Society.

All the Church Pension's figures are based upon Mr. Henderson's report.

Many pension funds have neglected through actuarial analysis by competent actuaries; many others fail to state the actuarial authority they rest upon. It is the competence of the actuary that makes the actuarial investigation valuable.

3. The accrued liabilities, that is, the obligation with which a pension fund starts, are one of the greatest pension problems.

To neglect them, or even to slur them over, is to invite certain bankruptcy. Most of the financial difficulties of pension funds are due to this neglect.

The Church Pension Fund has calculated these accrued liabilities, and will not start operation until it has accumulated a reserve of Five Million Dollars. This reserve will enable the present clergy and their families to be given the minimum pension, at the least. The plan of having the accrued liabilites segregated in a separate account is a new arrangement in Pension procedure and guards the Fund completely against any danger of careless management.

Many pension funds have become involved in difficulties owing to the commingling in one account of the accrued liabilities and the liabilities which arise after their inception.

4. The annual assessments have been calculated so as to balance the pension promises.

Too often what seemed good pension benefits have been announced, and then income arranged for on a separate basis, without making the two balance. **A pension fund can only be sound if expert actuarial calculation has shown that the income will certainly carry the pensions and the cost of administration.**

5. Every failure to pay an assessment must be balanced by a proportionate reduction of pension, or bankruptcy is threatened.

The individual ledger account which the Church Pension Fund will open with each clergyman makes the entire pension system impregnable.

Pension funds, even when recognizing this principle, have not always carried it out in every detail.

6. There are no loopholes in the system of the Church Pension Fund. As long as a clergyman serves the Church he comes within the purview of the pension system, which, with its minimum of half of the usual salary in the Church, is substantial, although modest.

For instance, pension funds sometimes do not provide for disability until after many years service; a clergyman disabled immediately after ordination will receive a substantial disability pension from the Church Pension Fund.

7. Pensions should not be paid where services have not been rendered.

This requires careful arrangement and extensive knowledge of pension experience.

While providing for every case where a clergyman has served the Church, the pension system of the Church Pension Fund is so minutely adjusted that the Church is spared the cost where the service has been withheld or has fallen outside its bounds.

8. Widows' and orphans' pensions have often been crudely adjusted, as where the widow gets no pension unless the husband has lived to be sixty, or where the size of the family is ignored. While avoiding an undue burden upon the Church, the pension benefits of the Church Pension Fund afford protection to the widow, and provide for the children according to their number and need of education.

These and other excellences of the Church Pension Fund are due to the prolonged study by the Joint Commission on the Support of the Clergy that preceded its framing, a study in which all the pension experience of the world was brought together and analyzed.

The supreme merit of the Fund is that it raises the support of the clergy when old or disabled, and the families of deceased clergymen completely above the level of alms to the plane of a support to which the Church is obligated as a right.

St. Monica's Home for Sick Colored People, Boston, has sent a check for several dollars to the Pension Fund. The Home is in charge of the Sisters of St. Margaret.

Sister Vera Margaret, in a letter to Bishop Lawrence, said: "We have a service in the ward every Sunday morning, and once a month we take up an offering for some outside object, as all the patients have pennies from their friends; so two Sundays ago I read them your letter about the Pension Fund and asked them to contribute—this is the result."

Bishop Lawrence, in his reply, said: "You may be sure that not only I but everyone connected with the campaign appreciates the sentiment that goes with the gift. Let me assure you that its real value to the Fund and the clergy is far greater than its face value would suggest."

FACTS ABOUT THE CHURCH PENSION FUND.

October 22, 1913.
General Convention approved Preliminary Report on Clergy Pensions and created Joint Commission on the support of the Clergy.
April 3, 1914.
Charter obtained for "The Church Pension Fund."
January 1, 1916.
Headquarters established at 14 Wall Street, New York City. Opening active campaign of organization.
January 1, 1916, to March 1, 1916.
Diocesan Committees organized throughout the country.
March 1, 1916.
Opening of active campaign for Funds.
March 9, 1916.
Pledges amounting to $1,000,000.
May 3, 1916.
Pledges amounting to $2,000,000 announced.
May 17, 1916.
Pledges amounting to $2,500,000 announced.
June 25, 1916.
Last of 68 Dioceses formally adopted Church Pension Fund.
January 1, 1917.
Pledges amounting to $4,000,000 announced.
March 1, 1917.
Date set for close of campaign and start of Pension system, providing the Reserve has been subscribed.

THE FUND AND THE MISSIONARY.

What is the Church Pension Fund going to do for missions?

Has this thought occurred to the reader? The force of our foreign missions in clergymen, unmarried and married, has practically doubled in the last fifteen years. That means that a large proportion of our missionaries are young or in the prime of life. They, with their present salaries, can save practically nothing. In thirty years, what will be the condition of the Church? Hundreds of men, who with their wives, have given their lives to the foreign missionary field and who thereby have unfitted themselves for American life, will be retired—for if the Church is to be effective they must be retired in old age. They will have no means of support and in all decency the Board of Missions, the handmaid of the Church, will have an annual obligation upon it of perhaps two or three hundred thousand dollars to support its people whose active service is completed. That means that the next generation will be called upon to pay tremendous bills or the missionary work will be hampered in order to carry the old missionaries. In other words, it will be an almost overwhelming fixed charge of debt for services done in the preceding generation.

The Board of Missions, wisely planning for the future, was one of the first to enter the Church Pension Fund system. The annual premiums may amount to about forty thousand dollars; a heavy additional charge, but it is a charge which is going to relieve the Church and the Board of Missions from an almost breaking burden in the next generation and it will put new life into the missionaries and their wives who are serving the Church in the foreign field.

A LONG DISTANCE GIFT.

Some time ago Calvin Lord moved from his home in Hingham, Mass., to Christchurch, New Zealand, and became a British subject. Yet when the news of the Church Pension Fund campaign reached him recently he at once mailed a contribution to the Massachusetts committee.

As New Zealand is approximately 9,500 miles from Boston, this gift establishes a new long-distance record.

THE FINAL DRIVE IN THE $5,000,000 CAMPAIGN.

This has been a personal campaign.

We have raised $4,000,000, the largest sum which the Church has ever raised for any single purpose in so short a time. This has been done by a personal approach to the men and women of the Church in a way to appeal to their imagination, their sense of justice and their sympathy.

A million dollars remains to be pledged.

The watch-word from now until the end of the campaign, fifty days hence, must be the same as in the past, individual effort and personal approach.

On Quinquagesima Sunday, February 18, a collection is to be taken up throughout the whole Church. No one knows what the total of that collection will be. Whether it is small or large, let the Church keep this in mind: every ounce of strength, every emotion of generosity, must get into play to bring the personal gifts and the general contribution up to the five million dollars with such buoyancy that the flood will sweep over the bar. The higher the tidal wave, the stronger the pension system will be. The last dollar given can be as well used as the first dollar.

This cannot be emphasized too strongly. It is the guiding principle which, if followed, will bring us to success, and without which we cannot hope to reach our goal by the first of March.

WHERE PENSIONS HELP.

"To illustrate the value of the Pension Fund for our younger clergy, let me tell you of a priest of our Diocese who, though but forty-two years of age, has been smitten with a stroke of paralysis. It has affected his speech, but not his body, and the consequence is he has been thrown out of an excellent and important parish, and it seems to be practically impossible to find him any work to do in any of the churches because of his impaired power of expression.

"With a good deal of effort we have secured for him a clerkship in one of our larger commercial houses, and in this way, with the money that we can appropriate from our local disabled clergy funds, he can keep himself and his family alive.

"If such a man as that could receive at this time the pension that the Church might give, it would be like the rising of the sun of hope on the edge of his otherwise darkened horizon."

WHO ARE THE REAL ALMS GIVERS?

Beggars always select the best places for asking alms of the passer-by. It is very seldom that a beggar will sit in front of a saloon, or a theatre, or a broker shop. One of the most noted churches in the world for mendicants is the Cathedral of Notre Dame. It is an impressive sight to see rows of poor people sitting there and waiting for the dole of the worshippers. No one can visit the Garden of Gethsemane without being met by a group of lepers stretching forth their hands for help. At many of the temples in the Orient one will find aged paupers asking for a few coppers. Is it not the glory of the Christian Church that most of the alms of the world are the gifts of her members? The highest compliment that can be paid to the adherents of Christianity is the appeal that comes for help and meets with a cheerful response. At this present moment America is pouring her millions into the famishing communities in Europe, and this that she is doing will be one of the brightest stars in her crown. It is the eye of the Christian that notices the poor and needy. The Church is the great almshouse for the relief of all the ills of life. Jesus went about doing good. Wherever He met want or woe He always cured it. Those who have His spirit will stop in the presence of human misery and relieve it to the extent of their ability. The love of Christ awakes in the Christian heart a love for every man.—Reformed Church Messenger.

East Carolina's Pension Fund Activity.

G. V. COWPER, OF KINSTON,
Secretary Diocesan Committee.

COMMITTEE TO MAKE EFFECTIVE IN THIS DIOCESE THE CHURCH PENSION FUND PLAN:

Mr. George Rountree, Wilmington, Chairman.
Mr. V. R. C. King, Wilmington, Treasurer.
Mr. G. V. Cowper, Kinston, Secretary.
Mr. J. A. Taylor, Wilmington.
Mr. William Dunn, Jr., New Bern.
Mr. E. K. Bishop, New Bern.
Mr. F. R. Rose, Fayetteville.
Mr. B. R. Huske, Fayetteville.
Mr. George C. Royall, Goldsboro.
Mr. W. T. Hines, Kinston.
Mr. J. T. McCabe, Elizabeth City.
Mr. W. G. Gaither, Jr., Elizabeth City.
Mr. Frank Wood, Edenton.
Mr. T. H. Partrick, Jr., Clinton.
Dr. W. C. Whitfield, St. John's, Pitt county.
Mr. H. F. Wilder, Wilmington.
Mr. J. M. Lord, Wilmington.
Mr. Thos. D. Meares, Wilmington.
Mr. R. R. Cotten, Greenville.
Mr. J. G. Bragaw, Jr., Washington.
Mr. Wilson G. Lamb, Williamston.
Dr. R. W. Smith, Hertford.
Mr. John Dickerson, Washington.
Dr. H. W. Fisher, New Bern.
Mr. D. T. Watson, Fayetteville.
Mr. John G. Banton, Kinston.
Mr. Thos. H. Knight, Wilmington.
Mr. Joseph A. Bright.

"CHARITY PENSIONS" HUMILIATE CLERGY.

Pensions have been provided in the past for those in extreme need, but the benefits have not been uniform, and they have always been distributed to a considerable extent by way of charity and only after the applicant has laid bare his personal affairs to strangers. Such a system cannot fail to be humiliating to men of culture and spirit.

MINUTES OF THE CHURCH PENSION FUND COMMITTEE OF EAST CAROLINA DIOCESE.

Christ Church Parish House, New Bern, N. C.,
January 12th, 1917.

Pursuant to call of the Bishop of the Diocese, the meeting of the Church Pension Fund Committee of the Diocese of East Carolina met in the Parish House of Christ Church of New Bern on the 12th of January, 1917, at eight. p. m. The Right Reverend Thomas C. Darst, Bishop of the Diocese, acting as temporary Chairman, called the meeting to order after having offered appropriate prayers. The following were found to be present:

The Right Reverend Thomas C. Darst, Wilmington, N. C.; William Dunn, Jr., E. K. Bishop, George H. Roberts and Dr. Hughes, of Christ Church, New Bern; George B. Elliott, Judge George Rountree, W. D. McMillan, of St. James Church, Wilmington; H. F. Wilder, of St. John's Church, Wilmington; V. R. C. King, of St. Paul's Church, Wilmington; J. T. McCabe and W. G. Gaither, of Christ Church, Elizabeth City; Frank Wood and E. R. Conger, of St. Paul's Church, Edenton; J. G. Bragaw, Jr., of St. Peter's Church, Washington; Dr. W. R. Smith, of Holy Trinity, Hertford; George C. Royall, of St. Stephen's Church, Goldsboro; Dr. W. C. Whitfield, of St. John's (Pitt county) group; G. V. Cowper, St. Mary's, Kinston, (representing St. Barnabas, Snow Hill); John Dickerson (colored), of St. Cyprian's, New Bern; Dr. H. W. Fisher (colored), of St. Paul's church, Washington; and Reverend B. F. Huske, Rector of Christ Church, New Bern. Several others not actual members of the Committee were present and participated.

The Bishop acting as temporary Chairman, declared the first order of business to be, permanent organization of the Committee. Judge George Rountree, of St. James Church, Wilmington, was unanimously elected Chairman of the Committee. Mr. Frank Wood, of St. Paul's Church, Edenton, was elected Vice-Chairman of the Committee; Mr. V. R. C. King, of St. Paul's Church, of Wilmington, was elected Treasurer of the Committee, and G. V. Cowper, of St. Mary's Church, Kinston, was elected Secretary to serve for this meeting.

The Bishop then read several telegrams from members of the Committee who were unable to attend on account of missing connection and other causes, and then addressed the Committee on the subject of the proposed Church Pension Fund, giving full information in reference to the plan of raising the fund and the purposes of same. There followed a general discussion which was participated in by Messrs V. R. C. King, George Elliott and Frank Wood. Mr. George Elliott offered the following motion:

Moved, That it is the sense of this Committee that each Parish organize a canvass of its members to secure pledges for the Church Pension Fund.

Motion was duly seconded and unanimously carried.

Mr. George C. Royall then offered the following resolution:

Resolved, That a complete organization of the entire Diocese be perfected to-night, and the Parishes and Missions not represented in this meeting be apportioned to those present for organization and canvass.

Motion was duly seconded and carried.

Under this motion, after discussion and with the approval of the Bishop, the absent Parishes and Missions were apportioned as follows:

The Aurora group, the Bath group and Chocowinity, to Mr. John G. Bragaw, Jr.

The Belhaven group to Messrs. Frank Wood and E. R. Conger.

The Clinton group to Mr. V. R. C. King.

St. John's and St. Joseph's, Fayetteville, Mr. George B. Elliott.

Snow Hill, Murfreesboro, Winton and St. Augustine, Kinston, Mr. G. V. Cowper.

St. Paul, Greenville and Williamston group, to Mr. Geo. C. Royall.

St. George, Hyde County, Gatesville, Sunbury, Gates County to Messrs. J. T. McCabe and W. G. Gaither.

Holy Innocence, Lenoir county, Dr. W. C. Whitfield; also Immanuel, Farmville.

Grace Church, Plymouth, to Dr. W. R. Smith.

St. Phillip, Southport, to Mr. W. D. McMillan.

Good Shepherd, Wilmington, to Judge George Rountree.

St. Marks, Wilmington, to Mr. George B. Elliott.

St. Thomas and Windsor group, to Judge F. D. Winston.

St. John's the Evangelist, Edenton, to Messrs. Frank Wood and E. R. Conger.

Grace Church, Trenton and St. Thomas, Craven, to Mr. George H. Roberts.

Beaufort group, to Messrs. William Dunn, Jr., and E. K. Bishop.

Lumberton group to Judge George Rountree.

There followed a general informal discussion of the methods to be used in raising the necessary amount expended for this Diocese, and in addition to the pledges for those Parishes and Missions not represented in this meeting as above set forth, the matter of presenting the Church Pension Fund to the Parishes represented was left in the hands of those members of the Committee present from such Parishes.

After full discussion and consideration the following sums were pledged to be paid by the different Parishes in the Diocese according to the plan submitted by the Central Committee, to-wit:

St. James', Wilmington	$ 4500.00
St. John's Wilmington	1000.00
St. Paul's, Wilmington	750.00
Good Shepherd	100.00
Christ Church, New Bern	2000.00
St. John's, (Pitt County) group	500.00
Holy Trinity Church, Hertford and Grace Church, Plymouth	1000.00
St. Stephens, Goldsboro	750.00
Christ Church, Elizabeth City	2000.00
St. Paul's, Edenton	2000.00
St. Peter's, Washington	2000.00
Aurora group and Bath	500.00
St. Cyprian, New Bern	100.00
St. Paul, Washington	150.00
St. Mark, Wilmington	250.00
St. Mary's, Kinston	750.00
St. John's, Fayetteville	1500.00
St. Paul, Greenvile	500.00
Williamston group	500.00
All other points in Diocese	1500.00
Total	$22,350.00

Mr. George Elliott offered the folowing motion:

Moved, That each Parish Committee will report in all matters pertaining to the canvass to the Central Committee through its Chairman at Wilmington, and all pledges collected will be forwarded to V. R. C. King, Treasurer of the Central Committee, to be by him forwarded to the Treasurer of the Pension Fund at New York.

An amendment to this motion was offered adding thereto that further a copy of the foregoing motion shall be forwarded by the Secretary to each Parish. The amendment was accepted by Mr. Elliott, and the motion as amended was seconded and carried.

It was moved, seconded and carried that the Editor of the Mission Herald be requested to have published one thousand extra copies of the Special Church Pension Fund Edition, which is soon to appear for the general distribution in the Diocese, and the Committee pledged its support to the Mission Herald to any extra expense incurred by carrying out the provisions of this motion.

A general informal discussion of means and methods of presenting the foregoing matters to the Parishes, and promptly raising the amount expended by this Diocese, was enthusiastically entered into by practically all of the members of the Committee present.

There being no further business before the Committee, on motion which was seconded and carried, the meeting adjourned.

GEORGE ROUNTREE,
Chairman.

G. V. COWPER, Secretary.

PARISH MEETING OF THE WOMAN'S AUXILIARIES AND PAROCHIAL SOCIETIES OF ST. JAMES, WILMINGTON.

On Friday afternoon, the eighteenth of December, nineteen hundred and sixteen, there was held in the Parish House of St. James Church, Wilmington, a joint meeting of all the **Branches of the Woman's Auxiliary, and of the Parochial Societies of the Church.**

The attendance at this, the first meeting for the fall, was most encouraging, coming, as it did, in a way, as a response to a call for renewed interest and heartier co-operation in this organization, whose aim is to foster in the heart of every woman in the Parish, a desire to know more of the work of the Missions of the Church, and a determination to help in this work.

It was with deep thankfulness that the members present heard of the election of Mrs. T. P. Noe as President. Mrs. Noe's work among women and girls is well known in the Diocese, and we feel that the success of the Society is assured under her wise guidance, and with the help of the other officers, who were elected at this meeting, viz: Mrs. Donald MacRae and Mrs. James Durham as First and Second Vice-Presidents, and Mrs. Dixon Davis as Secretary.

After the Minutes of the last meeting in April, 1916, had been read and approved the question of whether there should be any dues paid in the Society, was discussed and decided in the negative as the object of this organization is to be mainly educational and spiritual.

The last part of the meeting was turned over to the Chairman of the Educational Committee—a committee appointed by the Rector to relieve the heavy burden upon the Educational Secretary, who had done this work alone during the first year of the life of the Society.

Mrs. Alfred Waddell read a beautiful paper and both subject matter and delivery were very pleasing to the women present. This paper will be printed in full in the Mission Herald that all of its readers may feel the inspiration it has given the women of St. James.

MAY INCLUDE ORIENT IN PENSION SYSTEM.

So extensive has become the movement to provide pensions for the clergy that action has been started to include the Chinese and Japanese Churches in the pension system of the American Church.

The American Bishops having jurisdiction in China and Japan have formally presented a letter to the President of the Church Pension Fund urging consideration of the matter and offering to co-operate in advancing the movement. This letter is signed by Bishop McKim of Tokyo; Bishop Graves of Shanghai; Bishop Roots of Hankow; Bishop Huntington of Anking; Bishop Tucker of Kyoto.

The possibility that the Church Pension Fund may embrace not only the Episcopal Church in the United States, but also the national Churches of China and Japan is of especial significance because the Chinese and Japanese Churches are composed of English and Canadian as well as American missions. Furthermore no one can predict the future size and influence of these Churches.

In Our South Land.

The amount credited to the Province of Sewanee at New York headquarters of the Church Pension Fund to November 1 was $2,004.95. On December 1 the total was $15,777.10. A start has been made, but we are a long way yet from the $360,000 which is the apportionment assigned to us of the $5,000,000 to be raised by March 1, 1917.

While some soliciting of subscriptions may be done here and there before Christmas, the prevailing idea as to method of procedure is to get committees appointed and everybody fully informed during this month. Then the canvassing can follow at a suitable date after the subject has been presented in the churches. While March 1 is not far off, there is plenty of time for each parish to raise its part if the rector and his committees will be active.

Bishop Woodcock has had fine success in Louisville. He had the Pension Fund presented by the clergy and by laymen in the churches and spent a week pushing the parish committees. They met for lunch each day with the Bishop and reported progress. The result is that the larger part of the expectancy in this diocese has been subscribed.

In Atlanta, Bishop Nelson has a strong Diocesan Committee, headed by Dr. Geo. H. Noble, at work with a subcommittee in each parish. There is every reason to think that the allotment here will be realized.

Bishop Gailor has sent out a letter to the laymen of Tennessee and has asked the clergy to make the Church Pension Fund the subject of the addresses in all the churches on January 7, to be followed the week after by a thorough canvass by the parish committees.

In Mississippi Bishop Bratton has addressed all his clergy, asking them to give first place to a consideration of the Church Pension Fund. He has also appointed a Diocesan Committee of laymen to direct the soliciting of subscriptions.

Bishop Cheshire of North Carolina has named his committee, and it is at work. Some soliciting has been done and $1,273.38 to date has been raised. In Georgia, Bishop Reese has a good committee in charge, with subcommittees in the parishes. Bishop Guerry has the South Carolina situation well in hand and capable committees of laymen are at work. In Louisiana a committee has been named and the work will be done later.

This office has received lists of vestrymen and committeemen from more than half the parishes in the fourteen dioceses of the Province and the tone of the letters accompanying them could not be more hopeful. Printed matter is being sent to every address that comes in, and it may be reasonably assumed that by the first of the year every Episcopalian in the South will know all about the Church Pension Fund, and in each parish the priest and his leading laymen will be ready to press forward into the detail of subscription-getting.

The only thing remaining then will be for all hands to keep the movement going until the full harvest has been reaped. Let every clergyman talk it up every time he meets a committeeman, and let each committeeman remember to mention the subject whenever he meets another layman. And remember also and particularly that while of course the main thing is that the total of the money be as large as we can make it, it is very much desired that as many persons as possible contribute some amount, however small, to this reserve fund, by which the payments of pensions may begin promptly on March 1, next. Every communicant who gives something thus in advance will feel a personal interest in seeing that his parish does its part afterwards in maintaining the system.

DEATH OF JUDGE GEORGE COWPER.

Judge George Cowper, of Winton, having lived out three score years and ten entered into life eternal on December 12th, 1916. A life so peacefully ended on earth, (in what we call the ripeness of age), entered into the inheritance in the life immortal. All that professional services and loving hands and hearts could do, was done; but they could not restore health, for God had called him home. His death did not come as a shock to his many friends, for he had been in declining health for some years.

Judge Cowper was truly a gentleman of the Old School; so considered and courteous. As a lawyer, he was of the barrister type. As a student no one could talk to him for a moment, but that his well framed sentences impressed you as coming from a deeply intellectual mind.

As a Churchman, he loved his Lord and "His Bride—the Church."

It is sweet to think that he spent his last days with the ones who were nearest and dearest to him,—his two sons and their wives, and one daughter whose devotion and affection and consideration went far toward making this life a foretaste of Paradise.

The burial office was said by the Rev. Jos. N. Bynum in St. John's Church, Winton, on the following day.

PENSIONS BOON TO MISSIONS.

A missionary bishop recently sent a generous personal contribution to the Church Pension Fund. The gift was so large that Bishop Lawrence, considering the missionary bishop's local burdens and small income, was prompted to suggest that he ought not make so large a contribution. Here is the reply:

"Many thanks for your kind letter. It is true my own burdens are heavy—almost overwhelming. Two of my best institutions are threatened with closing because of unsuitable buildings. However the Pension movement is the great and most immediate need for the whole Church, and especially for the missionary field. I am profoundly impressed by the number of clergy in the West who are over 50. Moreover if the Church as a whole cannot concentrate on a great movement she has little claim to genuine Catholicity. If we here do not co-operate earnestly for this Pension plan, so sorely needed by the whole Church, how can we expect the Church to help us through our days and years of weakness in this new shifting work?

Bishop ...."

HOW HE LOST HIS FRIENDS.

He was always wounding their feelings, making sarcastic or funny remarks at their expense.

He was cold and reserved in his manner—cranky, gloomy, pessimistic.

He was suspicious of everybody.

He never threw the doors of his heart wide open to people, nor took them into his confidence.

He was always ready to receive assistance from them, but always too busy or too stingy to assist them in their time of need.

He regarded friendship as a luxury to be enjoyed instead of an opportunity for service.

He never learned that implicit, generous trust is the very foundation stone of friendship.

He never thought it worth while to spend time in keeping up his friendships.

He did not realize that friendship will not thrive on sentiment alone, that there must be service to nourish it.

He did not know the value of thoughtfulness in little things.

He borrowed money from them.

He was not loyal to them.

He never hesitated to sacrifice their reputation for his advantage.

He measured them by their ability to advance him.—Success.

THOMPSON ORPHANAGE.

Cash contributions received from Nov. 10th to Dec. 10th.

Avoca, Sue Martin and George Capehart	$ 5.00
Bath S. S., St. Thomas' Church	.25
Beaufort, St. Paul's Aid Society	5.00
Beaufort, St. Paul's Parish	10.20
Beaufort, St. Paul's School	20.00
Clinton, St. Paul's Church	5.00
Creswell, S. S., Christ Church	2.25
Farmville, S. S., Emmanuel Church	6.00
Greenville, St. Paul's Parish	22.55
Greenville, S. S., St. Paul's Parish	18.61
Grimesland, Mrs. Charlotte E. Grimes	10.00
Hertford, St. Catherine's Guild, for Anna Atkin's shoes	3.00
Kinston, Rev. J. H. Griffith, for Laurie Farmer's Scholarship	20.00
Lake Waccamaw Mission	2.00
Plymouth, S. S., Grace Church	1.28
Southport, St. Philip's Parish	5.20
Trenton, S. S., Grace Church	4.64
Wilmington, the Rev. Edward Wootten	3.00
Total	$ 143.86

Contributions in kind: Clothing, shoes, etc., W. A. St. Mary's, Kinston; outfit "for a little girl who has no one to send her clothes," St. Thomas' Altar Guild, Bath; sweater for Anna Atkins, St. Catherine's Guild, Hertford; barrel of clothing, etc., W. A., St. Thomas' Parish, Windsor; package of hose, J. A., St. Thomas' Parish, Windsor; box of dress goods, hat, etc., W. A., St. John's Parish, Winton; box of clothing, hose and dress goods, W. A., Holy Trinity Parish, Hertford; outfit for Mary Nichols, W. A., Emmanuel Church, Farmville; box of stockings, handkerchiefs, caps, etc., J. A. Christ Church, Elizabeth City; box of dress goods, pantry supplies, etc., J. A., Christ Church, Elizabeth City; box of clothing, dress goods, hats, etc., Zion Parish, Beaufort county; box of clothing, dress goods, etc., W. A., St. John's, Bonnerton; box of clothing, shoes and material for Pauline Kerr from the Girls' Friendly Society, New Bern; hat, coat and gloves for Annie May Beaver from W. A., St. Mary's Church, Gatesville; box of clothing, hat, coat, etc., W. A., St. John's Church, Winton; box of pantry supplies, St. Paul's Parish, Beaufort; keg of mullet roe, Mr. W. H. Yopp, Wilmington.

PREPARING THE WAY.

Interest in the St. Mary's Fund Grows.

Having secured $20,000 in Raleigh for the St. Mary's Fund and being promised $5,000 more by the Follow Up Committee of that place, Rev. Francis M. Osborne has extended his preparatory work for the St. Mary's Fund to other places. In November he gave some time to Wilmington but the financial conditon of that section, due to short crops and cutting off of cotton export made by the European war, along with other local conditions, made an immediate canvass unadvisable. So in November and December Mr. Osborne made a trip through the Eastern part of North Carolina visiting most of the larger parishes in the Diocese of East Carolina and some in the diocese of North Carolina, speaking in the churches, stirring up the interest of men and women by private visits, or holding conferences with interested groups. In some places he organized committees and planned in detail for the actual canvass. In a few places local conditions made immediate activities inexpedient and in some places the work for the Church Pension Fund had already occupied the ground but nearly everywhere a cordial interest was shown and several important parishes appointed days for canvassing. The following places were visited: Wilmington, Edenton, Hertford, Elizabeth City, Plymouth, Williamston, Rocky Mount, Wilson, Washington, Kinston, Greenville and Fayetteville.

The days preceding and following Christmas the Special Representative of the Trustee spent with his family in Charlotte and employed his time in correspondence with prospective helpers in North and South Carolina especially those in South Carolina. In the latter Diocese the Church Pension Fund canvass is in full swing and Bishop Guerry and the friends of St. Mary's think that the cause of the school will be better served by making no visits in that State until after Quinquagesima Sunday.

Since the first of January preliminary work has been done in Winston-Salem, Salisbury and Greensboro. At this present writing Mr. Osborne is again in East Carolina making the final steps for canvasses which will be reported in our next issue.

Missionary Items.

At the first meeting of the new Board of Missions, which occurred on December 13th, a reorganization of the office staff at the Missions House was arranged. Mr. John W. Wood, the senior secretary, became Foreign Secretary, with full charge of his department. The remaining secretaries will be classed as Assistants to the President. The Rev. Dr. Gray becomes Secretary for Latin-America; the Rev. Mr. Clark remains as Recording Secretary, but will be in active charge of the Forward Movement and the Cultivation of the Home Church. Bishop Lloyd becomes the Editor of The Spirit of Missions with the Rev. C. E. Betticher as his associate. A Business manager will be appointed to take over the work of Mr. Betticher. Other additions to the staff may be made later.

The consecration of the Rev. Dr. Burleson, Editorial Secretary and Editor of The Spirit of Missions, as missionary bishop of South Dakota, took place in the Cathedral of St. John the Divine, New York City, on December 14th. The new bishop was born in Minnesota, where his father was a pioneer missionary, and was educated in the west, spending part of his time on an Indian reservation. He took his theological course at the General Seminary, New York, and has since that time been engaged in work both east and west. As one who knows the Indian well and who has lived for a large portion of his life under western conditions, Bishop Burleson goes to his work well equipped for service.

A missionary in Utah tells of meeting in a frontier town a cowboy who seemed especially glad that there was to be a service. When asked the cause of his interest, he said: "Bishop Spalding used to come here, you know, and I asked him one day if he was going to preach about anything worth while. He said, 'Come and see.' We all went. I tell you that was a sermon. When he thought he had finished, I jumped up and told him to keep at it; that we would stay all night if he would. Ever since that day, nearly ten years ago, when the boys are together on the range, miles away from the nearest ranch house, somebody is sure to bring up that sermon the bishop preached, just when the fire is getting low and we are ready to turn in. Then everybody stays up and we talk it all over again. Life, you know, to us fellows who have lived most of our days on the range, is a bigger mystery than to you. We just think and think alone to ourselves, and when a fellow comes along who explains to us all the things we have been thinking about, why, we just sit up and listen."

Colored Department.

REV. S. N. GRIFFITH, Editor in Charge.

CHRISTMAS AT ST. PAUL'S MISSION, WASHINGTON.

Rev. J. B. Brown, Minister.

There can be no greater evidence of a glorious and blessed Christmas than that given from the report of the Rev. J. B. Brown, of Washington. Mr. Brown writes as follows:

"On December 23rd, the children, together with myself decorated the church with cedar and holly, filled with bright red berries. December 25, Christmas day, at 11 o'clock, the time appointed for our service, a good congregation was present to take part in this service, whose love and air bid welcome in strams of music the Christ child—Jesus.

The sermon, appropriate to the occasion, was preached from St. Luke 2:7, which seemed to have been enjoyed by all.

Holy Communion having been administered, not a few taking part. The choir rendering excellent music which made one feel that there must have been a greater joy among the angels, when they joined in the beautiful song that rang the heavens. "Glory to God in the highest, peace on earth, good will to men." It was an inspiring and soul enlivening service, and not a few felt convinced that in reality the Saviour must have been born on this day, because of the great rejoicing of the Christian world.

In the evening at 7:30 the Sunday School Christmas tree exercises took place and boys and girls, women and men were all given handsome presents, made possible through Northern friends.

On Wednesday, December 27, we went over to Elizabeth City and there found another anxious set of people awaiting us. At this place our Christmas exercises were greatly enjoyed, owing to the fact that these dear people have long wanted someone, who would come in among them and help them with this work. Mrs. Leigh, our faithful and devoted laywoman successfully engineered a play—"Bobby and his Goblings,"—among the little ones which brought much credit to her untiring zeal and enthusiasm. The Christmas service took place after this and again an interested and satisfied congregation felt itself in the grip of this happy season. The work over here has taken on new life. We are planning to build a Parish School and with the promise and help from our dear Bishop, we hope at no distant day to possess such a building. We have now a class in waiting for the visitation of the Bishop, and we hope as time goes on to be able to do large things out of our feeble beginning.

THE REV. J. L. TAYLOR, D.D., MISSIONER.

We note with pleasure from the Church Herald of South Carolina, that the Rev. Dr. Taylor, formerly of St. Cyprian's Church, New Bern, has been holding a mission in Charleston. Dr. Taylor was for several years in charge of the churches in Kinston and New Bern. We are sure that his mission in Charleston will be successful, because he is essentially a strong preacher and has the gift of holding his congregation spell bound.

ST. ANDREWS MISSION, COLORED, GREENVILLE, N. C.

Is there a church in the diocese that can help this mission to secure pews? Under the leadership of the Rev. S. N. Griffith, this new work is making every effort to grow. Pews are badly needed. The lay reader N. B. Brown, P. O. Box 284, Greenville, will be glad to hear from any one who desires to assist, and will see that the freight charges are paid.

ST. JOSEPH'S CHURCH, FAYETTEVILLE, A TOTAL LOSS.

We are told that St. Joseph's, Fayetteville, The Rev. J. W. Herritage, Priest in charge, is laid to ashes by a destructive fire on Christmas eve. Information concerning the origin of the fire is meagre, and therefore we cannot say more until we are further informed. Our sympathy goes out for our brother and every clergy ought to stand ready to give him a helping hand.

SOUTH ORGANIZES TO AID CHURCH PENSION FUND.

Recognizing the importance of properly organizing the resources of the South in the campaign for the Church Pension Fund, Bishop Nelson of Atlanta, President of the Province of Sewanee, acting under the authority of a meeting of the Southern Bishops and Deputies at the General Convention, appointed a provincial Committee on the Church Pension Fund. The Committee consists of John Howe Peyton, Chairman, Nashville, Tennessee; Governor Richard I. Manning, Columbia, S. C.; Warren Kearney, New Orleans, La.; Geo. H. Stansbury, Louisville, Ky.; Robert Jemison, Birmingham, Ala.

The appointment of this committee is by far the most important step taken to secure the adequate representation of the South in the $5,000,000 Reserve necessary to start the pension system. $360,000 is expected to be raised in the Province of Sewanee, which comprises the dioceses of North Carolina, East Carolina, South Carolina, Georgia, Atlanta, Alabama, Florida, Mississippi, Louisiana, Tennesse, Kentucky and Lexington, with the missionary districts of Asheville and Southern Florida.

The Church Pension Fund campaign in the South has been held back for many months to make way for the campaign for $300,000 for the University of the South. This campaign was organized and directed by Mr. Leland Rankin, as executive Secretary. Now that it has been completed Mr. Rankin has been secured as the executive secretary to this special provincial committee. His appointment to assist the committee renders a substantial amount from the South a certainty.

The Board of Missions has embarked upon a new department—the publishing of sheets of cut-out pictures. For many years requests have come for cut-out pictures, but on account of the excessive cost and limited demand the Board has hesitated about doing this. This year, however, in order to provide pictures for the "Lenten Lessons" course, sheets of Latin-American pictures have been printed. The size of these is 26 1-2 x 39, and on each will be forty-one pictures, portraying life and work in the six Latin-American missionary jurisdictions. One of these sheets will be given away with each copy of "Manana" purchased for Sunday school Lenten Lessons. Additional sheets can be purchased from the Educational Department, 281 Fourth Avenue, New York, for 5 cents a piece, or 35 cents a dozen.

A word about the Lenten Lessons is in season. Miss Grace Lindley the newly-elected General Secretary of the Woman's Auxiliary, in consultation with the President of the Board of Missions and the leaders of the General Board of Religious Education has decided to work towards a unification of the Junior and Sunday school work. That is to say, instead of having groups of Juniors segregated from the life of the Sunday school, it is hoped that in the future the Junior Leaders will be on the faculty of the Sunday school, and that every member of the Sunday school will be a member of the Junior Auxiliary.

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8:00 a m	5:15 p. m	Leave Hope Mills .... Arrive	11:30 a. m.	9:45 p. m.
8:10 a. m.	5:25 p. m	Leave [illegible]	11:20	9:34
8:17	5:30	[illegible]	11:13	9:25
8:24	5:36	[illegible]	11:07	9:17
8:30	5:43	[illegible]	11:00	9:10
8:42	5:54	Roziers	10:48	8:58
8:54	6:06	Powers	10:36	8:46
9:10 a. m.	6:20 p. m.	Arrive Lumberton .... Leave	10.25 a. m.	8:35 p. m.

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12:40 p. m.	Arrive Elizabethtown .... Leave	3:45 p. m.

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Cp 283.05

VOL. XXXI No. 2

The Mission Herald

"Let him that heareth say come" Rev. 22:17

A Lenten Thought.

Where shall I find in all this fleeting earth,
This world of changes and farewells, a friend
That will not fail me in his love and worth,
Tender, and firm, and faithful to the end?

Far hath my spirit sought a place of rest—
Long on vain idols its devotion shed;
Some have forsaken whom I loved the best,
And some deceived, and some are with the dead.

But thou, my Saviour! thou, my hope and trust,
Faithful art thou when friends and joys depart.
Teach me to lift these yearnings from the bust,
And fix on thee, th' Unchanging One, my heart.

—Felicia Hemans.

February = 1917

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The Mission Herald.

VOL· XXXI. KINSTON, NORTH CAROLINA, FEBRUARY, 1917. NO. 2

CHURCH KALENDAR FEBRUARY—MARCH.

"O live ye by the Kalendar,
And with the good ye dwell;
The Spirit that came down on them
Shall lighten you as well." —Bishop Coxe.

February 21—Ash Wednesday (Violet).
24—St. Matthias (Red).
25—1st Sunday in Lent (Violet).
March 4—2nd Sunday in Lent (Violet).
11—3rd Sunday in Lent (Violet).
18—4th Sunday in Lent (Violet).

The Bishop's Letter.

My first service in the New Year was at the Church of the Good Shepherd, Wilmington, where I had the privilege of taking part in the annual "Feast of Light"—a beautiful and impressive Epiphany service that has become a yearly feature at the Good Shepherd.

The following day, January sixth, marked the second anniversary of my consecration as Bishop of East Carolina, but I was not able to observe it by attending or taking part in a service as I spent the greater part of the day on the train, traveling from Wilmington to Windsor.

On Sunday, the seventh, I preached in St. Thomas', Windsor, morning and night. On Monday night I preached and confirmed two persons in Grace Church, Woodville, going in to Roxobel on Tuesday and preaching in St. Mark's Church that night. All of these churches are in the new "Bertie County group" and are being served by the Rev. Alex. Stuart Gibson, who is rapidly getting in touch with his field and gaining the confidence and affection of his new parishioners.

On Wednesday, the tenth, I preached and confirmed nine persons in St. Paul's Church, Greenville. This important parish, vacant since the resignation of the Rev. J. R. Matthews last fall, is temporarily in charge of the Rev. W. M. Walton, former Archdeacon of Arkansas. At a vestry meeting, held after the service, steps were taken towards securing a permanent Rector. Archdeacon Walton is doing splendid work in Greenville and that congregation is fortunate to have such an experienced and able man as **Locum Tenens.**

On Thursday, the eleventh, I addressed the men of St. James' Chapter of the Brotherhood of St. Andrew in Wilmington. It was a real inspiration to be able to meet with such a fine, enthusiastic body of laymen.

On Friday, I attended the meeting of our Diocesan Pension Fund Committee in the Parish House of Christ Church, New Bern. A full account of that meeting was given in last month's issue of the Mission Herald, but no printed statement could give an adequate report of that remarkable meeting. The spirit of the meeting was so fine and the loyal, enthusiastic response so true and real that we could not but feel that it marked a new and decidedly forward step in the Diocesan life. It seems now that we will undoubtedly raise more than the $20,000 apportioned to this Diocese as the response to this worthy appeal has been most gratifying. In this connection, I must say that our Editor deserves great credit and sincere thanks for the splendid, illuminating "Pension Fund issue" of the Mission Herald.

On Sunday, the fourteenth, I preached and celebrated Holy Communion in St. Philip's Church, Southport.

On Wednesday, the seventeenth, I confirmed a sick man in private, presented by the Rev. H. A. Parris, M. D., Rector of St. Mark's Church, Wilmington.

On Friday, the nineteenth, I presided at a meeting in the interest of the Wilmington Archdeaconry in St. James' Parish House, Wilmington.

The meeting was fine and enthusiastic—over two hundred parishioners of the Wilmington Church being present.

Strong speeches, emphasizing the need for active work in the counties around Wilmington were made by Judge George Rountree, W. D. McMillan, Col. J. Allen Taylor, Rev. W. H. Milton and Archdeacon Thos. P. Noe. Quite a number of laymen have already agreed to give their services in helping to develop some of the neglected places, and the Archdeacon expects within the near future, to have two other clergymen to assist him in taking advantage of the fine opportunities for service that his territory offers.

On Sunday, the twenty first at the morning service, I preached and celebrated Holy Communion in St. Thomas' Church, Atkinson. The Rev. E. Wootten, our faithful senior missionary, was present and assisted in the service.

That afternoon at 3:30 I had the privilege of preaching the annual sermon to the Atkinson Lodge of Masons.

On Sunday, the twenty-eighth, I preached and confirmed nine persons in Christ Church, Elizabeth City. Christ Church Parish and the Diocese generally have suffered a great loss in the resignation of the Rev. Charles Aylett Ashby, who has accepted a call to the Church of the Good Shepherd, Raleigh.

Mr. Ashby's ministry in Elizabeth City has been richly blessed, and he has won a lasting place for himself, not only in the hearts of the Christ Church people, but in the hearts of the people of the town irrespective of religious affiliation.

He has built up a strong organization and in building it, he has honestly striven to make Christ, not himself, the foundation. Therefore we feel, that while his people will miss him sorely, the organization will stand firm and that the new Rector, whoever he may be, will find a loyal and united congregation waiting for him. His going is a source of keen regret to me personally, but I know he has made his decision after prayerful deliberation, and I can only pray that in his new and larger work, his life and ministry may count for even greater things than they did in the work he is leaving.

The vestry of Christ Church has already called an active, earnest clergyman to succeed Mr. Ashby and it is hoped that he will accept.

The Rev. Louis T. Harden, Rector of St. Paul's Church, Marysville, Kansas, has accepted a call to the churches in Clinton, Warsaw and Faison, and expects to take charge of his new field the last Sunday in February.

The Rev. H. A. Grantham, of St. Joseph's Church, Rome, N. Y., has been called to the churches in Lumberton, Maxton and Red Springs—all of these points being in the Wilmington Archdeaconry—and it is hoped that he will accept and assume charge in the near future.

With the coming of these, and other new men, the vacant Churches and Missions are being supplied with faithful, earnest Clergymen, and we cannot but feel very thankful that "shepherdless flocks" are becoming less and less numerous, and that new fields are being entered and held for Christ and His Church. But there is a problem still—a problem that gives me much concern, and that is the difficulty of securing adequate support for our faithful missionaries. In many instances the small churches and struggling missions under their charge are giving generously—almost to the point of sacrifice some times, and they cannot provide for the full salary, even though it be very small. The difference between the amount we offer a clergyman and the amount his own parish or "group" of missions can give, must be taken from our Diocesan Mission funds, and if you knew how pitifully small those funds are—how very slender our resources, you would not wonder that the burden is pressing rather heavily on the heart and mind of your Bishop today.

You can help to lift the burden—you can make it possible for us to secure and keep good men, if you will only see that **your Parish, or your Mission** pays the full amount apportioned it for **Diocesan Missions** and **Budget.** The two are separate this year, and neither one must be neglected for the other. Both must be paid if our Diocese is to hold its own and go forward. The Treasurer of the Diocese informs me that the receipts for Diocesan Missions have been very small up to this time,and we have but **two and a half months** before our fiscal year closes.

We have never been more prosperous—we have never had so many clergymen, we have never had so many splendid opportunities for extending God's blessed Kingdom. Let us not fail to do our very best to bring the **very best** to others.

Let us go into this Lenten season with chastened hearts—with unselfish purposes.

God has been so wonderfully good to us as individuals, as a Church, as a nation. Have we been very good to Him? Haven't we taken too much for granted and haven't we been inclined to look upon ourselves as privileged people—worthy of the peace and prosperity that has come to us?

We are only worthy when we are **worth** something to God and to our fellow men. We can not call ourselves His "Chosen People" unless we **choose** to do His will.

May this Lent be to each of us a time of self- examination—of self denial, or rededication of ourselves and our substance to the service of God.

May we not add to our Lenten devotions this prayer:

"O Lord, who through ages past has trained thy Church, as at this season, in finding out and striving against the secret or the open sins which may be displeasing in thy sight; By the help of the Holy Spirit lay open to us our hearts and lives, that we may in humble penitence lay them at the foot of the Cross of Christ for cleansing through His most precious blood—through the same Jesus Christ Our Lord." AMEN.

May each of the forty days of Lent be as a stepping stone to lift us nearer God.

Faithfully, your friend and Bishop,
THOMAS C. DARST.

Septuagesima, 1917.

THE HERTFORD AND GATES COUNTY WORK.

It will be remembered that the work in Hertford and Gates counties was formerly connected with the work in Bertie County, constituting one parish known as "The Windsor Group." This Parish was served by Rev. J. B. Gibble and Rev. W. R. Noe respectively. Mr. Noe resigned in March, 1915, to take work in Wilmington. The summer following, Murfreesboro, Winton, Gatesville and Sunbury united in securing a layman, Mr. J. N. Bynum, to give services through the summer. Bishop Darst was fortunate enough to secure Rev. J. E. Warner, of Nova Scotia, who was spending the winter in the South to take charge of the work during the winter. With his encouragement and the Bishop's approval, the four points mentioned above decided to unite in forming a parish themselves. They did this last Spring, and Bishop Darst sent Rev. J. N. Bynum (Deacon) to take chare of the new Parish July 1, 1916, Mr. Warner having returned home in May.

When Mr. Bynum returned to begin permanent work, he found the churches at these places in good condition considering they had been without a permanent minister for more than a year. The Vestries, Woman's Auxiliaries, and Guilds all soon took on new life and began constructive work. Plans for unifying and organizing the Field were begun. It was soon arranged to have a "Parish Day" in Murfreesboro for the purpose of getting together. On this day delegates from the other three points gathered at St. Barnabas' and an interesting conference was held. Papers were read by Mrs. Wm. Nixon, of Sunbury; Mrs. Eliza Roberts of Gatesville, and Mrs. Bridger of Winton. The first two papers were on the work of the Woman's Auxiliary in its relation to the parish, diocese, the Board of Missions, and the mission fields. The third was on guild work. Then followed a few remarks by the Minister and a beautiful solo by one of the Baptist Institute teachers. After these exercises, a delicious dinner was served on the church grounds by the ladies of the church. Then a session of general discussion. It was indeed a pleasant, helpful, and enjoyable gathering; so much so that it was resolved to make it a semi-annual affair.

St. Barnabas', Murfreesboro, is a small church with only fifteen communicants, but it is an ambitious congregation. There was a debt of $70 on the church when it joined the others in forming a Parish; but with the assistance of Rev. T. P. Noe this was removed by December 31.

St. John's, Winton, took up its share in the Parish free from debt but in need of repairs to the building. The Guild, under the direction of Mrs. Bridger, undertook to meet this need. It furnished the money and the Vestry had the Church plastered and wired for lights at a cost of $108. All of this amount (save $19) has been raised.

St. Mary's, Gatesville, had to begin with, in the treaury of the Auxiliary $145; in the treasury of the Church about $20. But it also had a badly looking roof on the Church. The Auxiliary purchased a new organ at a cost of about $145. Efforts were begun to repair the Church and this was done at a cost of about $270. This amount was raised by special contributions except $34 which had to be drawn from the church treasury.

The most interesting thing in connection with St. Mary's though, is the mission work being done at Roduco (a small place on the A. C. L. Ry.) by Mr. D. G. Gatling, a zealous vestryman, of St. Mary's, and his earnest little wife—recently confirmed. Little more than a year ago Mr. Gatling began a Sunday-school there and soon had an enrollment of about one hundred. The Minister offered to go out each Sunday afternoon of his appointment in Gatesville and give them a mission service. The Baptist and Methodist brethren responded cheerfully and at times the little school building was more than full. Mr. Gatling has given to the Diocese a lot to build a church on and the small school building. This building will be enlarged and improved for the Church. There are eight Communicants of the Church in this community, and it is hoped that the presence of a church there will make more as well as give better service to those already there and carry the Church to those who do not know it. Three candidates from this community were presented to the Bishop for Confirmation on his visit to St. Mary's in December.

St. Peter's, Sunbury, is also moving ahead. It had a little money in the treasury to begin with, and about $150 in the treasury of the Auxiliary. The energetic women of the Auxiliary, four in number, have purchased a much needed set of chancel furniture with $140 of this amount. The Bishop Confirmed 2 persons on the last visit to this Church.

The total amount expended for repairs and improvements by the entire Parish from July 1st to December 31st was $833. Only a small part of the Budget, though, has been paid. Five candidates were presented to the Bishop for confirmation.

The Field is beginning to find itself and to realize its duty and mission to the Diocese, and the people are hopeful of more progress for the Church in these counties.

ORPHANAGE NOTES.

By the time this reaches our readers, it will be almost too late for New Year's greetings, and the children will be almost ready for another Christmas; and yet we must not fail to wish all of our good friends a happy and prosperous New Year, and to thank them for all that they have done for our children since Thanksgiving; and especially for giving them such a happy Christmas. We all become young again when the birthday of the Christ child comes around; and the grown people find their greatest happiness in making the children happy. We can safely say that our children had a happy Christmas.

The festivities began in a small way on the Saturday before Christmas, by seven of our older girls going to a little party given them by Miss Alice Haughton; and then

> "On the night before Christmas, when all through the house,
> Not a creature was stirring, not even a mouse,"

good old Santa Claus came along, via Henderson, and left a well-filled stocking for every child in the Orphanage. After the Christmas service in their own chapel, they sat down to a good dinner—but no turkey this time; and then soon afterwards they all marched up to the Elks Temple, where they received a warm welcome, along with the children from the Alexander Home. A large table was filled with apples and oranges, to which the children helped themselves freely; and then when they went upstairs they found stockings and boxes of candy, nuts, and fruit, and a present for every child: nor were the grown people forgotten, for each one received a nice box of chocolate candy. The genial hosts seemed to enjoy the occasion as much as the children.

Two days later, the children had another happy time. Soon after dinner, the Superintendent and matrons took them all to the Piedmont Theater, by special invitation, to witness an interesting children's program of moving pictures, songs and acting. Before the performance was over, they had to leave, in order to reach St. Peter's Parish House by 4:30,where the ladies of the Thompson Orphanage Guild had prepared a beautiful Christmas tree, with a nice present for every child, and a bag of candy, nuts, and an orange; nor were the grown people forgotten. The Superintendent made a short talk to the children, after they had sung their Christmas carols; and then the presents were taken off the tree, and delivered to the eager hands that were ready for them.

In spite of the floods. and vacancies in parishes, the Thanksgiving offerings have come in better than they did last year; but we fear that the high prices, and the various improvements we have had to make, will cause our funds to reach a low ebb, as they do every year during the latter part of the summer. We thank our friends for all of this assistance, and for all the nice boxes that they sent in at Thanksgiving and Christmas.

Mary and Margaret Edmondson were brought here on the ninth of December, by their grandmother, from Speed, and placed in Thompson Hall.

On December 12th the Superintendent attended an interesting meeting of the N C. Orphans' Association. in Raleigh.

On Christmas Day, Vesta Dillon. who is now Mrs. Frank Huffman. came down from Winston-Salem with her two children. and her brother Glenn. and before leaving the next day she had her baby baptized in the Chapel.

At the same time. Jack Witherspoon. who is now a real "Jack Tar." on the United States battleship Oklahoma, came to see his two little sisters, and spent several days with them.

We are indebted to Mrs. Thos. H. Blount. of Washington, for a year's subscription to the Youth's Companion.

The sitting room in Thompson Hall has been made more comfortable by a hot blast stove. which was placed there by St. Agnes' Guild. of Christ Church, Raleigh.

We still hope to get a high chair or two for the small children, and also some napkins and handkerchiefs. Shoes are always acceptable, especially now.

With flour at nine dollars a barrel, and beans at nine dollars a bushel, nothing would look better to us right now than to see a few bags of peas and potatoes come in, with a few boxes of canned goods bringing up the rear.

Orphanage Receives Two Legacies.

Mr. William L. London, of Pittsboro, always a good friend of the Orphanage, left to it in his will the sum of five hundred dollars; and Mr. James H. Ruffin, of Rocky Mount, another good friend, bequeathed the sum of five thousand dollars. This money will continue to do good as long as the Orphanage lasts.

We hope that some other friend will do likewise.

Cash Contributions from Dec. 10th to Jan. 10th.

Bath, St. Thomas' Church	$ .70
Belhaven, St. James' Church	5.00
Bath, S. S. St. Thomas'	.25
Aurora, Chapel of the Cross	6.00
Craven County, St. Thomas'	7.25
Edenton, St. Paul's Parish	225.03
Ayden, St. James' Mission	1.00
Edenton, Mrs. W. D. Pruden	10.00
Elizabeth City, Christ Church	72.65
Fayetteville, St. John's	64.25
Greenville, J. A., St. Paul's	3.60
Hamilton, Mrs. J. P. Boyle	5.00
Hyde County, St. George's	18.64
Kinston, St. Mary's Parish	106.14
Hamilton, W. A., St. Martin's	25.00
Lake Landing, St. George's, freight on box	.43
Plymouth, S. S., Grace Church	3.22
Pitt County, St. John's Church	13.34
Red Springs, St. Stephen's Church	6.01
New Bern, All Saints Church	2.92
New Bern, S. S., All Saints	2.38
New Bern, Christ Church	68.25
New Bern, Mr. C. L. Spencer, for the New Bern Children	5.00
Southport, St. Philip's	6.35
Windsor, St. Thomas' Parish	18.26
Roxobel, S. S., St. Mark's	.45
Washington, St. Peter's Parish	99.37
Wilmington, St. James' Parish	202.74
Woodville, Grace Church	16.00
Wilmington, S. S., St. John's Church	5.00
Williamston, Church of the Advent	26.90
Woodville, Grace Church	22.00
Winton, St. John's	7.65
Washington, Mrs. Thomas H. Blount	5.00
New Bern, Christ Church	1.88
Yeatesville, St. Matthew's Church	3.57
Total	$1067.23

Contributions in kind: two bags of sweet potatoes, ———————, Wilmington; 1 sack of sugar, W. A., St. Stephens parish, Goldsboro; pair of shoes for Pauline Kerr, Girls' Friendly Society, New Bern; box of clothing, hose, dress goods, etc.. W. A., and Parochial Society, St. James, Ayden; box of clothing, etc., for Anna Atkins from St. Catherine's Guild. Hertford; box of Christmas toys, etc., Trinity Sunday School. Lumberton; box of pantry supplies, socks, quilt, etc., W. A., Holy Innocents, Lenoir County; box of Christmas cards, St. Mary's Guild, St. Paul's Parish, Edenton; 18 Christmas stockings, canned goods, toys, etc., J. A., St. Paul's. Greenville; middy suit for Ethel Brinson, J. A., Christ Church. New Bern; also box of confections from Mrs. R. J. Disosway: Christmas box for Margaret Jefferies, from Chas. L. Sterne, Wilmington; Christmas box, W. A., Swan Quarter: Christmas box, St. Peter's Sunday School, Washington; box of clothing, cloth, shoes, hat, etc., J. A., Winterville.

The Mission Herald.

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We want to thank our friends for their expressions of appreciation in behalf of our last issue. Many encouraging words came to us from within and without the church. Quite a few persons have noted the mechanical make-up of the Herald, and favorably compared it with much more expensive magazines. The Editor does not take this to himself. He feels so greatly indebted to his printer, Mr. Nash of Goldsboro, that he wants the Herald readers to know to whom credit is due.

A NEW CHURCH PAPER.

If any of our readers have not seen a copy of **"The Witness"** published at Hobart, Ind., please send for a sample copy at once. It is worth all the trouble one may take. The Witness is intended to supply the long felt want in the church of a paper which will be newsy with church facts from start to finish. It is to be a weekly newspaper, edited by quite a number of our live wire clergy from all quarters of the States. The Editor in chief is the Rt. Rev. Irving P. Johnson, Bishop Coadjutor of Western Colorado, a man of no uncertain mental and theological gifts, while the Department Editors are picked men from amongst the clergy who know the great needs of the church and how to tell them. The Witness is a labor of love on the part of the Editors, who receive no remuneration for their services. The subscription price is one dollar.

THE 1917 LENTEN OFFERING.

Can It Be Made $200,000.00.

Lent begins February twenty-first this year, and the work of the Sunday-school to make the 1917 Lenten Offering the largest in its history will have commenced before another number of the Herald is issued.

It is confidently expected that the Sunday-schools will pass their own best record, and that $200,000.00 is not at all impossible. To reach this sum means only that the average rate of increase will have to be maintained. The Sunday-schools last year gave $103,209.91. Let this year's aim be **$200,000.00.**

The only chance that this world has of becoming a righteous world is by the contagion of the Christian men and women who are in it.

Many a man who would make a first-class light house, is wasting his life trying to be a fog horn.

A BIT CONCERNING FAMILY LIFE.

The following resolutions struck the chairman of East Carolina's Social Service Commission so forcibly that he requested a copy of the same so that East Carolinians, through the Mission Herald's columns might read, and study and inwardly digest what should be of much concern to every father, mother and child.

The Social Service Commission of the Diocese of North Carolina held a meeting at the Rectory of St. Mary's School Tuesday afternoon, January 23rd. A number of subjects in connection with Social Service were taken up, many of them involving legislative action which is being considered at the present session of the Assembly.

The Commission was much interested in all of these measures which are under consideration for reforming those who have fallen into various delinquencies, and for preventing others from falling in like manner in the future.

The Commission, however, felt that back of all this which is a matter for a select few in the Legislature and out of it there was a larger subject which is of interest to everybody, and which is a matter of duty to practically all the members of the community. In this connection the Commission passed the following resolution:

"Resolved, That this Commission earnestly calls attention to the duty of the Church to improve the conditions of family life and of social customs so as to educate our young people in their earlier years in better ideas of propriety and modesty, and thus prevent their falling victims to the many temptations that befall them under present social conditions.

"That while thoroughly sympathetic with all efforts for the reform of delinquents and incorrigibles by legislation, and for all legislative measures designed to prevent delinquency and crime, the Commission feels that there is a real danger in trusting too much to such measures and thus neglecting to consider the fundamental and natural duties of parents and the effect on the younger members of the community of careless and unthinking acquiescence in demoralizing social customs that have grown up without wise direction.

"We believe that laxity of home life and lack of parental discipline is the most serious question before our people, and the Church has a responsibility and a duty on taking measures to correct these conditions."

It is hoped that as many as possible will use all the influence that they can to see that the many measures before the legislature designed to ameliorate conditions alluded to shall be passed as early as possible and in as wise a way as can be devised. At the same time there is an opportunity for each member of the community to realize his responsibility as a unit in our complicated social organization and to do his part in trying to elevate the tone of our social life which in the opinion of many, leads innocent young people eventually into danger. The Church should take this matter up, and the clergy should preach on it, but little will be done unless people get together and agree to be more careful in future with regard to their compliance with the carelessness of the social customs that in many cases have prevailed. More intimate home life, greater trust between children and parents, and more kindly supervision by older people of the pursuits that interest the young would do much to prevent what is easier of prevention than of cure.

GEORGE W. LAY, Rector,
St. Mary's School.

January 23, 1917.

We have quite a number of Bishop Darst's pictures the size of Herald's pages. Ten cents a single picture, 50 cents a dozen to the children who will sell them and put the difference in their mite boxes during Lent. Order early.

Our January issue numbered 2500 copies.

Diocesan News.

OF INTEREST TO EAST CAROLINIANS.

The Seventh St. Mary's Conference for the Clergy and Laity of the Carolinas has been set for June 4-9 inclusive.

Rev. Dr. W. H. Meade.—Our readers will learn with regret of the death of the Rev. Dr. W. H. Meade who died recently at Winston-Salem, aged 78 years. For quite awhile Dr. Meade was rector of the parish at Chapel Hill. At one time he made his home with his son at Kinston where he often had charge of the services in and around Kinston.

Dr. Meade was a man of marked ability, retiring disposition and simple manner, and was extensively beloved for his gentleness, dignity and worth of character.

The Rev. W. M. Walton who has been serving the churches at Greenville and Farmville, for the past several months has been called to Atlanta, Ga., to be Archdeacon.

The Rev. B. F. Huske.—The State papers have announced the engagement of the Rev. B. F. Huske, rector of Christ Church, New Bern, to Miss Helen Gardner.

Mr. Huske's many friends will rejoice with him in his happy anticipations.

The Rev. Maynard Marshall, rector of the Parish at Clemson, S. C., the seat of Clemson College has accepted the call to become Rector of the Chapel of the Cross, Chapel Hill, N. C. From press accounts Mr. Marshall comes well qualified for his new work.

The Rt. Rev. Dr. Johnson, Bishop Coadjutor of Missouri, preaches the University Sermon at Chapel Hill on February 18th.

The Rev. John H. Griffith, of Kinston, was one of the speakers at the recent Social Service Conference at Raleigh. Mr. Griffith's subject was "The Product of Defection must be protected against himself."

Bishop Darst was re-elected Second Vice-President of the North Carolina Conference for Social Service at its recent meeting.

The Convocation of Wilmington.—The next meeting of the Convocation of Wilmington will be held in St. Stephen's Church, Red Springs, February 13th to 15th inclusive. The Rev. Eugene deF. Heald, Jr., is Dean.

Rev. Mr. Brown, of Tarboro, gives the following advice to the clergy: Don't be a "Good Mixer." Once and awhile a man arises who can earn that title without forsaking God, but most often a good mixer is not a good man, but merely a good fellow, who is less unwelcome to sinful men than other clergymen for the reason that he hasn't enough religion to make them uncomfortable.

Don't allow yourself to feel envy. That is the fiercest temptation that assails most clergymen all through life. The tenth commandment may seem easy to keep, but it is the hardest.

The Rev. C. A. Ashby has resigned Christ Church, Elizabeth City, and on March 1st becomes Rector of the Church of the Good Shepherd, Raleigh. Mr. Ashby has made many friends in East Carolina during his brief rectorate by his earnestness and consecration to his Master's work.

Fraudulent Canvassers.—We are asked to say that there are unauthorized agents abroad soliciting funds for Armenian and Assyrian relief, and having apparently forged letters from Mar Shimun, the Assyrian Patriarch. This is the Church and country from which bands of Asiatics have, for a whole generation past, been bleeding the American public, generally claiming in past years to be soliciting for various mythical orphanages in their country.

The Bible Film Corporation.—A corporation to be known as the Bible Film Corporation was recently organized with a large capital at Las Vegas, New Mexico, and has purchased a studio property there. Its purpose is to produce motion picture films depicting Bible stories with reverence and with historical accuracy, such films as may be used with satisfaction by Churches, the Y. M. C. A. and Y. W. C. A., etc. The company will set aside twenty-five per cent. of its profits for charitable uses.

Our Church is filled with men who are inoculated with a mild serum of Church membership, which prevents them from catching real religion. The primary work of the laymen, as well as of the clergy, is to bring men to Christ. We must either use or lose our religion. The Lord's way was the way of personal influence. That should be our way. —Dr. Carleton.

REV. C. D. MALONE RETIRES FROM WORK IN BEAUFORT COUNTY.

The Rev. Charles D. Malone, who for nearly twenty years has been a resident of Beaufort county, and for some time a citizen of Washington, left recently to make his future home with his daughter residing at Henderson, N. C.

Mr. Malone came to Washington first as an assistant teacher in the school of Zion Parish of which the Rev. Francis Joyner was the rector and principal. After the resignation of Mr. Joyner the work of the school was carried on by Mr. Malone, assisted by Miss Lucy Joyner. After due consideration Mr. Malone decided to take Holy Orders, and was ordained to the sacred ministry by the late Rt. Rev. Robert Strange in St. Peter's, Washington. Having endeared himself to those among whom he had lived as a teacher, he began his ministry among them and served several congregations: Zion Parish, Beaufort county; St. Thomas', Bath, and St. Stephen's Mission, which he organized and influenced to build their new and comfortable church building. Mr. Malone also served with great acceptability as minister of Trinity Church, Chocowinity; St. Paul's, Vanceboro, and as assistant at St. Peter's, Washington. Having reached the age of three score years and ten, Mr. Malone retires from the active ministry with the best wishes, love and confidence of those to whom he has faithfully ministered in the past. In the early sixties, he was a boy soldier in that grand old army of Northern Virginia, was in many battles and was one of the boys who kept the Federal Colonel, Dock Green, from capturing Richmond and the Confederate Cabinet.

The removal of Mr. Malone is a personal sorrow to those who know him best and value him. He has ever a ready ear for the tale of woe and did what he could promptly to relieve it. Though entering the ministry late in life he was always the sympathizing friend, the glad helper of the needy, and in a preeminent degree, the comforter of the sick. The best wishes of the citizens of Beaufort county among whom he has lived for twenty years go with him as well as the earnest prayer that the evening of his days may be bright and that the presence of the Lord may crown his journey's end.

CONSECRATION.

"O my God, I give myself to Thee, for life or for death. Make me and keep me Thine own; through Jesus Christ our Lord."

For life or death I give myself to Thee;
Let me forevermore Thy servant be.
If it should glorify Thee most that I should live,
Grant me each day my strength to Thee to give.

If it should glorify Thee most that I should die,
Take me to live with Thee for aye on high.
Let me but serve Thee with my every breath;
Keep me through Christ, Thine own in life and death.
—F. LeN. Bower.

Archdeaconry of Wilmington

Including Counties of Onslow, Pender, New Hanover, Brunswick, Bladen, Columbus and Robeson.

Archdeacon Thomas P. Noe, in charge; Rev. Edward Wootten, Lake Waccamaw; Rev. George F. Hill, Atkinson, Burgaw; Mr. Edgar Parkman, Student, Whiteville, Southport and Brunswick County.

Rev. H. A. Grantham, Rome, N. Y., has been called to Lumberton, Red Springs and Maxton, with home at Lumberton; and while a final answer has not yet been received, Mr. Grantham has expressed much interest in this field and it is very likely that he will be with us in March. Mr. Grantham has visited the group and made a very favorable impression and received a fine impression of the people whom he is called to serve.

The Archdeaconry of Wilmington, named and outlined above, is composed of old territory and is familiar ground, in a very general way; but is new, as regards its organization as a separate missionary group for intensive work; and we find, on closer study, that we know very little about the territory, when it comes to real information.

Arrangements have been made with the Editor of the Mission Herald to give a full page, with special heading, to this field; and we want to present monthly a statement of the things we are doing and what we hope to undertake in this Archdeaconry; and in the first issue, it will be well, perhaps, for the information both of the Diocese and of the members of the Archdeaconry, to give some account of the territory embraced and the present status of the work. And constantly, after this, we propose to furnish an account of the work as it goes forward; for we shall assume that it is going forward, with God's blessing upon the faithful and earnest labors of our band of workers.

Sometime in the fall Bishop Darst decided to organize the work in the counties adjacent to Wilmington, which he had previously asked me to take charge of, into a group to be called the Archdeaconry of Wilmington, giving me full charge of the work, with the privilege of selecting the workers to assist me in the field; and on the first night in December a small group of clergy and laymen of Wilmington met at the Bishop's House to talk over and plan for this work, together with extension work in Wilmington.

The interest at this meeting was so deep, that a second meeting was called for the third Friday in January, composed of men and women from all the Wilmington congregations; and a splendid congregation assembled and showed a deep interest in the work as presented, in a general way, by Bishop Darst, who was followed by Mr. W. D. McMillan, Judge Rountree and Mr. J. A. Taylor, speaking from the standpoint of laymen, with business experience in this territory. The Archdeacon closed the addresses, with the presentation of definite figures and a carefully prepared map of the field, which was shown to embrace the seven counties of Onslow, Pender, Bladen, Brunswick, Columbus, Robeson and New Hanover, outside of Wilmington.

In this Archdeaconry there are over 5,000 square miles of territory, some of it very rich and much of it well developed, with a population of more than 180,000 people, three-fifths of whom are not reported as communicants of any Church, using the U. S. Report for 1906; and while our communicants in Wilmington number about seventeen hundred, with a total baptized membership somewhat over 2400, outside of Wilmington we have less than two hundred communicants in these seven counties, where there is a total communicant list of all Churches in excess of sixty thousand: but more than ninety thousand are still reported as outside any communion.

We felt that these facts constituted a challenge, as well as a great opportunity; and there was a manifest desire to take an active part in the extension of Christian influence in this section, where others have done the bulk of the work hitherto. And the Churches of Wilmington are asked to give an extra two thousand dollars this year toward this new work; and we feel confident that there will be generous response, now as always.

At present we have one parish—St. Philip, Southport—and Missions at Burgaw and Atkinson, in Pender, Lake Waccamaw, Whiteville, and Boardman, in Columbus, Lumberton, Red Springs and Maxton, in Robeson; and we are beginning a new Church at Northwest, in Brunswick, which we expect to have completed before Easter.

Rev. Edward Wootten is in charge of the work at Lake Waccamaw; Rev. G. F. Hill goes to Atkinson and, for the present, Burgaw; while Mr. Edgar Parkman, a student for the Ministry, is aiding me at Whiteville and Southport, going to Faison and Clinton also for a short time; and Rev. H. A. Grantham, of Rome, N. Y., has been called to take charge of Lumberton, Red Springs and Maxton, which it is hoped we can soon build up into a self-supporting group.

Southport will be the next center; and from this point we want to reach out into Brunswick county for perhaps two stations. And just as fast as men and means are available we shall endeavor to reach out into the other counties, especially Onslow and Bladen, where we have at present no Church at all.

My own time during the past month has been divided among the several congregations: Three times at Lumberton, Red Springs and Maxton and also at Southport; while the details of the general organization have occupied a portion of the time.

I have promised the Editor that a subscription would come from each family in my Archdeaconry; and I am looking to all our members to redeem my promise, because I shall expect to have in each issue after this a detailed list of appointments for each congregation; and it will be of great value to know when and where services will be held at the stations in this field.

The Spring meeting of the Convocation of Wilmington will be held in St. Stephen's Church, Red Springs, Tuesday and Wednesday, February 13 and 14; and we are looking forward to a splendid meeting. This is a very active and growing little congregation, with a live Sunday School; and they will be much encouraged by the Convocation.

OUR LENTEN PAGE.

LENT.

Welcome deare feast of Lent: who loves not thee,
He loves not Temperance, or Authoritie,
But is compos'd of passion.
The Scriptures bid us fast; the Church says now;
Give to thy Mother, what thou wouldst allow
To ev'ry corporation.

It's true, we cannot reach Christ's forti'th day;
Yet to go part of that religious way,
Is better than to rest:
We cannot reach our Saviour's puritie;
Yet we are bid, Be holy ev'n as He,
In both let's do our best.

Who goeth in the way which Christ hath gone,
Is much more sure to meet with Him, than one
That travelleth by-wayes:
Perhaps my God, though He be farre before,
May turn, and take me by the hand, and more
May strengthen my decayes.

Yet, Lord, instruct us to improve our fast
By starving sinne and taking such repast,
As may our faults control;
That every man may revell at his doore,
Not in his parlour, banquetting the poore,
And among those his soul.

—George Herbert.

More things are wrought by prayer
Than this world dreams of.
Wherefore let thy voice
Rise like a fountain for me night and day;
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those that call them friend,
For so the whole round earth is every way
Bound by gold chains about the feet of God.

—Tennyson.

LENTEN STEPPING-STONES.

1. Examine yourself carefully before deciding how you will keep Lent this year. View the question from all angles. The forty days mean much to you and you will garner untold spiritual benefits if you will use them rightly.

2. Have a Definite Plan. Pledge yourself to attend certain public services, to give so many minutes daily to private devotion, to read so many chapters of the Holy Bible of other devotional books, to put aside so much money each day for your Easter offering. Abstain from such articles of food, give up such habits as hinder you in your search for God's grace.

3. "Be of Good Courage." "Therefore endure hardness as a good soldier of Jesus Christ." Adhere to your pledges cheerfully and with persistence. Ignore all attempts from within or without to tempt you into giving up the observance of the great fast.

Place your feet firmly on these stepping-stones and you will cross the troubled stream of Lent dry-shod and enter into the glorious land of Eastertide with spirit renewed and in closer union with your Redeemer—Jesus Christ.

LENT SHOULD BE KEPT

In the Right Spirit.—However strict many of our practices of self-denial and sacrifice might be, they would all be worthless were they not animated by the right spirit. To understand what that spirit is we have but to recall the chief significance of Lent. The forty days are but a journey to Calvary. They typify the passion and death of our Saviour. Thus, yearly, the agony and crucifixion of our Lord are brought vividly to our minds, that we may, through love of Him, call forth that sorrow for sin which is our best expression of sympathy with the Divine Sufferer.

The spirit of Lent is, then, a spirit of repentance. Our soul is awakened to a sense of its own defects and their gravity, and to the need of an abiding interior sorrow.

This spirit will manifest itself first in the active steps we take to stop sin, to avoid the occasion of sin, and to guard ourselves against falling back into sin. We cannot expect to derive any spiritual benefit from Lent unless we put sin behind us, and set our faces toward God and right.

By Practices of Self-denial.—Christ suffered not for Himself, but for us, and to point out the way to all mankind. He fasted forty days and forty nights, and in commemoration of this the Church keeps the forty days of Lent.

For the aged, the sick, the hard-working people, the strict observance of Lent is not obligatory. But instinct will tell us that if it be not within our power to observe Lent strictly, we should substitute other acts of self-denial that will, as far as posible, make up for the deficiency. While we cannot do all, we can do something.

Self-denial in eating and drinking is the principal form of Lenten discipline prescribed by the Church. Naturally, in keeping with the Church's wish, we would do well to follow the same line. If we cannot keep the fast completely, can we not do so in part? If we cannot deny ourselves in the quantity of food, can we not do so in variety? If we cannot forego the necessaries at table, can we not abstain from the luxuries? Each one can deny himself something. One who has a strong appetite for this or that delicacy in the line of eatables, would do well, in the spirit of abstinence, to forego that delicacy completely. Another who is accustomed to smoking could, as an act of self-denial, give up that practice throughout Lent. These are but suggestions that might be multiplied without number; but underlying them all is the necessity of unusual self-denial in matters of eating and drinking for anybody that would be in spiritual touch with the Church at this time.

Then there are pleasures of which we can deny ourselves. For many the theatre, the dance, or other amusements form a strong attraction. While such things may be perfectly innocent in themselves, the spirit of Lent would bid us, in great measure, to abstain from such pleasures that the soul may be free to devote itself to higher things.

And here we come to another characteristic of Lent. It is not only a season for self-denial, but also for prayer.

By Frequent Acts of Prayer and Devotion.—How many are there, for example, who consecrate this time by attending regularly the Church services? During these forty days the Church has extra devotions of a special character, the preaching of sermons, and other services peculiar to the season. We should make it our business to be present at these, that our spirit, in its work of regeneration, may grow and advance in contrition and love. Make Lent a time of devotion and prayer. At home read daily the account of our Lord's Passion as it is found in the gospels, read such spiritual books as the "Imitation of Christ." Read and think upon these things, and your soul will awaken refreshed and encouraged in thorough keeping with the spirit of Lent.—Selected.

WOMAN'S DEPARTMENT

President:
Mrs. James Grist Staton, Williamston, N. C.

First Vice-President:
Mrs. H. M. Bonner, New Bern, N. C.
President of Convocation of Wilmington,
Secretary of "Spirit of Missions."

Second Vice-President:
Mrs. T. G. Skinner, Elizabeth City, N. C.
President of Convocation of Edenton.

Treasurer:
Mrs. George H. Roberts, New Bern, N. C.

Treasurer United Offering:
Mrs. James F. Woolvin, Wilmington, N. C.

Educational Secretaries:
Miss Minnie Albertson, Elizabeth City, N. C.
Convocation of Edenton.
Mrs. Guy Adams Cardwell, Wilmington, N. C.
Convocation of Wilmington.

Traveling Secretary:
Mrs. N. N. Davis, Wilmington, N. C.

Secretary, Junior Branch:
Mrs. F. R. Rose, Fayetteville, N. C.

Secretary, Little Helpers:
Mrs. John B. Cranmer, Wilmington, N. C.

President, Church Periodical Club:
Miss Mary C. Roberts, New Bern, N. C.

THE WOMAN'S AUXILIARY.

After a faithful service of forty years Miss Julia C. Emery has resigned as General Secretary of the Woman's Auxiliary to the Board of Missions. Her work has been wonderful in many ways. She has always been so cheerful and helpful to all who came to her.

I first saw her at the Triennial in Richmond. She was presiding on this occasion, but as I entered the gallery to listen to the speakers, she looked up and smiled a welcome. Through the years of our friendship that same smile has ever been ready to encourage and guide us. We hate to see her give up the work, still, we must admit that she has that privilege after all these years of hard work. You can see from this letter of Miss Emery's that she will keep in touch with us, and that is a pleaure and comfort.

So long as Miss Emery felt she must turn the work over to other hands, we are glad the Board has elected Miss Grace Lindley who is another friend of East Carolina's.

Let us give to Miss Lindley the support which Bishop Lloyd in his letter asks and which Miss Emery desires. Changes must come in our work as the years go on, may each change be an advancement, and it will be if we all work together.

MRS. JAS. G. STATON.

Church Missions House, December 30, 1916.

My dear Mrs. Staton: I am writing you because you have seen my resignation as Secretary of the Woman's Auxiliary.

You do not need me to say that it has been a great privilege and joy to have held the office for forty years, or that I would not lightly give it up. You have given me your loving confidence so long, I am looking for it also in this.

My belief is that the great advance of the Woman's Auxiliary is to lie along the lines of diligent and prayerful study and the development of missionary training in our young people in co-operation with our parish clergy and the superintendents and teachers in our Sunday schools.

The recent gains in the growth of mission study among us owe much to the schools—as they may well be called—conducted at our last three Triennials under Miss Lindley's leadership; the Sunday-school plan—inaugurated at our last Triennial in St. Louis—is her own. By placing her for the next three years as Secretary of the Woman's Auxiliary, the Board is giving her—and you with her—the opportunity to develop both plans in such a way as to show the Church, at our next Triennial, their value. They are plans which appeal to our younger women with peculiar force. It is my earnest prayer that they may be the means of raising up a great company of young women to share with us in all the tasks of the Woman's Auxiliary and to carry on its work without break and in the most entire harmony.

For this is not a farewell letter. To give up office does not oblige me to give up work, and that I am still allowed. The box work will continue as for years past under the care of Miss M. T. Emery. Bishop Lloyd and Miss Lindley have asked me to continue to edit the Auxiliary pages of **The Spirit of Missions**, and in this I shall more than ever want your help. Will you not tell me where they have seemed inadequate, what kind of matter you could spare from them, what you want to see in them, and add your experiences in study and Sunday-school and Junior work, the latest and most telling news from the mission field, questions you would like to have answered? All will be welcome.

And through this year I am to follow with you in our Pilgrimage of Prayer. Please call upon me for any helps you may need, and please tell me of your week when it has passed.

I expect to be at the Missions House to see our Auxiliary and missionary visitors, with more time, perhaps, than heretofore, to make them welcome. I am hoping also to visit when desired, and to help you as I may be able in telling of the Auxiliary and the work.

I want to be your friend and helper still, but I shall feel an added joy in your faithful friendship, as I see you giving to Miss Lindley in her new responsibility and office an ever growing affection and the heartiest and happiest co-operation.

With loving thanks, and best wishes for this New Year and all the years to come, Yours very sincerely,

JULIA C. EMERY.

New York, January 4, 1917.

Mrs. J. G. Staton,
Williamston, N. C.

My dear Mrs. Staton: You will have heard of Miss Emery's resignation, and how the Board accepted it because she requested that she might not be asked to reconsider. The whole Church, and especially every woman, will share my regret that Miss Emery finds the time has come when it is right for her to resign her office, but all will be pleased as I am that she will still give herself to the Auxiliary.

Miss Emery's resignation left me at a loss because I had no precedent to follow in recommending her successor —Miss Emery and the Auxiliary have grown up together—so being obliged to act, I did as I would be done by. In my judgment no successor for Miss Emery could be found more likely to meet all the requirements of the office than Miss Lindley, she having the added advantage of knowing the details of the office, which means more than the words convey. Therefore without hesitation I recommended her to the Board to serve as General Secretary of the Woman's Auxiliary for three years. I suggested a short term in order that the Auxiliary may be free to consider the matter and decide whether it desires to have a voice in the choice of its General Secretary, or to express any opinion as to the length of time for which she should be chosen to serve. You will be interested to know that Miss Lindley cordially agreed that this was wise. Indeed, I think she would have hesitated to accept on any other terms.

It is hardly worth while to add that the Board cordially appointed Miss Lindley for three years to fill the vacancy caused by Miss Emery's resignation, and thanked her for being willing to assume the burden.

Will you kindly convey to the branches of the Auxiliary in your diocese the information contained in this. I wish it were possible for me to write to each branch expressing my sympathy for them in the resignation of the leader whom they have followed with such singular generosity and devotion.

May I not bespeak for Miss Lindley the same unselfish support which gave such joy to Miss Emery. Confident of this, I am expecting that the work of the women in the Church will continue to grow with ever increasing blessing attending it. Very truly yours,

A. S. LLOYD.

LENT FOR THOSE SHUT IN.

Blessed are they who keep their Master's Lent,
Upon His holy Will alone intent.
Blessed the feet that choose not their own way,
Willing to tarry where He bids them stay.
Blessed the hands—they do His work the best—
That meekly fold them when He bids them rest.
Not let them think they work for Him no more,
Called to a higher service than before.
The thorny path He trod for us to share.
For Him the pain and weariness to bear;
He to whose courts they would so gladly go
Will come to them instead, and make them know
His presence and His Peace, all joys above,
Clasped in His arms of everlasting Love.
O blessed fast, so near to Jesus spent!
O blesed Easter, after such a Lent!
A feast of joy indeed, whose heavenly light
And allelulias sweet and blossoms bright
Shall be a foretaste of that Easter Day
When sin and sorrow shall have passed away.

There is no easy road to self-mastery. The body must be subdued, the fleh mortified, the pasions crucified, the cross taken, the race run, the battle fought. Every temptation, whether gradual or sudden, must be watched against; every impediment, whether slight or serious, must be thrown aside. We are naturally proud, discontented, selfish; that higher nature, which makes men humble, sweet, self-sacrificing, does not achieve the victory without a struggle. We are naturally prone to the indulgence which makes us the slave of our lower impulses; it is only by strenuous and long-continued effort, that we can ever secure over ourselves a serene and tranquil mastery.—Dr. Farrar.

BISHOP'S APPOINTMENTS FOR MARCH.

4—St. James', Boydton, Va., 11 a. m.
St. John's, Chase City, Va., 8 p. m.
5—9—Noonday Services.
St. Paul's Richmond.
11—St. Paul's, Lynchburg, 11 a. m.
Grace, Lynchburg, 5 p. m.
12—St. Paul's, Salem.
13—St. John's, Roanoke.
14—Christ Church, Roanoke.
18—St. Peter's, Washington, a. m. and p. m.
Trinity, Chocowinity, afternoon.
19—St. Paul's, Washington.
21—Grace Church, Charleston.
25—Christ Church, New Bern, a. m. and p. m.
St. Thomas', Craven county, afternoon.
26—Grace, Trenton.
27—St. Matthews, Yeatesville.
28—St. Thomas', Bath.
29—Zion, Beaufort county, a. m.
St. Paul's, Vanceboro, p. m.

Note—The Confirmations in the Diocese of Southern Virginia are being taken for Bishop Tucker who has been ill and who is taking a much needed rest.

OUR FINANCIAL COLUMN.

Subscriptions received January 1st to February 1st:

In future issues we expect to record those helping us to keep the Mission Herald alive. Each issue costs between $62.00 and $65.00; so we need 130 persons to pay up each month. May we not expect to see your name in this column next month?

Those sending one dollar: Miss Marcia Albertson, Mrs. E. S. Askew, Mrs. S. E. Morrill, Mrs. John Allen, Mrs. C. S. Watson, Miss J. Whitney, Miss B. Hill, Mrs. Buhman, Mrs. McGuigan, Mrs. Melick, Heriot Clarkson, Miss Grist $2.00.

Those sending 50 cents: Mrs. M. E. Herring, Miss L. Bury, Mrs. C. B. Hassell, G. A. Jones, Miss M. D. Harvey, Mrs. H. B. Payne, Mr. R. H. Norfleet, Mrs. W. G. Gaither, Mrs. W. R. French, Mrs. Phelps, Miss Snell, Mrs. Bender, J. McAlligood, W. W. Mason, G. W. Felger.

Total amount $20.50.

This amount will not pay for the cost of the paper alone on which the Herald is printed.

IN MEMORIAM.

"As the scythe of time is reaping its fruits in the form of human toil, we are reminded that one by one we are passing from our earthly labors to the Celestial Kingdom."

Thus we are called upon to mourn the death of Mrs. Bertha Wooten Clark, who until a few months ago, when she removed to her old home in New Bern, was a faithful and earnest member of St. Stephen's Guild and choir.

Therefore, be it

Resolved first. That while be bow in submission to the will of Almighty God, we grieve that we shall see her no more.

Resolved second. That we extend our heartfelt sympathy to her loved ones, and a copy of these resolutions be sent to them.

Resolved third. That a copy be inscribed upon the minutes of the Guild, and a copy be sent to the Mission Herald and the Goldsboro Daily Argus.

Signed,
MRS E. C. VITOU,
MRS. A. W. FALKENER,
MISS DAISY WASHINGTON,
MRS. B. R. KING.

Goldsboro, N. C., January 18th, 1917.

A Call for the Increase of Laborers.

(Report of a sermon preached by the Rt. Rev. William Theodotus Capers, D.D., Bishop of West Texas, at the opening Service of the Synod of the Province of the Southwest, Held in Christ Church, Little Rock, Ark., on January 16th, when Bishop Tuttle, President of the Synod, was the Celebrant, Bishop F. F. Johnson, the Epistoler, and Bishop Partridge the Gospeller.)

"When He saw the multitudes, He was moved with compassion on them because they fainted and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the Harvest that He will send forth laborers into His harvest." (St. Matt. 9:36-38).

This text assigns our subject: A call for the increase of laborers; laborers for lay work and for the work of the ministry.

There is a fearful disproportion as between the need and the supply of laborers in the work of the Church. According to the statistics of the United States Government, sixty-five per cent. of the population of our nation is unchurched; they are as sheep without a shepherd. To restate the figures, 71,500,000 souls are unrelated to any church. This means that this number of people represents the real burden of the Church.

Our equipment for this opportunity is one clergyman to every 14,000 souls. And in the Province of the Southwest it is one clergyman to every 45,000 souls.

Unless our equipment of men is increased, we can only hope to be a minor influence in the upbuilding of our nation in righteousness and in the hastening of the Kingdom of our Lord.

Brethren, we cannot face this condition without alarm and shame. There is a reason for this terrible lack in the supply of men for the Army of Christ, as from our Church. I shall ask you to follow me prayerfully while I try to discover to you this reason.

The census of today shows an increase in the population of the United States of 21 per cent., while for the same period of time the increase in the membership of the Church is 31 1-2 per cent. Obviously the Church is gaining on the population of the country. This fact is seen by another comparison of percentages of growth. The grand total increase of the membership of all Christian organizations of the United States is at the same rate of increase as that of the population of the United States, namely, 21 per cent. In this fact we see that the Church is actually gaining upon the growth of our nation. She has a good lead on the average growth of the whole Church.

Fifth. The growth of the Church is evidently not represented by the children of her families. **The normal family** within the United States is accredited with **three children**; there is **one child to the family in the Episcopal Church.**

Second. **The Church is not in the country.** For instance, within the rural districts of the great and populous state of Ohio, the Church has not quite 4,000 communicants. This gives the ratio of one communicant to 627 of the rural population. In Texas there is one communicant to every 930 of the rural population. In this vast stretch of territory we have something like 3,200 communicants scattered throughout its rural population. In Alabama we have one communicant to 818 of the rural population. In the state of Oregon there is one communicant to 1,837 of the country people. And so it goes with every diocese and missionary jurisdiction, with the ratio varying from one to 600 to one to nearly 2,000. The ratio as here given can be better comprehended by comparing it with the ratio of the total number of communicants of the Church with the population of the United States. This ratio is one to 99. How thin the ranks become as the populous centers are left. A striking confirmation of these figures is seen in the fact that by adding together the number of communicants of **the two largest cities in each of the several states of the United States, it will give a total of nearly one-half of the entire communicant membership of the Church.** The actual figures are as follows:

Total number of communicants	1,000,000
Total number of communicants from the two largest cities in each state	490,000

In other words, 49 per cent. of the entire number of communicants of the Church are to be found in ninety-eight of the cities of our country. Most obviously the Church is not in the country, and therefore, of necessity, her ranks are not being recruited from this territory.

Let me restate the results found thus far. **The Church is not growing out of the life of her own native born.** She is not in the country. Then where? I ask, is she found in the slums and among the great middle class? Is the membership of the church building our city houses, digging our deep foundations for the buildings of merchandise and commerce, sweeping our streets, running our cars and trains? Is the Church behind the counter and in the various uniforms of service that mark the rank of the hired man of the rich? Speaking generally, the answer comes back from the ranks of these servants of industry and hirelings of the rich: "The Church is not known to us."

But the fact remains that she is growing; but again, where? That I may clear myself of the suspicion of being cynical on the one hand, or sensational on the other, I will call your attention to the very significant figures bearing upon the growth of our Church in the great centers of immigration, namely, New York, Philadelphia, Chicago, and San Francisco. In each of these cities noble work is being done by the Church in behalf of the class of whom I have just spoken. And yet, here is a very meaningful fact. The Church in those cities is not keeping up with the increase of their population. As we have seen, the Church has a net increase in the grand total of her communicants of 31 1-2 per cent., but in these cities she has only increased respectively as follows: In New York, 13 1-2 per cent; in Philadelphia, 16 per cent.; in Chicago, 22 per cent.; while San Francisco has lost 21 per cent of her membership.

The Church in these great centers apparently has not grown. But, in point of fact, she has grown in the same ratio: she has only "moved house". On hill and in dale of the suburbs, the Church is lifting her head with pride and is administering to the tired financier and the lady of fashion suffering from ennui. I do not say that the Church is doing only this. But this she is doing; and for this I do not venture to criticise her. I am only emphasizing the fact of the general class to whom she ministers and from this to conclude something of the conditions of her growth.

Thus far we have not found the Church down among the people, working side by side with the carpenter and merchant, with the artisan and the day laborer, or with the clerk and the street car conductor. Of course, I do not mean to say that every congregation does not have here and there a respectable representative from these various classes of citizens. And furthermore I am not forgetful of many notable parishes and missionary enterprises that are exclusively devoted to the cause of reaching the masses. I am speaking of the general service of the Church as administered to the rank and file of her membership.

Oh, men and brethren, may I not appeal to your own experience and ask you of your work? Whom are you serving, and whom have you served through the course of your ministry?

To answer for you: Are we not beginning to discover that the growth of the Church is within the upper class of the city? Conditions in New York, Philadelphia, Chicago, and San Francisco lead us at least to ask this question: How shall we confirm the answer that seems already on our lips? Let us go to the other cities of a smaller class, where it is less difficult to trace out the progress of the

Church. Going to the West, we find Seattle having increased in its population 194 per cent.; and the Church membership increase 98 per cent. One or two of the older parishes have greatly increased in numbers, and suburban churches have been built. As far as the report can be had, it appears that the Church is moving along her usual line of growth. The people of means and culture are coming into her fold. She climbs to the suburban heights and goes down to the sea. Wherever the cities are growing, there the Church is growing. Not, however, in the same ratio, but she is growing at the rate of per cent. several times greater than the growth of the whole Christian Church.

I will run over hastily some marked illustrations of this statement. Los Angeles has increased in population 211 per cent., the Church 106 per cent.; Tacoma, Wash., 122 per cent., the Church 122 per cent.; Jacksonville, Fla., 103 per cent., the Church 84 per cent.; Cleveland 46 per cent., the Church 54 per cent.; Birmingham, Ala., 245 per cent., the Church 103 per cent.

In every instance where I have traced out the growth of the Church within the city, I have found identical conditions; the Church growing from out of the same sources of life. To state the case in a sentence, it would be like this: The city: in the city, the Church: the people in the Church of the upper class and wealth. The Church growing manifestly by reason of her multiplied suburban congregations. One of the evidences of the accuracy of this conclusion is found in the increasing number of hyphenated parishes in the down-town districts of our cities. These parishes, each having lost ground by the removal of the membership to the suburbs, have joined forces, in order to create an endowment to hold their own.

Obviously the figures thus far considered point to the fact that the growth of the Church is to be found in the cities, and that her membership, speaking generally, to coin a phrase, is of the rising upper class, the upper class, and the rich. Again we ask the question, What direction? Let us bring together, for a second time, our findings. First, **the germ of race suicide is deeply in the Church. The ranks of the children are thinning most perceptibly..** Second, the **Church is not of the people.** Third, **the Church is of the upper class,** the cultured and the wealthy of the cities and suburban districts. But how is this 31 1-2 per cent. of increase to be accounted for?

I think that we, brethren, may find answer to this question by recalling our pride in the fact that of such-and-such a Confirmation class so many were Baptists, so many Methodists, so many Roman Catholics, etc., and upon the analysis of the reasons for the change of membership from the various denominations to our Church we will recall them to have been based very largely upon the grounds of the "liberality of the Church's position upon the points of worldly amusements", and also because of the dignity and beauty of our service, and, I may add, for various social reasons. Of course other reasons have been assigned, and frequently reasons of a very deeply spiritual nature, but on the whole the exchange of allegiance has been rather for convenience of conscience or because of the aesthetic temperament of the individual, than from a deep conviction that the Episcopal Church is the highest instrument of God for the extension of His Kingdom on earth.

Now does this review of our Confirmation classes lead us to the answer of the question, "Whence our increase?" Is there any other possible answer? The increase is not to be found from the children, nor from the country people, nor yet from the masses of the city. Inevitably then the Church is growing at a greater rate per cent. than the general Christian Church by reason of the fact that she is drawing a large percentage of her increase from other Christian bodies. It will be of interest to you to learn that in following out the trail of this question, I had come to this conclusion before I had received the following answer to a letter that I had addressed to The Living Church. My question was this: "What percentage of communicants come from the various Christian bodies?" The answer received was as follows: "I am sorry to say that there are no statistics available giving the percentage of communicants of the Church from other Christian bodies. Our own estimate from many figures is roughly that a third of our candidates for Confirmation come from outside the Church." (Signed) "Frederic C. Morehouse."

Oh, men and brethren of the ministry of Christ and His Church, is this your work? Is this the function of our Church, a sort of sugar refinery, a post-graduate course for Christian ladies and gentlemen! No, God forbid, no! I am just as sure of the integrity of your ministry as I am of my own. I do not so conceive of our ministry. We are unselfishly devoting our lives to Christ and His Church. We are stretching out our hands to the people with Christ's own words, and yet what do we find in them? I answer, too often a select few, and all honor, I say, to those few, but can we justify our ministry by them alone? This is the burning question before the Church today. And more than this, can we we justify the Church in her claims? I often wonder if the priest of the Church who is claiming the exclusive rights and titles to the world in the name of Christ and His Church has duly considered what work his claims involve and how far away the Church is from this work.

The Church is growing out of the labors of other Christian bodies; this is true of the ministry as well as of the laity.

Now, I ask, have we not put our finger upon the real cause of the lack of laborers? Is it not worldliness—a worldliness that begins in the home—if the home of the communicant is not given to Christ in devoted service? It cannot be expected that a Church should have any means of drafting except through other sources. The ability of the Church to produce her own ministry is the highest proof of her inherent vigor.

There is no fault to be found in the doctrine, discipline, and worship of the Church. It is utterly fatuous for men to be crying out for a change of the statement of the Creed to meet the demands of the time. The tragedy of it is that these men want the Creed changed because they are working in the upper and rarified air of their libraries. Or, as sometimes has been the case, they are trying to save the intellectual and worldly by some other means than "the foolishness of the cross." This they are demanding, while the Salvation Army and other Christian bodies are doing the work that they are theorizing about.

It is passing strange to me that men should go so far afield to find a reason for the failure of the Church in reaching the masses, when conditions are so near at hand and are so obvious. There must be a revival in the Church before the Church can produce a revival in the world. And this revival must bring us into the life of self-discipline and unselfish service on the part of the rank and file of priests and communicants alike. In these two phrases, Self-Discipline and Unselfish Service, we find the need of the Church today.

Let us once again catch the vision of our Soviour standing in the midst of a thronging multitude, with His arms stretched out ready to give Himself, confident of the absolute need of each soul of His personal love and life. Let us hear His words, "The harvest is plenteous but the laborers are few: Pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest."

Can we behold Him in this attitude towards His people and then see their need, their dependence, their loss of the highest good, without feeling overborne by a sense of shame because of our lack of full sympathy and co-operation in this prayer? It is amazing to think of the confidence of Christ in Himself. He affirms in manifold ways that He is the source of all life, the end of all existence, and yet He throws Himself back upon our willing hearts and our hands of service. Oh, men and women of the pew, you who have upon your brow the seal of your baptism, you who are pledged to an undying service for Christ, can you hear this call from the Master's lips and fail to realize how stinted are your gifts of personal service in His Kingdom?

We are without excuse, for Christ has furnished us with all power. He has given Himself to the Church in His ministry, for He has said that "He that heareth you heareth Me." He has given Himself to the Church in His Sacraments, for He has said, "This is My body, this is My blood." He has given Himself to the Church through the gift of the Holy Spirit, for He, Christ has said, "He, the Holy Spirit, shall receive of Mine and shall give it unto you." We have the power, we have the opportunity of service, and we have the thronging crowd, and above it all rings out the voice of the Master: "Pray ye the Lord of the harvest that He will send forth laborers into His harvest."

And what is your answer? Go to your Sunday school and what is the teaching force there? Are the first men and women of the parish at work in this great enterprise for God? What are leaders of finance and the women of the social world doing, day after day, in the interest of the Kingdom of Christ? Giving possibly a few hours a month to the vestry meetings or guild meetings; but, can you describe this as labor, when you measure the toil of Christ up to the cross on Calvary? And, failing in these departments of the Church work, it is not surprising to find that few households are producing servants of Christ at His altar. The worldly house, the self-indulgent life, can never produce a soldier of the cross who takes his stand at the high altar of the Crucified One. The Church can only realize her golden opportunity by determined effort to answer the prayer of Christ as He utters it in all compassionate love, and in the full confidence of His life, as being essential to all.

A BOY'S SUNDAY.

A boy's Sunday need not be exactly like his grandmother's. At the stroke of midnight Saturday he does not cease being a boy, so that when the daylight hours come his feet will have lost their tendency to shuffle or his mind its interest in athletics. He would not be a boy if, even on Sunday, he cared only to sit down at the western window and read for hours his Bible or some excellent religious periodical.

But because it is the same boy who greets the rising sun on Sunday morning, it does not follow that Sunday should be precisely like Monday or Wednesday or Saturday. The other afternoon, in a pleasant suburban home, I was talking over the question of Sabbath observance with other guests. The two girls and one boy, when their turn came to speak, intimated that some of the restraints of Sunday were not altogether to their liking. The boy in particular frankly admitted that he did not care much for church, though this particular boy, thanks to good parental influence and his own good sense, too, is one of the most regular church attendants I know. But when I asked him and the girls if they believed in making Sunday a different day from week days, they all promptly responded, "Yes."

In that judgment they are at one with the leading thinkers and philosophers of the present and the past. If any nation should ever undertake by law to abolish Sunday and keep the wheels of business running on that day as on week days, the result would be detrimental to the physical, mental and moral welfare of that people; and in the long run the man or boy who makes no distinction between Sunday and Monday does less work and has a far less happy time than the man or boy who observes Sunday.

A different day does not mean an unhappy day. One is not keeping Sunday as Christ would have him keep it by being uncomfortable and morose, even though he is outwardly very proper. So if we believe in a different day, let us try to put the things in it that, while making it difficult, will make it also better and more enjoyable for ourselves and for those about us.

A boy's Sunday should afford him some time for himself, so that he can follow out his inclinations. He usually can engage himself pleasantly and profitably for an hour or two. The right-minded boy will be careful not to misuse the liberty accorded him.

A boy's Sunday should provide for some time with the family. For that reason association with one's school-mates and playmates is to be questioned, not because it is wrong itself, but because it is likely to fill up the day too full and leave no room for some of the things that belong particularly to Sunday. This is the day that brings father home to many a household. Remember, too, how busy mother is on that day. No generous boy will want to overlook the contribution he can bring to the family life by his presence and by the sunshine and cheer he can help to make. An older boy can, if he will, brighten much the Sabbath day for his younger brothers and sisters.

A boy's Sunday may also well include a little time for friendliness in the broad sense of the term. Some errand of good will may be performed in the neighborhood; some book or paper carried to some lonely or shut-in person; some special kindness directed toward the Sunday-school teacher or the pastor or a neighbor who is sick or sad.

And a boy's Sunday should hold in it time for God. Not that all thought of God should be reserved till then; but when God gave us the Sabbath, He meant it to be a kind of reservoir from which we should draw more largely at certain times. We get our water day by day from the faucets, but sometimes we like to go and look upon the great reservoir and realize how big it is and abundant its supply. There is a place in every town or city like that reservoir in its relation to the sustenance of our best life. The church building and the church service are ways in which God makes Himself especially known to those who want to obey and follow Him. A boy makes a big mistake when he thinks that he can find his Heavenly Father altogether in the fields or by the sea or in his own room and needs never to go to the place where God's honor dwelleth.

And there is a book, a large, wonderful book, which, like his church, should have a high place in a boy's thought, especially on Sunday. If he would make it a rule to learn one new verse from the Bible every Sunday, just one, think what it means, and try to practice it during the ensuing week, he would be enriching his mind for all time and strengthening his character as well.—Howard A. Bridgeman, D.D., in King's Treasuries.

"TOO GOOD NOT TO PRINT."

There is one kind of visiting which is usually merely a way of killing time. It is to call upon the people who, with perfect health and absolute liberty of action, never go to Church.

I remember that I told one lady years ago, half in jest and half in earnest, that I thought for the benefit of her soul it would be well for me not to call again, as she constantly made promises about Church going which she never kept. If it requires a call from the clergy every time a person goes to Church, most of us have not time for that sort of thing, and I doubt that any good is accomplished.

The truth is that if half the attention were given to non-Church people which is lavished on indifferent Church people to get them to come out occasionally, the Church would be truer to her instructions and do better missionary work. Every member of the Church is bound by his baptismal vows to help spread the Kingdom of God, and one of the most pathetic sights on earth is to see people who have sworn allegiance to Christ and His Church having to be coddled and cajoled by frequent visits of the clergy and Church people even to come to Church.—Parish Leaflet.

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8:10 a. m.	5:25 p. m.	Leave Roslin	11:20	9:34
8:17	5:30	McMillans	11:13	9:25
8:24	5:36	Oakland	11:07	9:17
8:30	5:43	St. Pauls	11:00	9:10
8:42	5:54	Rozier's	10:48	8:58
8:54	6:06	Powers	10:36	8:46
9:10 a. m.	6:20 p. m.	Arrive Lumberton	Leave 10.25 a. m.	8:35 p. m.

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VOL. XXXI No. 4

The Mission Herald

"Let·him·that·heareth·say·come" Rev. 22:17

My Neighbor's Roses.

The roses red upon my neighbor's vine
Are owned by him, but they are also mine.
His was the cost, and his the labor, too,
But mine as well as his the joy, their loveliness to view.

They bloom for me, and are for me as fair
As for the man who gives them all his care.
Thus I am rich, because a good man grew
A rose-clad vine for all his neighbor's view.

I know from this that others plant for me,
And what they own, my joy may also be;
So why be selfish, when so much that's fine
Is grown for you, upon your neighbor's vine?

—A. Gruber.

April = 1917

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The Mission Herald.

VOL. XXXI. KINSTON, NORTH CAROLINA, APRIL, 1917. NO. 4

CHURCH KALENDAR—APRIL—MAY.

"O live ye by the Kalendar,
And with the good ye dwell;
The Spirit that came down on them
Shall lighten you as well."—Bishop Coxe.

April 15—1st Sunday after Easter (White).
22—2nd Sunday after Easter (White).
25—St. Mark's Evangelist (Red).
29—3rd Sunday after Easter (White).
May 1—SS. Philip and James (Red).
6—4th Sunday after Easter (White).
13—5th Sunday (Rogation) after Easter (White).

The Bishop's Letter.

The first part of March was spent in Virginia, where, upon the invitation of Bishop Tucker, I had gone to preach and confirm in several parishes in the diocese of Southern Virginia.

The fact that Bishop Tucker had been ordered by his physician to take a much needed rest made it necessary for him to ask some of the neighboring Bishops to take some of his numerous appointments for March and April, and I was very glad that I could render him some slight assistance. While in Virginia I took the noonday services in St. Paul's, Richmond, from March fifth to ninth and also had the privilege of preaching in two of my former Parishes—St. Marks and St. James, Richmond.

One very delightful incident connected with my trip to Virginia was my visit to the new Virginia Episcopal School at Lynchburg, where I had the privilege of confirming a fine class of fifteen boys. The Rev. Robert C. Jett, D.D., who is well known to many of the people of East Carolina, is the Principal of the new school.

On Sunday, March eighteenth, I spent a very busy, happy day in Washington, preaching and celebrating Holy Communion in St. Peter's in the morning and preaching and confirming nine persons, presented by Rev. M. C. Daughtry, at Trinity, Chocowinity, in the afternoon, and preaching and confirming seventeen persons in St. Peters at night. It is always a source of blessing and inspiration to me to be with the beloved Rector of St. Peter's. Rev. Nathaniel Harding and his many friends throughout the diocese are rejoicing that he has secured such a loyal and efficient assistant in the person of the Rev. Mills Colgate Daughtrey, M. A.

On Monday, the nineteenth, I preached and confirmed seven persons, presented by the Rev. John B. Brown, in St. Paul's Church, Washington.

On Wednesday, the twenty-first, I had the privilege of preaching at the special union Lenten service in Grace Church, Charleston, S. C.

On Friday, the twenty-third, I preached in St. Paul's Church, Wilmington. The following day the Rev. Devall L. Gwathmey, the new rector of St. Paul's, reached Wilmington and began his rectorship in that promising parish on the twenty-fifth. Mr. Gwathmey is receiving a most cordial welcome in his new field and we are confident that he will do fine construction work in the rapidly developing section of Wilmington in which St. Paul's is located.

Sunday the twenty-fifth, was spent in New Bern, where I had the privilege of celebrating the Holy Communion and making an address at the opening service of the "Pilgrimage of Prayer" in Christ Church at the early service.

At the eleven o'clock service I preached and confirmed nine persons presented by the rector, Rev. B. F. Huske. Preaching at the same church again that night.

On Sunday afternoon, I preached and confirmed two persons, presented by Mr. Huske, at St. Thomas', Craven County.

On Monday, the twenty-sixth, accompanied by Mr. Huske, I went to Trenton, where I preached to the faithful congregation of Grace Church that night.

On Tuesday, the twenty-seventh, I went on to Pine Town and was driven from there over very, very muddy roads to Yeatesville, where I baptized, preached, Confirmed two and celebrated Holy Communion in St. Matthew's Church, that night. The class was presented by the faithful Postulant in charge, Mr. James C. Crosson.

The next morning Mr. Crosson and I drove to Bath in time for me to preach and celebrate the Holy Communion in St. Thomas', at eleven o'clock. Our good friend, the Rev. John R. Matthews, who had been conducting a mission in Bath for several days prior to my visit, preached a helpful and inspiring sermon in St. Thomas' that afternoon, and I preached and confirmed two persons at night.

On Thursday, the twenty-ninth, Mr. Crosson and I went on to Zion Church, where I preached, confirmed three persons and celebrated the Holy Communion at eleven o'clock. We had the great pleasure of having the Rev. Nathaniel Harding with us at Zion, and his many friends in that fine country congregation were delighted that he could be with them.

From Zion I went on to Washington with Mr. Harding and took the afternoon train for Vanceboro, where I was met by the Priest in charge, Rev. Floyd Cartwright, of Beaufort. I preached to a large congregation in St. Paul, Vanceboro, that night.

On Saturday, the thirtieth, I came on to New Bern, where I had a conference with the vestry of St. Cyprian's church. The rector, Rev. S. A. Morgan, has resigned to accept a call to Virginia and we are distressed to lose this earnest, faithful minister who has done such good work during his rectorship at St. Cyprian's, but we trust that it will not be long before we secure another good man for this important point. From New Bern I came on to Wilmington, bringing to a close a very strenuous but very happy month, during which I had traveled a good deal more than a thousand miles, and preached at thirty-four different services.

Since our last letter, the Rev. Herbert S. Osburn has entered upon his duties as rector of Christ Church, Elizabeth City, and we are confident that he will be very happy and very useful in that splendid, progressive parish.

Since the last meeting of Council, eleven Clergymen have come into the diocese and all of them have entered into the work of their respective parishes and missions with fine zeal and enthusiasm. We are looking forward to a largely attended, enthusiastic meeting of Council in Elizabeth City May fifteenth and sixteenth. Let us see to it that every parish and mission in the diocese has at least one lay representative present.

Le us also see to it that every parish and mission will be able to report all apportionments for Diocesan and General Missions, as well as the Budget, paid in full. It is hard to over estimate the extreme importance of this last suggestion, and I earnestly hope that it may be followed generally.

Several requests have come to me lately for permission to use the flag in Processional and in the Chancel, during the present critical period in our nation. I am heartily in sympathy with these patriotic requests and gladly give my consent to the use of our country's flag either in Processional—following the Cross—or to be draped in the Chancel, under the direction of the rector or minister in charge.

As I write these words, our nation stands upon the very brink of war. Before you read them we will probably be in the great world conflict. Let us pray that as a nation we may stand the test unafraid and unashamed.

If suffering must come and sorrow, let us try to meet the issue as men and women who believe that in spite of wrong and cruelty and injustice that God does stand behind the shadow "Keeping watch above his own."

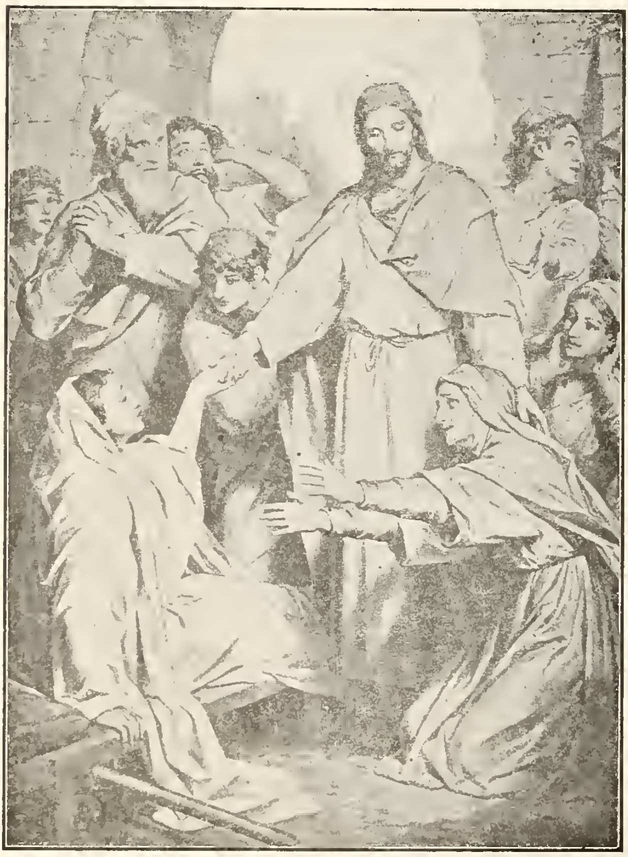
God has blessed us with peace and prosperity, but it may require the darkness and the pain of national distress to lead us back to that righteousness which exalteth a nation and reveals to it God's plans and purposes.

God grant that as individuals and as a nation, we may open our eyes and see the shining purpose for which we were created, for where there is no such vision of our place and part in God's plans, even peace and plenty cannot prevent individual degeneration and national decay.

May the present crisis send us to our knees. May we draw very near to him in prayer, and then rise, strong to do His will.

Faithfully your friend and Bishop,
THOMAS C. DARST.

Holy Week, 1917.



THE CONQUEROR OF DEATH.

Hoffman's masterful portrayal of the raising to life of the son of the widow of Nain ought to appeal to every one of us, especially when our thoughts are drawn to Christ's own Resurrection. His power manifested in this touching incident, and His complete victory over sin, death and the grave tell us that we need have no fear for our or their future if only we and they have crucified our selfish ambitions, worldly lusts and soul destroying sins and are living the risen life with Him. Use His grace and power. Pray: work.

Diocesan News.

The Right Rev. T. C. Darst, D.D., acting for the Bishop of the diocese, made the following visitations: March 11, St. Paul's, Lynchburg, confirmed nine; Grace Church, Lynchburg, confirmed nine; the Virginia Episcopal School, near Lynchburg, confirmed sixteen. This the rector and the Bishop said was a most inspiring scene, the boys so very much in earnest and the spirit of the school was most encouraging. On Monday, the 12th, St. Paul's, Salem, confirmed fourteen; Tuesday, the 13th, St. John's, Roanoke, confirmed eighteen; Wednesday, the 14th, Christ church, Roanoke, confirmed nine. After this service the Bishop left for Wilmington, N. C.

Old St. Philip's, at Brunswick.—On the Cape Fear river, some miles below Wilmington, is the site of the old town of Brunswick, now without so much as a standing chimney left to mark its location. Many scattered tombs of bygone worthies may still be seen there; and there likewise stand the ruins of St. Philip's Church, where Governor Tryon and other dignatries, as well as the untitled tillers of the soil, united to worship in the thriving town which was then the capital of the colony.

St. Philip's Church was begun before 1765, and probably completed shortly after that time. Governor Tryon made a personal contribution of forty guineas toward finishing the building. The dimensions, as shown by the walls still standing, were seventy-six and a half feet in length by fifty-three and a quarter feet in width, with walls still rising twenty-five feet above the ground. When the capital of North Carolina was moved to New Bern, St. Philip's shared the waning fortunes of old Brunswick, and soon became a deserted ruin. In 1865, during the operations around Fort Fisher, the ruins of St. Philip's were enclosed within the earthworks of Fort Anderson, and the escape of these venerable walls from the shells which destroyed many neighboring tombs, seems almost miraculous. The cornerstone did not escape, however, as the Federal troops tore it from the walls. What it contained has never been known. The thriving church in Durham, known as St. Philip's, is a namesake of the old parish at Brunswick.

Bishop Darst was the preacher at the mid-day Lenten services at St. Paul's church, Richmond, during the week of March 5. These services were largely attended and Bishop Darst's sermons were helpful and inspiring. Bishop Darst has many friends in Richmond and while there preached to large congregations at his former churches, St. Mark's and St. James, and at the Church of the Holy Trinity and the Church of the Holy Comforter. He also confirmed a class for Bishop Tucker at St. John's church, City Point, the Rev. Preston Peyton, minister-in-charge.

The Spring meeting of the Convocation of Edenton is to be in the Church of the Advent, Williamston, from Tuesday, April 24th through the 26th.

On the morning of the 26th the handsome new church, gift of Mrs. James Grist Staton, will be consecrated. In our next issue we hope to give to our readers a more detailed account of this new edifice.

NEW CHURCH AT GRIFTON.

The new church at Grifton, Pitt County, is about completed. This new member of the Bishop's family is destined to do much good for the upbuilding of the Church in a section where the Church already has a strong following. With this new church in Pitt, the number will be increased to seven. Is there another county in the diocese that has seven Episcopal Churches?

THE CHURCH OF ST. THOMAS, BATH, N. C.

In the year of 1734, the corner stone of old St. Thomas Church was laid at Bath, N. C. The Church still stands and is one of the oldest in the country and the oldest in the State of North Carolina. It is a small brick structure but a very interesting building on account of its past history. Every year hundreds of tourist visit it.

Sometime ago a terrible storm destroyed the old tower which stood in front of the Church, and blew in the gable ends of the roof destroying the quaint colonial interior. Then the Church was abandoned for a long time until the people of the town got together and realizing that on account of its past history, the Church was the most important among the historical sights of the town, set to work and fixed it. But the quaint colonial furnishings were replaced by modern thus taking away some of the interesting features about the Church.

We have started a fund, with which we intend to restore, to the best of our ability, furnishings similar to the original and to build a tower like the one which once stood there. There are some of the original furnishings about the country. in museums, etc., which are being kept as relics of colonialism. These we would like to buy and replace them in the Church.

Will you help us restore the interesting features of the old Church?

All contributions will be greatly appreciated no matter how small. Please send them to the lay-reader in charge by April 30th, 1917. Faithfully yours,

JAMES C. CROSSON,
Lay-reader in charge.

The Rev. Geo. H. Madara, of Alaska, who is now in this country on furlough, is to be in the Diocese for about two weeks immediately after Easter. Dr. Drane, of Edenton, was asked by Bishop Lloyd to perfect the itinerary.

A particularly warm welcome awaits Mr. Madara in East Carolina because of his Association in the work of the Tanana Valley Mission with the Rev. F. B. Drane who is representing the Diocese in so fine a way in that distant field.

Mr. Madara is an unusually interesting speaker, and his coming will be for the profit of every one concerned.

The Church Mission House has arranged the following visitations in East Carolina for the Rev. Guy H. Madara, who has served five years in the Alaskan Mission Field, a field to which our Diocese has given two missionaries. Mr. George Burgess and the Rev. Frederick B. Drane.

April 10th—Elizabeth City.
April 11th—Edenton.
April 12th—Hertford.
April 13th—Belhaven.
April 15th—Aurora.
April 16th—Washington.
April 17th—Kinston.
April 18th—Greenville.
April 19th—Fayetteville.
April 20th—Wilmington.
April 22nd—New Bern.

Programme of the 171st Meeting of the Convocation of Edenton, Church of the Advent, Williamston, N. C., The Rev. C. H. Jordan, Rector.

April 24th—Tuesday, 8 p. m.—Evening Prayer; Preacher, Rev. M. C. Daughtry; alternate, Rev. H. Alligood.

April 25th—Wednesday, St. Mark's Day, 7:30 a. m.—Holy Communion; Rev. R. B. Drane, Rev. C. H. Jordan.

April 25th—Wednesday, 9:30 a. m.—Business Meeting.

April 25th, Wednesday, 11 a. m.—Divine Service; Preacher, Rev. T. N. Lawrence; alternate, Rev. J. M. Taylor.

3 p. m.—Business meeting.

April 25th—Wednesday, 8 p. m.—Evening Prayer; Preacher, Rev. H. S. Osborne; alternate, Rev. J. N. Bynum.

April 26th—Thursday, 10:30 a. m.—Consecration of new church, Bishop Darst.

April 26th—Thursday, 3 p. m.—Business.

April 26th—Thursday, 8 p. m.

ONE HUNDREDTH ANNIVERSARY.

Editor Mission Herald: On Ascension Day, Thursday, May 17th, 1917, the one hundredth anniversary of the organization of the Diocese of North Carolina will be celebrated in Christ Church, New Bern. It was in that church, one hundred years ago that a few loyal and zealous churchmen came together to take counsel for the welfare of the Church in this state, and it is fitting that we who are enjoying the fruit of their labors should take the time to recall what was then done and commemorate those who did it.

In accordance with resolutions adopted by the Convention of the Diocese of North Carolina, the Council of the Diocese of East Carolina, and the Council of the Jurisdiction of Asheville the three bodies will meet in joint session in New Bern to celebrate the Centennial.

The following program has been arranged and the persons named therein have agreed to perform the service assigned to them.

Thursday, May 17, 1917.

9:30 a. m.—Morning Prayer—
Rev. B. F. Huske and E. N. Joyner.
11 a. m.—Holy Communion—
Rt. Rev. J. M. Horner, D.D., Celebrant.
Rt. Rev. Thos. C. Darst, D.D., Preacher.
Rt. Rev. Jos. B. Cheshire, D.D., Closing Prayers and Benediction.
1 p. m.—Lunch.
3 p. m.—Special Centennial Service—
Rev. R. B. Drane, D.D., presiding.
(A) "The Church in North Carolina in 1817"—
Rt. Rev. Jos. B. Cheshire, D.D.
(B) "The men of the first Convention"—
Mr. Marshall Delancey Haywood.
Closing prayers and benediction—
Right Rev. Thos. C. Darst, D.D.
8 p. m.—Special Centennial Service, continued—
The Rev. E. A. Osborne, presiding.
(A) "The Church in North Carolina during the past century," Hon. F. D. Winston.
(B) "The Church in North Carolina, present and future," Rev. W. H. Milton, D.D.
Special commemorative prayers and benediction—
Rt. Rev. Jos. B. Cheshire, D.D.

It is earnestly hoped that the church people of the State will bear this occasion in mind and that as many of them as possible will arrange to be present. Special trains will be arranged, if possible, so that those in attendance on the Conventions may make the pilgrimage with as little inconvenience as possible. Faithfully yours,

R. B. OWENS,
For Committee on Program.

A Prayer for St. Mary's School.—Almighty Father, whose mercy is over all Thy works, bless we beseech Thee, with Thy Providential care, St. Mary's school and all schools and colleges of Christian education, and prosper all right efforts for their support. Help us in the work being done for the improvement and endowment of this school, to pray earnestly, to labor diligently, and to give generously. Grant to the teachers and the taught the light of Thy Holy Spirit to lead them into all truth and to build them up in Christian grace and character; for the sake of Thy Kingdom and the honor of Thy name, through Jesus Christ our Lord.—Amen.

The Mission Herald.

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EASTER GREETING.

Out from darkness into light; from the sadness of Gethsemane and Calvary into the joys of Easter; away from thoughts of suffering to hymns of victory; from the dark tragedy of Good Friday to the empty tomb—such is the great transition today in Christian thought, voiced in anthems and flowers, in carols and hymn, and emphasized in the message of joy proclaimed from Christian pulpits. The news that encircles the globe today, and visits each hamlet and village and city, and makes hearts beat the quicker for joy, is the announcement made to the disciples of old, and repeated through all the Christian centuries: "The Lord is risen indeed."

The world itself keeps Easter Day. So strong a hold has the fact of the Resurrection gained upon the hearts of men! As the centuries multiply, the thought grows stronger and stronger. Men and women are studying the fact from every point of view. Sentiment has laid hold of it. Reason has grasped the idea. The man of science finds the law of the Resurrection capable of demonstration.

Who can express in language the hope with which it cheers and inspires the heart of one called to suffering and pain?

And who can find words to tell of the comfort which this thought gives to those who grieve over the loss of loved ones, gone before?

There is power in this central fact of Christian history. There is inspiration in this keystone in the arch of Christian truth.

Let us rejoice, then, as we look this day into the empty sepulchre. Let us weave the truth and fact into our lives. Let it give courage to the strugglers, hope to the discouraged ones, comfort to the mourners—joy in every heart because Christ has brought to us this day life and immortality.—Exchange.

VALUABLE SCHOLARSHIPS IN ST. MARY'S SCHOOL.

The Smedes Memorial and the David R. Murchison Scholarships at St. Mary's School are now vacant for the session beginning next September, and will be filled by competitive examination which will be held at a number of points in the two Carolinas on May 1st and 2nd next. The Murchison Scholarship is worth $300 a year; the Smedes Scholarship, $270. There are also other and non-competitive Scholarships at St. Mary's for which candidates will qualify by passing the competitive examination. Those interested should write at once for details to the Rector, Rev. George W. Lay, St. Mary's School, Raleigh, N. C.

EASTER—ITS ORIGIN AND CUSTOMS.

Winter has its Christmas, autumn its Thanksgiving, Summer its Fourth of July, but the choicest season of the year was reserved for the Christian's most joyful celebration.

For the crucifixion to have occurred at any other season than this, much of its significance would have been lost. As it is, the smallest details blend in making a harmonious whole.

The name itself, Easter, comes to us from the Anglo-Saxon Eastre and Ostara, meaning the goddess of spring, and corresponds to the Jewish feast of the Passover, which was celebrated at the same time of the year. In the early days of the church much dissension arose as to the proper time of celebrating Easter. After centuries of dispute, a season was finally established, to which all the Christian churches, excepting those of Russia, Greece and Oriental countries, generally, conformed, with the consequence that they are keeping Easter just a fortnight later than the rest of the Christian world.

Many beautiful as well as humorous customs have allied themselves to this season, nearly all of which will be found to have originated with Pagan nations. The custom of rolling Eggs is by no means a modern one, and we read of children in the north of England, who not only roll them but throw them like balls. Here, too, it is customary to give eggs to one's friends on that day, and it is a common practice to trace upon the egg, with a piece of tallow, the initial of the one for whom it is designed, after which it is dropped in boiling water that has been previously colored, and when it comes out the egg will have taken the color of the dye everywhere except where the tallow has been traced, leaving that pure white.

The day in Russia is something like New Year's Day here. The people call upon their friends, each visitor giving an egg to his host with this greeting: "Jesus Christ is risen," the host replying, "Yes, He is risen."

The Irish watch Lent depart with much merriment, and on Easter morn are up early "to see the sun dance in honor of the resurrection."

It is a general custom for people to appear in their new spring clothes on Easter Day, which, in all probability, is the outcome of an old-time superstition that one must wear, at least, one article that is new, else bad luck will follow all the year, apropos of which, we read in an old English ballad this couplet:

> "At Easter let your clothes be new,
> Or else you will it surely rue."

On Tuesday after Easter, in certain localities, wives were allowed to beat their husbands, but it is doubtful whether this privilege was used to any extent, in spite of the satisfaction it might have afforded some wives, because, on the following day the husbands were allowed to return it.

Nowhere, however, is Easter celebrated with greater festivities than at the national capital, where, on that day, for many years, the White House grounds have been opened to receive thousands of little people, each one carrying a basket of beautifully colored eggs. They begin to gather before noon, some bringing lunches with them, and for a few hours egg-rolling is the order of the day. In the afternoon the Marine Band arrives and gives a concert, and while these privileges are extended to the children yet many older people enjoy going.

It is a scene beyond description, the setting, to begin with, being one of unusual loveliness at this time of year, and with the White House for a background and the gaily dressed children flitting about like butterflies, makes a picture to which nothing could be added. The president always comes out on the balcony and sometimes takes a turn or two about the grounds. Another feature of a Washington Easter is the splendid flower display at the different markets. The regular flower booths are gorgeously decorated with flowers in season and out of season, which are, in some instance, arranged in effective designs.

The most picturesque display, however, is outside the market, where scores of quaint old colored aunties sit, some serenely smoking their pipes amidst great bunches of trailing arbutus, wild violets, myrtle, etc.

I once knew two little German girls, twin-sisters, whose mother had told them a pretty little story about the rabbit that lays Easter eggs. They lived in a house with a large garden in which a number of bushes grew.

On Easter morning their mother told them to go out and see if they could find the rabbit's nest.

While they were hunting diligently, out from a clump of bushes jumped a sure enough rabbit. It was a question as to which was the most excited, the rabbit or the children. They approached the place after a few minutes, and were excited still more, upon discovering a nest of beautiful eggs —red, purple, yellow and even green—which they firmly believed had been laid by the rabbit they had seen.

With children "seeing is believing," and so convincing was this fact to them, that for years their faith in the rabbit's eggs remained unshaken.

LYDIA R. SPOFFORD.

OUR FINANCIAL COLUMN.

Subscriptions received from March 1st to April 1st.

In future issues we expect to record those helping us to keep the Mission Herald alive. Each issue costs between $62.00 and $65.00; so we need 130 persons to pay up each month. May we not expect to see your name in this column next month?

Those sending one dollar: Mrs. R. Green, E. P. Willard, Mrs. Jno. Hawes, Mrs. A. D. Parrott, Mrs. J. G. Williams, George Makeley, Mrs. J. C. Munds, Mrs. E. Wadsworth ($1.50), Milton Calder, Mrs. W. L. Parsley ($5.00), Mrs. C. A. Davis, Mrs. T. S. Norfleet, J. V. Grainger ($2.00), Oscar Hardy, Mrs. W. D. Pruden ($2.00), Mrs. A. I. Gailord ($1.50), Mrs. G. B. Spivey, Mrs. H. P. Edwards, J. T. McCabe ($1.50), Mrs. C. A. Jeffress, Mrs. Julian Wood, Mrs. F. S. Jarvis, Mrs. L. C. Mercer, Mrs. J. Davis, R. R. Hobbs ($1.50), Mrs. J. G. Staton ($9.00), Mrs. R. I. Jeffress ($2.00), Mrs. H. G. Wood ($1.50).

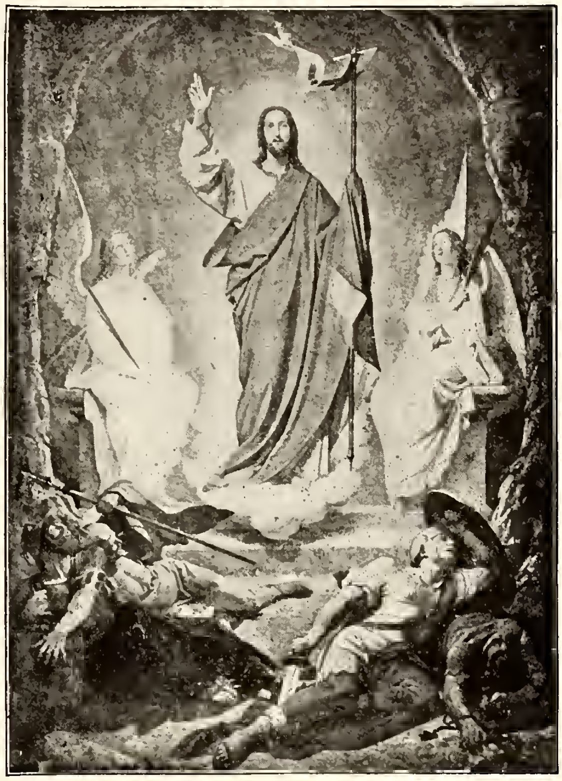
Those sending fifty cents: Mrs. H. H. McKee, Mrs. Julia Campbell, Mrs. M. W. Winborne, Mrs. W. B. Williams, Mrs. H. T. Greenleaf, Miss L. Murchison, Mrs. L. P. Hornthal, Mrs. W. Tooley, Dr. Milton, H. F. Wilder, Miss E. Whitley, Mrs. L. E. Smith, J. E. May, Mrs. H. C. Prince, E. L. Hinton, Mrs. S. E. Martin, Mrs. M. N. Williams, G. H. Roberts, Mrs. Jno. Duncan, Miss Lizzie Griffin, William Zoeller, Miss Skinner, Mrs. A. L. Bynum, Mrs. S. B. Duffy, Mrs. J. P. Brogden, J. O. Bentley, Mrs. J. G. Newsome, Jno. C. Hay, Mrs. W. J. Rice, Mrs. F. Sidberry, W. M. Creasy, Mrs. F. B. Gault, Mrs. Hugh McRae, Mrs. Ernest Jones, Mrs. D. White, Mrs. S. E. Adams, Mrs. J. A. Washington.

Total $64.00. Between now and the time Council meets, we want the 500 who are receiving the Herald, but are in arrears to pay up. If every one who receives the paper, would pay promptly, without being dunned, the Herald could return to the Diocese its appropriation of $300.00. With the next issue the present management will turn over its labor of love to other hands and hearts. More anon.

MY DUTY TOWARDS GOD.

My duty towards God is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength: To worship Him, to give Him thanks: To put my whole trust in Him, to call upon Him; to honor His Holy Name and His Word: and to serve Him truly all the days of my life.

The gift of God is eternal life.



THE RESURRECTION.

THOMPSON ORPHANAGE.

Bath, S. S., St. Thomas Church	$ .20
Hertford, Holy Trinity Church	41.44
Hertford, S. S., Holy Trinity	8.56
Plymouth, S. S., Grace Church	1.00
Washington, Mrs. C. R. Fleming, for brother	10.00
Total	$61.20

Contributions in kind: Five dozen handkerchiefs from a few friends in Hamilton; a pair of shoes from Master Richard McGlohon, Winton; package of clothing, Mrs. W. F. Harding, Grifton.

ORPHANAGE NOTES.

Our notes, like our receipts, will occupy very little space this month, for we have very little to tell. The children get their three meals a day in spite of the high prices, and are looking well and happy.

We have had a good deal of rain lately, and now we are ready for a "shower" of canned goods for our supply is exhausted, and we now have to buy them. The latest addition to the playground apparatus is a joggling board from St. Agnes' Guild, Christ Church, Raleigh, and the children take great pleasure in keeping it going. Kites and marbles and tops occupy the boys' attention at present, while the girls take to the seesaws, swings and joggling board.

The Superintendent gave the children seventy-five copies of the Spirit of Missions to sell for their Mite Boxes, and nearly all of them have been disposed of. They also sell candy, cakes, and other articles of their own making, and are very much interested in gathering in the nickels and dimes for their boxes.

The Navassa Guano Company and the Virginia-Carolina Company have both made us a donation of fertilizer, and we are glad to say that our potatoes are planted. The land is well prepared, and we hope to make a good crop.

Don't forget your little wards at the Orphanage, and remember that anything for the pantry will be acceptable.

Archdeaconry of Wilmington

Including Counties of Onslow, Pender, New Hanover, Brunswick, Bladen, Columbus and Robeson.

Perhaps the most important announcement that we can make this month, is the completion of arrangements for the group of churches including Lumberton, Red Springs and Maxton. For some time the Archdeacon has been working for an independent and self-supporting group of these churches with a resident minister; and the first stage of this development will be consummated on the third Sunday in April, when Rev. H. A. Grantham, of Rome, N. Y., comes to take charge of these three churches, with residence in Lumberton, the very progressive county seat of Robeson, which is a very large and splendid county, with a truly forward-looking and enterprising citizenship.

In this connection it may not be amiss to say a word of explanation about our system of church work that is sometimes misunderstood and, in consequence, frequently resented. I refer to what we call "mission" churches.

Our congregations are usually divided into three classes: first, strong, self-supporting congregations, with sufficient membership and means to maintain a full, self-supporting organization, with full right to representation in the legislative councils of the Diocese; such congregation is formed into a parish, and there can be no Diocese, without a proper number of parishes.

When a congregation is too weak, both financially and in numbers to organize as a parish, with full rights and obligations, but still has measurable strength, it is made an "organized mission", having fewer privileges of representation and less obligations for the support of the local and diocesan and general work; though even a group of organized missions may together be self-supporting.

When a congregation has not enough members or means to meet the requirements for even an organized mission, it is called either an "unorganized mission", if it stands independent of any parish, or a "parochial mission," if it is maintained as part of some parochial organization, as frequently happens, when a parish in a large town or city starts a new work, which is under its control.

There is no reflection on the congregation that is only a mission, because that status merely denotes youth or other inability, through insufficient development, to maintain a fuller organization; a mission, in other words, is the normal beginning of a parish, just as childhood is the precedent condition of manhood; and no reference is had to the condition, social or religious, of the people among whom a mission is started. And if there is any measure of reflection in the fact that the Episcopal Church comes to a community that has already attained notable development materially, socially and religiously, the reflection must be on the Episcopal Church, because it has come so late to do its part in upbuilding the life of the community or the nation.

In the Archdeaconry of Wilmington which is my special field we have as fine a people, I believe, as are found in the state and the opportunities are nowhere greater; but the Episcopal Church has not borne its part in the development of the life of this section; but with God's help we do not mean to delay longer to contribute our share; and we believe that we have a real contribution to make; but we offer it in no spirit of arrogance, but in an earnest desire to serve. I have dwelt long on this point, because there have been misunderstandings which we do not want any one to have.

The congregation at Red Springs has lost an interested and earnest friend, whose interest was largely instrumental in building the attractive little brick church, in the death of Mr. W. F. Williams on March 19. Mr. Williams had been for many years identified with the town; and he was associated with the church from its establishment in Red Springs and he will be greatly missed from the whole community; and we extend our deepest sympathy to the family in this hour of grief. Archdeacon Noe read the burial service in the church at Red Springs on Tuesday afternoon, March 20, and the interment was made in Culpepper, Va., Mr. Williams' former home.

Mr. Parkman is busy with the work at Whiteville, while Mr. Hill is caring for Atkinson and Burgaw and Mr. Wootten goes to Lake Waccamaw.

Archdeacon Noe has been caring for the work at Lumberton, Red Springs and Maxton during January, February and March, in addition to work at Whiteville and Southport and Northwest, in Brunswick County, where we have been building a new church, which it is hoped will be ready for use on Easter Sunday. A fuller account of this work will be given later.

Our next effort will be devoted to the development of a group of churches in Brunswick County, so that this work can be turned over to a resident pastor, while other stations are opened up.

On Good Friday a very beautiful service will be held in St. Philip's Church, Southport, when all the congregations in the town will join with us in commemorating our Lord's agony on the cross and the different ministers will speak on the words from the cross. This will give a fine opportunity to show our love for our common Master and our fraternal spirit among ourselves, in His name.

The Church in Whiteville has recently secured a very attractive new organ, which has been paid for in full; so we feel very much pleased.

The congregation at Burgaw are raising a small fund to make some needed repairs to the roof, where there is a slight leak, around the brick work. They are to be congratulated on this work; for they are few in number.

WILMINGTON NOTES.

The dedication of the new "Children's Room," presented to St. James Parish by Mr. and Mrs. George B. Elliott, as a memorial to their daughter, Mabel Green Elliott, took place last Sunday, March 11th, in the presence of the children of the Sunday School, and a sufficient number of the members of the congregation to fill the room to its utmost capacity. The scene presented was a very lovely one—the brilliant light of the afternoon sun filling every corner of the room, lighting up the faces of the children, and enhancing the colors of the flowers brought as an offering by the children. The service was adapted from the Prayer Book, and a short address by the rector made the room a living symbol and a perpetual memorial of the innocence of childhood—as of a room in which there are no shadows —a room full of windows on all sides, with nothing to fear from the world's gaze, because it has nothing to hide.

St. James' had the privilege of a visit from the Rev. T. R. Ludlow, of the Hankow Mission, China, Sunday and Monday, March 25th and 26th. **Mr. Ludlow spoke at the** morning service at St. James', and in the evening at St. John's on Sunday. On Monday evening, at 8 o'clock, he delivered a lantern lecture to the Church people in St. James' Parish House.

An Appreciation.

The Treasurer of the Diocese is in receipt of a letter from The Domestic and Foreign Missionary Society of New York, which we take pleasure in quoting for the benefit of the members of this parish, with regard both to the offerings of this parish, and to show in what regard the Missionary Society of our Church holds our beloved rector:

"New York, March 9, 1917.

Mr. Thomas D. Meares,
Wilmington, N. C.

My Dear Mr. Meares:

Thank you for your kindness in sending the offerings represented by the enclosed receipts. It is good to see the generous amount forwarded for General Missions.

I wonder if the people of St. James' realize what a satisfaction it is to all of us to have Dr. Milton upon the Board of Missions? Sincerely yours,

(Signed) JOHN W. WOOD."

"ON THE ROAD TO EMMAUS."
—Plockhorst.

CHRISTIANS ONLY IN NAME.

There are many mothers who are Christians only in name. Their attitude to life is altogether worldly. Conventionality is their God. They take their standards, not from the New Testament, but from society. Their conception of work is pagan, and their idea of marriage is that of a heathen. In the presence of their daughters they constantly rank men according to their wealth. They speak enthusiastically of "a good match", when the bridegroom is a fop or a roue, and declare that a girl has "done well" when she has bound herself to a man whom it is certain she cannot love.

When the secret causes of the innumerable domestic tragedies of our time are laid bare, who knows but that foolish mothers will be found to be the chief culprits?—Dr. C. E. Jefferson.

THE BEST PART OF IT.

The effort to raise five million dollars to set in motion the Church Pension System resulted in subscriptions of nearly seven millions. This is a considerable sum of money. It was a big thing to begin and a tremendous thing to accomplish in such a full and satisfactory measure. But the best part of it all is not the big pile of dollars. Better than that was the courage and the vision, and best of all was the fact that this American Church got together and did something together and attained the accomplishment of a united purpose.

A prominent leader once proposed a great scheme with the condition, "If a thousand congregations will agree to do this"—and then he stopped to ask himself the disconcerting question, "When did a thousand parishes ever agree to do anything?" In the matter of the Church Pension Fund, however, many times a thousand congregations agreed to do something and it was done.

Let us repeat this in another form. When we consider the amount that Bishop Lawrence has raised and then remember that there are a million communicants in the Episcopal Church in the United States, we see that it means only an average of a dollar a year per capita for five years to make five million dollars. As a cold financial proposition on a per capita basis, it looks small. But the fine big part of it all is that the whole Church united and concentrated its energies in one great achievement—truly a noble expression of the unity of the Spirit.

Let us now consider the $250,000 Fund for St. Mary's School. There are twenty-five thousand communicants of the Church in the Carolina Dioceses. They own and, through the Trustees, control this school. In a popular canvass such as we are conducting for subscriptions of a thousand dollars and downward, an average of two dollars per capita a year for five years would raise the Fund. As a mere mathematical proposition that looks easy. But the big thing is to get together and make this average an accomplishment. A thorough-going and united purpose and effort will carry through this plan. The man who can give a thousand dollars must do his part, and the woman who can give but a dollar must do her share. It must be a united movement. Nothing short of this can succeed.

Let us remember that no four dioceses of this Church have ever before undertaken just such a proposition for education. Big things inspire us to do our best. A big purpose inspires him who can do little as well as the man who can do much. As with the Pension Fund so with the St. Mary's Fund, unity of purpose and effort and unanimous co-operation surely spell success.

FRANCIS M. OSBORNE,
Special Representative of the Trustees of St. Mary's School.

CONFESSING CHRIST.

A brickmason was asked why he did so? "I used to think," he said, "I could be as good out of the Church as in it. I was moral and upright, and my character was clean. One day, walking along the street past a new building, I happened to see a brick lying in the road with several others. This was a new brick, nearly as smooth as if it had been polished. But it was covered with mud, trampled on, neglected, of little use. I said to myself: "There you are, Henry Crane, thinking you are as good as a brick out of the Church as in it. That is what men care for you. If you were built into the wall as you ought to be, you would amount to something and have a place of honor. Then you would be of the greatest use, that for which you were really made.' So I made up my mind I would not be like that brick any longer. And that is why I have come out on the Lord's side and joined the Lord's people—that I may have a place in the Building of God."—Selected.

WOMAN'S DEPARTMENT

Since our regular box has gone and we have not yet been given the place for the one of 1917-1918, may we not send some articles to Rev. F. B. Drane in Alaska.

All packages by parcel post should be addressed to him at Chena, Alaska. If you wish to send a larger box, something over 20 pounds, send by freight to Mr. A. H. Horton, 418 Mutual Life Building, Seattle, Washington, also writing a letter to Mr. Horton enclosing bill of lading, giving him instructions that the box is to be forwarded to Rev. F. B. Drane, Chena, Alaska.

Mr. Drane can use, comforters, rag rugs, quilts, gingham aprons for girls of all sizes and women too, the overall style preferred. Warm underwear for men and women, but especially for children, no outing petticoats.

Dresses for children from 3 to 15 years, in winter and summer material with bloomers. Boys' overalls, ages from 3 to 14.

Mr. Drane writes: "Through the boxes we are enabled to raise the standard of living among the Indians. We do not give the clothing to them outright, but take in trade such useful articles as the Indians bring. By helping them to clean, warm clothing, we are convinced we are raising their ideas of cleanliness, and making more easy the teaching concerning the Kingdom of God, and its righteousness For the help that has been given us through you, we feel deeply grateful." Yours faithfully,

FANNIE CHASE STATON.

To the Women of East Carolina, greetings:

In making out your report please remember our Central Fund and contribute to it as largely as possible. Let us try to make it one hundred dollars for this year, ending April 30, 1917.

The objects for which Bishop Darst asked us to work are.

General Missions	$ 500.00
Foreign Missionary Life Insurance	25.00
St. Luke's Hospital, Tokyo	100.00
Thompson Orphanage	200.00
Students' Aid	200.00
Work in Wayne County	100.00
Victory Mills, near Fayetteville	100.00
Music Lessons, Miss Venetia Cox	50.00

This does not include the Bishop's Fund which you must take to our Annual Meeting to present at the Corporate Communion.

The United Offering must be sent to Mrs. James Woolvin, Wilmington, N. C. By working together (to-get-her) and giving each woman a U. O. box let us make the record for East Carolina that every baptized woman has contributed to this Thank Offering.

All other money must be sent to Mrs. George H. Roberts, New Bern, N. C., not later than April 30. Tell her just what objects you wish credited with the money sent her.

While in St. Louis I promised that the women of East Carolina would give $100.00 for St. Agnes' School, Kyoto. Can't we redeem this pledge before April 30th?

Remember our Special Conference Fund which sends a representative to a Summer Conferenc or may assist in sending one to our next Triennial in Detroit in 1919.

Be sure to send a delegate to Elizabeth City in May to the Annual Meeting. The members of that parish are ready to welcome us so we must attend and make this meeting a great success in every way.

Report blanks have been sent to each society, if you have failed to receive any please notify me at once so more can be sent at once.

With our Pilgrimage of Prayer just over but fresh in our minds may we not expect greater results than ever before?

Yours faithfully,

FANNIE CHASE STATON.

March 16th, 1917.

To the Diocesan Educational Secretaries and the Parochial Leaders:

I cannot give up my work in the Educational Department without writing a line or two of farewell to tell you in the first place how much I regret giving it up and, in the second, that I am perfectly sure that whatever success has been accomplished in the past six years has been due to the efforts of you diocesan and parochial leaders rather than to anything that I have done. And so I feel that I am personally indebted to every one of you and shall always remember you and your work in my prayers.

Though I am going to take up a new type of work I do so with the firm conviction that the future expansion of the Church depends perhaps more than anything else on the activities of the Educational Department.

Let me assure that in Dr. William Sturgis, the new Educational Secretary, you have a leader in whom you will all rejoice, and under whom you can expect the work to go forward.

It has been a personal grief to me that our last fight together has been so badly blurred by the over-sale of the edition of the New World. I am sure that you all know just what the facts are: we calculated to a nicety that we had plenty of books to carry us through and then all of a sudden at the last moment orders began coming in from this and that place by tens and twenties and thirties with a result that we are not only unable to supply the books, but were not even able to answer the letters. We had something like two thousand letters in twenty days. A slight mathematical calculation will enable you to see that the force that we have at the Missions House could not hope to handle such a tidal wave as that.

I am sure that we have all learnt our lesson and that everybody is going to order early next year.

May I take this opportunity as Latin American Secretary to enclose some suggestions to your classes.

With best wishes and hopes that we may continue our happy relationship despite the changes, I am,

Very faithfully yours,

ARTHUR R. GRAY.

March 16th, 1917.

To the Leaders of Mission Study Classes:

Quite a few inquiries have come in recently concerning the Specials asked for by the Bishops in Latin America. A Baltimore Mission Study Class, for example, wants to make a contribution to some one object, and it has occurred to me that perhaps you might at least like to know of something for which that very material thing which we call money is needed at once.

In a letter from Bishop Colmore, dated February 24th, he tells me that he has the opportunity to start an industrial school at El Coto, Porto Rico, if he can get a thousand dollars.

The facts of the matter are that the entire property is worth four thousand dollars. It belongs to Mr. and Mrs. Droste, the missionaries in charge. With their accustomed and ever remarkable generosity they are willing practically to give the whole of it to us; but before it would be possible to transfer title they have to pay off an incumbrance of a thousand dollars.

Certain classes have already practically said that they would try to raise five hundred dollars of this. Would your class care to do its bit?

This is an entirely voluntary matter, and if you don't care to mix money in the deliberations of your class don't hesitate to say so, but I have thought that some of your people might become so interested in the possibilities of industrial development that they would be glad to make a plea somewhere to somebody for a gift toward this most admirable object.

Why could not this year's Study Classes found the School? thus, five dollars from two hundred classes would give the whole sum needed; five dollars from one hundred would assure the purchase. We could call it The New World School.

Very faithfully yours,

ARTHUR R. GRAY.

"ROSBOROUGH."

Editorial in the Charlotte Observer, February 1, 1917.

Under this title Rev. Edmund N. Joyner, of Lenoir, forty-three years of whose life has been devoted to the moral and spiritual uplift of the people of the mountain section of Caldwell County, gives permanent shape to the story of the labor of love of a modern evangel of light, Miss Kate Rosborough. Mr. Joyner relates the history of the early days of the Hopkins School, located in a valley between Linville and Edgemont, from which as a nucleus a great work was established for the education and betterment of the people. For the development of this work there was need of what would now be called a civic worker, and this worker was materialized in the person of Miss Kate Rosborough, of Chester, S. C. One of her first steps on reaching the settlement was the establishment of a night school, and this was followed by Sunday and Bible Schools, and in connection with these activities, as we are told by Mr. Joyner—"she gathered the children around her, amused and taught them; she met with the women for their instruction and help; she went from house to house for miles, visited the sick, comforted the sorrowing, stood by the dying, and in one instance, holding a funeral service." And further: "For four months she taught the neighboring school and imparted altogether new ideals in children and parents. There are no roads to speak of through that region. The postoffice and railroad station are five miles, which double themselves across three creeks and many logs. She walked it, again and again, for sufficient reasons. She trailed a party of men and women twelve miles to the county seat, to make appeal for help in road-building in that neglected quarter. She tried to get a rural route and a postoffice, which the government could not give in a district of mere trails. In every way she poured herself into and wrapped herself around with the people and their interests, and no human being ever came nearer, and more justly, to the dangerous standard of the idol."

It was in September, 1915, that Miss Rosborough began this work. In July of the past year she went home for a few weeks' rest, but was prevented from returning by the wreck of bridges and roads in the great flood which shortly followed, and she extended her visit to a brother in Atlanta, where she was run down on the streets by an automobile and killed. Mr. Joyner tells of the grief the news of her death caused the mountain people, and of how they determined to establish a memorial to her name. The memorial, it was decided, should take the shape of a community house, which might be headquarters for settlement work, the need for which Miss Rosborough was recognized. The people of what might be called Miss Rosborough's congregation, raised among themselves the sum of $600—and among people of their limited means this amount is of eloquent significance. There was one contribution of $25, while another offered not only all the land required for the site, but pledged himself for a cash donation of $100. Mr. Joyner is now making an appeal to the public to carry on this noble work to completion. The design of the building adopted will call for $1,200. The project has not only the endorsement of Bishop Horner, but bears the sanction of St. James' Parish, at Lenoir, of the Woman's Auxiliary and Sunday School. Meantime, Mr. Joyner, at Lenoir, will give full answer to all interested inquiries. It is a pleasure to The Observer to do whatever may be within its power to further the interests of all enterprises of so excellent a nature as the founding of the Rosborough Home.

PREPAREDNESS.

"What kind of a man are you going to marry?" asked earnest, dark-haired Margaret Ellis.

Her friend, Vivian raised her golden head. "I want the man I marry to be entertaining, to be high in his profession, to have money, or the hope of getting it—the kind of man that everyone is anxious to know. That kind could make me happy. Just any man wouldn't do. I couldn't marry just any man."

Grandmother Ellis looked up from her crochet. A quizzical look crept into her gray eyes as they rested on Vivian's attractive face. Then she folded her capable hands in her lap and said:

"Can you cook, Vivian?"

"Why, yes, a little. I can make mayonnaise, cake, and—and fudge," she answered, looking puzzled over the seeming irrelevancy of the question.

"Can you sew?"

"No; but I can embroider."

"I see. Of course you can keep house?"

"No, Mrs. Ellis, I cannot. The maid does that at our house."

"I see, I see," mused grandmother. She gazed out of the window for a minute, and when she looked back her eyes were very kind.

"Yet, my dear, you expect to marry some one who has used his time well in making a successful man of himself. He must be so well-trained that he will make no mistakes that might cause you discomfort or unhappiness. He must stand the strain of the long days, and the responsibility, not only of his work, but of his own family—and then be entertaining. I wonder often whether women realize just what that means. You, on the contrary, know nothing of your business of being a wife. You enter on the biggest job in life without training. You will learn in time, perhaps; but at the expense of his comfort and of your own. The petted-doll way of home making is marked with tears and regret. Do you think it is quite fair to ask so much and give so little?"

As Grandmother Ellis talked, a blush had risen to Vivian's face; but plenty of sense lay behind her beauty. She drew a long breath.

"Thank you, Mrs. Ellis," she said sincerely. "I have never thought the thing out before. You have given me something that I shall profit by."

The man who gives as much as God expects him to never growls about it afterward.—Exchange.

"Let us fail in trying to do something rather than sit still and do nothing."

BOYS STARTING TO THE FIELD WITH TEAMS TO PREPARE THE LAND FOR CORN.

Legerwood, N. C., March 15, 1917.

My dear Mr. Griffith: I enclose an open letter which tells its own story.

I am anxious to rebuild the chapel as soon as practicable and have ordered a motor, shafting, and the necessary fittings, for installing our machinery, which will enable us to prepare lumber for building.

Funds are needed to pay the salaries of teachers, (Our school closes March 21st), to buy grain for work stock, to rebuild chapel, and to make our crops. I try to make every dollar go as far as possible for the development and maintenance of this institution.

My duties require my whole time and attention here, on the farm and in the school, and forbid my going off in quest of funds. Sending the News every two months and a note to our friends once a year is our only method of soliciting help.

Any consideration that you may give us will be duly appreciated. Faithfully yours,

HUGH A. DOBBIN.

AN OPEN LETTER FOR 1917.

Dear Friends: Again I am writing you as I do annually, giving you the opportunity of contributing to the Patterson School.

Never in the history of this institution have I considered our opportunities so great, as we are growing nearer to the people and the people are coming nearer and dearer to us, and especially these boys entrusted to our care.

It has been my pleasure in several issues of the News to tell of the blessings of health and the abundant production in farm crops. The past year seems to have been exceptional in that our troubles have come not only in double but quadruple measure; in the increased expense of the table on account of high prices of farm produce and groceries, in the burning of the chapel, the washing away twice of our mill dam and the injury to our crops caused by the summer floods, and an unusual amount of sickness and hospital bills resulting therefrom. The most serious case came about through the explosion of our kitchen range on December 22nd, whereby two boys and the cook were wounded. One boy suffered injuries resulting in a broken leg and many severe wounds in his lower limbs is now in the hospital and recovering slowly but we hope surely. Lastly Aunt Till, the old negro mammy relic of the Pattersons, whom it was our privilege to care for, recently passed away, having received the best attention that we could give her and a decent burial.

All of these disasters have been beyond our control. The result, I am frank to say, has not been caused by carelessness on the part of the department of the school but has greatly increased our expenses.

Any help that you may give will be thankfully received.

With due appreciation of your past co-operation, I am

Sincerely yours,

HUGH A. DOBBIN.

SINNING AT LONG RANGE.

The social gospel has brought a message for the industrial and business world. The new righteousness is a protest against a new form of sin. We may call it sin at long range. In a simpler age men could sin only by one and one. In a sense that is still true; but it is not so clearly seen under complex modern conditions, when many a business man who is kind and generous in his personal life, and is an honest Christian believer, is yet, responsible for corporate conditions that belie his Christianity. Such a man would never dream of the possibility of his being a murderer, yet without taking the trouble to know of his responsibility he may have stock in a factory or interest in property where flagrant violations of sanitary laws are daily sacrificing innocent life. He is strictly honest in his personal dealings, but he may never have stopped to inquire about the methods by which some corporation of which he is an officer has secured its franchise and property rights. Perhaps (still worse) he has known all about it, but has never had pressed home his own responsibility and his own guilt. He sins at long range.

The social gospel is making men see their social sins. Unless it be preached insistently, so that they do see and reform, there are forces at work in society which will punish them with avenging wrath.—From "Back to Christ," by Bishop Fiske. (Longmans.)

The real reason men and women decline to identify themselves with the Church and come to church to worship is that they do not love the great Head of the Church, do not believe the story of His love for them. Of course, no one likes to admit this even to himself, so men deceive themselves and try to deceive others by making all sorts and kinds of excuses. Worse still, when too hard pressed, they take refuge behind the admitted faults and short-comings of the Church.

But with all her faults, the Church has much to give each one of us if we will but put ourselves in complete sympathy with her and faithfully try to follow her lead. To refuse to do this, whether we realize it or not, is to refuse the best things—the best things that infinite love and wisdom can provide.—Trinity Church Monthly, Pottsville.

A RESOLUTION ON SOCIAL JUSTICE.

(Passed by the General Convention of 1916.)

Be it Resolved, That the service of the community and the welfare of the workers, not primarily private profits, should be the aim of every industry and its justification; and that the Church should seek to keep this aim constantly before the mind of the public; and that Christians as individuals are under the obligation on the one hand conscientiously to scrutinize the sources of their income, and on the other hand to give moral support and prayer to every just effort to secure fair conditions and regular employment for wage-earners and the extension of true democracy to industrial matters.

THE JOINT COMMISSION ON SOCIAL SERVICE
OF THE PROTESTANT EPISCOPAL CHURCH
Church Mission House, New York.

Report of the Diocese of East Carolina Church Pension Fund.

Mission Herald:

I am enclosing report showing amount contributed by each Parish or Mission in the Diocese of East Carolina to the Church Pension Fund. Yours very truly,

VAN R. C. KING,
Treasurer, Church Pension Fund, Diocese of East Carolina.

Location.	Parish or Mission.	Total Amount Raised.	Cash.
Aurora, N. C.	Chapel of the Cross	$ 323.75	$ 75.75
Bath	St. Thomas	25.00	4.00
Yeatesville	St. Matthew	41.00	25.00
Belhaven	St. Mary's	60.00	12.00
Thomas D. Meares			11.50
Rt. Rev. T. C. Darst			200.00
Elizabeth City	Christ Church	2845.00	165.00
Edenton	St. Paul's	4408.00	2283.66
Fayetteville	St. John's	1656.00	310.00
Grifton	St. John's	221.62	55.62
Ayden	St. James'	75.00	45.00
Goldsboro	St. Stephen's	750.75	164.75
Gatesville	St. Mary's	53.00	36.50
Chocowinity	Trinity	25.00	25.00
Greenville	St. Paul's	802.00	213.00
Hertford	Trinity	902.50	190.90
Kinston	St. Mary's	917.75	295.25
Snow Hill	St. Barnabas	190.00	60.00
Winton	St. John's	50.00	......
Kinston	St. Augustine	25.00	......
Murfreesboro	St. Barnabas	6.00	6.00
Sunbury	St. Peters	8.00	2.00
Lumberton	Trinity	31.48	7.48
New Bern	Christ Church	2438.50	705.50
Plymouth	Grace	135.00	30.00
Roper	St. Luke's	55.00	20.50
Red Springs	St. Stephen's	6.30	6.30
Southport	St. Philip's	32.00	32.00
Seven Springs	Holy Innocents	59.83	13.83
Winton	St. Johns	2.00	2.00
Wilmington	St. Paul's	1558.20	126.70
Wilmington	St. Mark's	208.75	7.50
Wilmington	St. James	7707.10	1813.10
Wilmington	St. John's	1019.50	156.50
Washington	St. Paul's	52.43	21.44
Washington	St. Peters	2745.25	607.75
Farmville	Emmanuel	92.75	28.75
		$29829.46	$ 7550.28

EASTER TIME

✠ ✠ ✠ ✠ ✠

EASTER time is here again, with its gift of life, its message of joy, its token of love. The flowers are blooming, the song birds are singing, the bright sun is shining, the whole world is waking, the Lord Christ is risen. We dare not be weary, we cannot be sad, but our hearts will keep pace with the spirit of gladness for the Master who loves us is risen to-day.

Alex. C. D. Noe.

MEMORIALS

Mrs. Anna Spencer, wife of Captain Thomas Bartee Spencer, died at her home, Middleton, North Carolina, on Saturday night, January 27th, and in her death St. George's Parish and St. George's Branch of the Woman's Auxiliary lost one of their well beloved and most self-sacrificing members. Funeral services were held in the Church Sunday afternoon, January 28th, the Rev. Alex. C. D. Noe officiating, and interment was in the Parish Cemetery.

Mrs. Spencer was a devoted wife and mother, a faithful and sincere christian and a true friend. She had been a member of this church for many years and a member of the Auxiliary since a few months after it was organized, and both the church and the auxiliary greatly mourn their loss.

She has gone on but we will miss her, and,

Whereas, in the prime of life she has been stricken from our midst; and

Whereas, we hold her memory in the highest esteem and hope to follow her example; and

Whereas, our hearts go out in love and tenderness to the broken family;

Therefore, be it Resolved: That we the members of St. George's Branch of the Woman's Auxiliary, conscious of our loss and the family's grief, do keep fresh the memory of Mrs. Spencer's faithful work and express our profound sympathy to the family; and

Be it further Resolved, That we spread one copy of this obituary and these resolutions on our minutes, send one copy to the bereaved family and one copy to the Mission Herald to be published in its columns.

Faithfully,
ELLA ROPER,
ELLA D. MANN,
RENA BARBER,
ELIZABETH NOE, Committee.

On the third Sunday in Lent a beautiful memorial window, executed by Geissler, New York City, was dedicated in St. Peter's Church, Washington, N. C., to the late Dr. William A. Blount, for many years senior warden of the parish. It was given in loving memory by his widow Katherine Masters, the inscription reading as follows:

In Memoriam
Dr. William A.
Blount
Born Jan. 21, 1839
Died June 15, 1911
A Faithful Soldier
And Servant.

The window represents Christ healing the sick: a fitting memorial to one who in his ministration was tender and sympathetic, balanced by the dignity and strength of true manhood. Following ever in the footsteps of the Great Physician, his life was a benediction; his great heart going out in healing to those who were weary and heavy laden.

RESOLUTIONS.

Whereas, Almighty God, in His infinite wisdom, has removed from our midst Mrs. Sudie Nelson Archbell, who was a member of the Woman's Auxiliary and Parochial Society, Chapel of the Cross, Aurora, N. C.

Therefore, be it

Resolved first. That we bow in perfect submission to the divine will of God, knowing that He is always good and merciful and doeth all things well.

Resolved second. That we extend our heartfelt sympathy to her loved ones, and a copy of these be sent to them.

Resolved third. That a copy of these resolutions be spread upon our minutes, and a copy be sent to the Mission Herald.

MRS. PAUL T. SPARROW,
MRS. J. E. PORTER.
MRS. WALTON T. LITCHFIELD.

A NOBLE CALLING.

We believe that there is no nobler calling than that of the teacher. And we do not mean especially the advanced teacher, the learned professor with his trailing degrees. We mean, above all, the thousands of women all over this broad country who are teaching millions of little children the essence of life. Those women, with their humble, constant, patient, ill-rewarded industry, are making the future of this nation and the future of the world. It depends upon them primarily whether democracy shall work out to slow, enduring triumph or to gigantic disaster.

They are conscious of the vastness of their task and try to perform it worthily. No doubt many of them are careless and negligent and think mainly of themselves; but the great mass labor tirelessly and with daily prayers that they may put into those children's hearts some little seed that will go on and prosper to the glory of God.

What the difficulties are no one knows who has not closely watched the effort. The children are so often unresponsive and wayward and intractable and easily misled, rarely if ever appreciative of the care and love bestowed upon them. The parents are seldom thoughtful to praise, and are often ready to find fault, convinced that, if Willie does not do well, anyone but Willie—or themselves—is to blame.

The reward is meagre in dollars; in thanks, more meagre still. The teacher must find it chiefly in the consciousness of having done her best, and that is a consciousness often denied to those by whom the very best is done. Only rarely does one among hundreds of pupils who come later to look at their teacher's work with love and gratitude think to tell her of it. But what a ray of sunshine that means! If you have prospered in the world and are happy and successful, and feel that you owe it very largely to her who formed your character in school, write and tell her so. You will give more pleasure than you can imagine.

WANTED: A PERFECT RECTOR.

Our wardens have gone traveling; they're on a mission bent,
To pick us out a rector—one with whom we'll be content.
He mustn't be too High, and he mustn't be too Low;
We'd like him very plastic, a man made out of dough.
He mustn't be too short, and he mustn't be too tall,
And he must not have opinions that will clash with ours at all,
He mustn't be too young, and he mustn't be too old,
And he must be very humble and never speak out bold.
He must please the rich and haughty, and the poor and humble too,
And he must always praise us all for everything we do.
He must be very tactful, and have pleasant things to say,
And when we disobey him, he must look the other way.
Our wardens seem to think that they can find the very man;
But, do you know, I'm doubtful if they ever really can.
—L. A. W.

PHILLIPS BROOKS ON PRAYER.

Pray, the manliest thing that a man can do, the fastening of his life to the eternal, the drinking of his thirsty soul out of the great fountain of life. And pray distinctly. Pray upon your knees. One grows tired sometimes of the free thought, which is yet perfectly true, that a man can pray anywhere and anyhow. But men have found it good to make the whole system pray. Kneel down, and the very bending of those obstinate and unused knees of yours will make the soul kneel down in the humility in which it can be exalted in the sight of God.

Colored Department.

REV. S. N. GRIFFITH, Editor in Charge.

A LAYMAN'S VIEW OF WHY COLORED CHURCHMEN SHOULD SUBSCRIBE TO THE PENSION FUND.

A Five Million Dollar Pension Fund! Something to assure the poor, plodding clergyman—and nearly all clergymen are poor, if not plodding, as has been ascertained by careful investigation—of a comfortable living in his old age. The idea is a grand, a noble, a magnificent one, is it not? But how does it appeal to us, the colored churchmen? and how will it affect us?

There are three predominating reasons why we should be interested in this, perhaps the greatest financial movement ever undertaken by the church: First, we should be interested for the same reason that every other race unit is interested; that is, on account of the obvious need of such a fund; secondly, we should be proud of our connection with a church with such a broad spirit and one so solicitous of the future welfare of those who are laboring so zealously and unselfishly for the establishment of His Kingdom; but most of all, when we stop and consider the fact that it is only through the generosity of the church—that is, through the Church Mission Board—that the colored work is supplied with ministers; that our ministers—the majority of them—are supported almost wholly through funds furnished by this board; and when we realize further, that the future of the ministers of our race will be assured by this fund equally with others, then we should not hesitate a moment in subscribing to this fund to the extent of our abilities—and a little more.

But we have not been asked to do so. The church at large has responded so generously, so enthusiastically to the call until the fund is already assured; and the opportunity to be a part of this great movement is offered us more as a privilege than an obligation—a privilege which I am sure every loyal colored churchman will be eager to grasp.

J. O. BENTLEY,
St. Augustine's Mission.

Kinston, N. C.

EASTER.

O glorious Head, Thou livest now!
Let us Thy members share Thy life;
Can'st Thou behold their need, nor bow
To raise Thy children from the strife
With self and sin, with death and dark distress,
That they may live to Thee in holiness?

Break through my bonds whate'er it cost,
What is not Thine within me slay,
Give me the lot I covet most,
To rise as Thou hast risen to-day:
Nought can I do, a slave to death I pine,
Work Thou in me, O Power and Life Divine!

Work Thou in me, and heavenward guide
My thoughts and wishes, that my heart
Waver no more nor turn aside,
But fix forever where Thou art.
Thou art not far from us; who love Thee well,
While yet on earth in heaven with Thee may dwell.

—Tersteegen.

Translated by Catherine Winkworth.

A stingy man cannot be truthful.

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H. S. LEARD,
General Passenger Agent,
NORFOLK, VA.

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— OF —
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—— OPERATED DURING ——

The Christmas Holidays---January, February, March

—— TO ——

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No. 79	No. 65		No. 64	No. 78
7:30 a. m.	4:47 p. m.	Leave Fayetteville .... Arrive	12:02 a. m.	10:15 p. m.
8:00 a. m.	5:15 p. m.	Leave Hope Mills .... Arrive	11:30 a. m.	9:15 p. m.
8:10 a. m.	5:25 p. m.	Leave Roslin	11:20	9:34
8:17	5:30	McMillans	11:13	9:25
8:24	5:36	Oakland	11:07	9:17
8:30	5:43	St. Pauls	11:00	9:10
8:42	5:54	Rozier's	10:48	8:58
8:54	6:06	Powers	10:36	8:46
9:10 a. m.	6:20 p. m.	Arrive Lumberton .... Leave	10.25 a. m.	8:35 p. m.

No. 7		No. 8
11:00 a. m.	Leave St. Pauls	Arrive 5:30 p. m.
12:40 p. m.	Arrive Elizabethtown	Leave 3:45 p. m.

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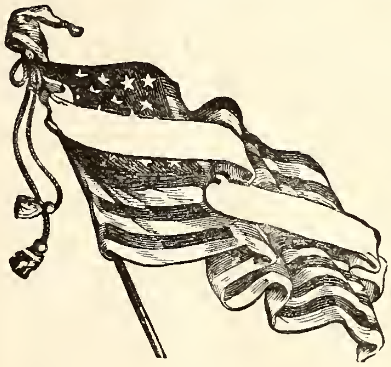
Cp 283.05

VOL. XXXI No. 5

The Mission Herald

"Let·him·that·heareth·say·come" Rev. 22:17



OUR fathers' God; to Thee,
Author of liberty.
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King!

May = 1917

Published by the Diocese of East Carolina at Kinston, N. C.

1842—— ——1917

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The Mission Herald.

VOL. XXXI. KINSTON, NORTH CAROLINA, MAY, 1917. NO. 5

CHURCH KALENDAR—MAY-JUNE.

"O live ye by the Kalendar,
And with the good ye dwell;
The Spirit that came down on them
Shall lighten you as well."—Bishop Coxe.

May 13—5th Sunday (Rogation) after Easter (White).
15—**Diocesan Council Meets in Elizabeth City.**
17—**Ascension Day.** One hundredth Anniversay of the organization of the Diocese of North Carolina will be celebrated in Christ Church, New Bern.
20—**Sunday After Ascension.** (White).
27—**Whitsunday.** (Red).
June 3—**Trinity Sunday.** (White).
10—1st Sunday after Trinity. (Green).
11—**S. Barnabas,** Apostle. (Red).

The Bishop's Letter.

Palm Sunday, April first, was spent in Wilmington, being my first Sunday at home since Christmas.

In the morning I preached and confirmed twelve persons in St. James' Church, and at night I preached and confirmed ten persons in St. Marks.

On Tuesday, the third, I preached and confirmed five persons in the Church of the Ascension, South Wilmington. Just before this service I confirmed two persons in private for the Rev. W. R. Noe.

On Thursday the fifth—**Maundy Thursday** I made an address and, assisted by the Rector, celebrated Holy Communion in St. John's Wilmington.

On Easter Sunday I preached, confirmed twenty-one persons, and celebrated Holy Communion in the Church of the Good Shepherd, Wilmington, Rev. W. R. Noe, Rector.

On Easter Sunday afternoon I had the privilege of attending the beautiful Children's Service in St. James', Wilmington, and making the address.

On Easter Sunday night I preached and confirmed twelve persons in St. John's, Wilmington, Rev. Robert E. Gribbin, Rector.

On the morning of the ninth I confirmed a sick woman in private for the Rev. H. A. Parris, of St. Mark.

That night in Christ Church, New Bern, I officiated at the marriage of the beloved Rector, Rev. Bartholomew Fuller Huske and Miss Helen Gardiner.

Shortly after the ceremony, the Rev. and Mrs. Huske left for Norfolk where he is now serving as Chaplain of the North Carolina Naval Militia.

On Wednesday the eleventh, I had a Conference with the East Carolina students at the Theological Seminary of Virginia near Alexandria. We now have five fine men at that Seminary, Messrs. Lackey, Partrick, Parshley, Boate and Dean. Mr. Boate will complete his course at the Seminary in June but the rest of the men will be there for another year.

On Thursday, the twelfth, in the Church of the Epiphany, Washington, D. C., I officiated at the marriage of the Rev. Floyd S. Cartwright, Rector of St. Paul's Church, Beaufort, and Miss Marie Blockford Bailey, of Washington.

Sunday, the fifteenth, was spent in that splendid country parish, Holy Innocents, Lenoir County.

In the morning I preached, confirmed eight persons, presented by the faithful minister in charge, Rev. Howard Alligood, and celebrated Holy Communion.

I preached to another large congregation, containing more men than women, at the night service.

Leaving the Holy Innocents neighborhood early the next morning and traveling all day, I managed to reach Fayetteville in time to take part in the closing exercises in connection with the Centennial Celebration of St. John's Parish. Two former rectors, Rev. Thomas Atkinson, of Baltimore, and the Rev. Isaac Wayne Hughes, of Henderson, N. C., had preached the day before. We congratulate this fine parish on having reached its One Hundredth birthday, and pray for it many more useful, growing years.

On Thursday the nineteenth, I journeyed to Belhaven, where I met the congregation and vestry for a conference that night.

His many friends will be glad to know that the rector, Mr. Kelsey, is gradually regaining his strength after his recent trying ordeal.

On Sunday, the twenty-second, I had the privilege of preaching the Commencement Sermon for the Warsaw High School in the Baptist Church of that thriving and progressive town. From Warsaw, accompanied by the Rev. L. T. Hardin, of Clinton, I went on to Faison where I preached in St. Gabriel's church that night. Mr. Hardin, who has recently taken charge of the Church work in Clinton, Warsaw and Faison, has entered upon his work with great zeal and enthusiasm, and we are confident that he will make his life and ministry count for much in his important field.

On Tuesday, the twenty-fourth, I delivered the "Literary Address" at the Commencement exercises of the Atkinson High School and enjoyed being present and taking part in an event that means so much to that fine community.

On the next morning I left for Williamston where the Edenton Convocation was in session, arriving in time to attend the night services and hear an earnest sermon from one of our new Clergymen, the Rev. H. S. Osburn, Rector of Christ Church, Elizabeth City.

Thursday the twenty-sixth, was truly a "Red Letter Day" in the life of the Williamston Congregation, for on that day the beautiful and artistic new Church of the Advent, the loving and generous gift of Mrs. James Grist Staton, was consecrated. A full account of this service will be found on another page, so I will not attempt to describe it, but the day was a very happy one for us all. God grant that this generous action on the part of a loyal daughter of the Church may inspire others whom God has blessed with material resources to consecrate a great portion of those resources to Him and to His service.

After a most profitable and largely attended meeting the Convocation adjourned Thursday afternoon, but another fine service was held that night, with a most helpful sermon from another of our new Clergymen, the Rev. H. A. Grantham, of the "Lumberton Group."

On Friday, the twenty-seventh, accompanied by the Rector, Rev. C. H. Jordan, I went on to Hamilton and preached in St. Martin's Church that night.

Returning to Williamston on Saturday, I instituted the Rev. Clarence H. Jordan as rector of the Church, preached and assisted in the Celebration of the Holy Communion in the Church of the Advent at eleven o'clock on Sunday. I also dedicated several beautiful memorials—one of them, a beautiful brass Altar Desk, was given in memory of Bishop Strange.

In the afternoon Mr. Jordan and I went to Jamesville by automobile where I preached to a good congregation in the Public School Auditorium at four o'clock.

That night, in the Church of the Advent, I preached and confirmed four persons, presented by the Rector.

The service at Williamston brought to a close my appointments for April and also was the last official act for the Conciliar year ending April 30. Looking back over the year that has passed, we find many reasons why we should be very grateful, but I will not anticipate my address to Council by recounting those reasons in this letter. It has been a busy happy year, and although I was absent for three weeks at the General Convention, I find that I have made as many visitations as I did during the year ending April 30, 1916.

Four earnest, useful, clergymen have gone from us since the last Council and we shall miss them when we meet in Elizabeth City. Twelve splendid clergymen have come to us since the last Council and they may rest assured that they will receive a cordial welcome when the representatives of the Church in East Carolina come together on the fifteenth.

I very earnestly hope that every Parish and Mission in the Diocese will send at least one representative to Council this year, and I trust that many of the delegates and visitors will arrange to return by New Bern in order to attend the Centennial services in Christ Church on May seventeenth.

It is difficult to close this letter without some reference to the tremendous happenings of the past few weeks. We are coming together in Council at a most solemn time. Perhaps the most solemn in the history of our nation. I may have a brief message for you, my friends and brethren, but I prefer to give it at that opening service just before we draw near with faith, and in all humility take the Blessed Sacrament of His love, that Sacrament, which, to the true beilever, does bring great and endless comfort.

May God the Holy Ghost, the Comforter guide us in all our deliberations and make us strong and willing to do His will, however great the cost.

Faithfuly your friend and Bishop,
THOMAS C. DARST.

THE TENTATIVE PROGRAM FOR THE COUNCIL.

The tentative Program for the Council is as follows:

Monday night, May 14, meeting in the interest of Religious Education with address by Rev. Gardiner L. Tucker, Secretary of the Board of Religious Education for the Province of Sewanee.

Immediately after this service an important meeting of the Diocesan Pension Fund Commission will be held.

Tuesday, 10:30 a. m.—Opening service in Christ Church. Address by the Bishop, followed by Holy Communion.

Tuesday, 8 p. m.—Missionary service. Speakers to be announced later.

No services, other than the Annual Corporate Communion of the Woman's Auxiliary, will be held on Wednesday as the business of the Council will consume all of the time.

The Clergy are requested to bring their Vestments as all are expected to participate in the opening service.

Special Sleeping Cars will be provided for those who expect to go on to New Bern Wednesday night.

THOMAS C. DARST.

SHALL OUR COUNTRY SURVIVE?

History has an appalling story to tell us of the proud nations that are no more, and it tells us most eloquently that the people among whom religion ceased to live soon came to naught. There are evidences among us that our national prosperity has brought many evils in its train, and that large numbers of people are serving Mammon and not God; and yet there has unquestionably been a great wave of wholesome reform sweeping over the political and commercial life of the nation. Serious men are coming to have a more enlightened sense of their duty to those less fortunate than themselves, and are turning from waste and ostentatious luxury to faithful service; and there is a greater activity in many of our Churches and men are doing the work and carrying the burdens of the cause of the Master with greater enthusiasm than has been known in recent times.

Diocesan News.

Rev. Eugene DeF. Heald, Jr., who lately resigned as rector of St. Paul's Episcopal church, Wilmington, has refused an offer to take work on the staff of the Cathedral at Bermuda, and for the present will accept no work, having tendered his services to his country as naval chaplain during the war and will await developments. Mr. Heald's present address is Hickory, N. C.

Bishop Thomas C. Darst, of Wilmington, preached the baccalaureate sermon at the commencement exercises of the schools at Warsaw, April 22nd, Sunday.

Dr. Pratt to Be Commissioned Major.—Dr. Joseph Hyde Pratt, of the University of North Carolina, and a well known Churchman, will be commissioned major of the battalion of engineers now organized in the State.

The Rev. Floyd S. Cartwright, rector of St. Paul's church, Beaufort, N. C., and Miss Marie Blackford Bailey, of Washington, D. C., were married in the Church of the Epiphany, Washington, D. C., Bishop Darst being the celebrant, on Thursday afternoon, April 12. After a visit to the groom's old home in New York, Mr. and Mrs. Cartwright will be at home in St. Paul's rectory, Beaufort.

The Rev. J. M. Robeson, owing to his exacting duties as Chaplain of the Second Regiment, North Carolina Infantry, and not knowing how long his regiment will be retained in the Federal service, has felt compelled to resign as rector of St. Stephen's church, Goldsboro. His resignation has been accepted with keen regret, as his work in Goldsboro has been remarkably successful and efficient.

The Rev. H. A. Grantham, of Rome, N. Y., entered upon his duties as priest in charge of Trinity, Lumberton, St. Stephen's Red Springs, and St. Matthew's, Maxton, on Sunday, April 15. Mr. Grantham will make his headquarters in Lumberton.

St. John's Church, Wilmington, N. C., (Rev. R. E. Gribbin, rector), was presented on Easter Even with a private communion service which was bought and used by the Rev. George Patterson, D.D., a former rector, while chaplain of the Third Regiment North Carolina State Troops during the Civil War. Dr. Patterson gave the service to a member of St. John's Church whose husband had received the Communion from this service but a short while before his death. The service was bought in England.

The Rev. Bartholomew Fuller Huske, rector of Christ church, New Bern, and Miss Helen Gardiner were married in the church of which the groom is rector, on Monday evening, April 9, Bishop Darst being the celebrant. The wedding was to have been solemnized on the 18th, but as Mr. Huske, who is Chaplain of the Naval Militia of North Carolina, had been called to the colors, the wedding took place on the earlier date.

The presents were numerous and handsome, attesting the esteem in which the bride and groom are being held. Worthy of mention was a handsome silver service, gift of the bride's father, Mr. J. D. Gardiner, of Boston; a silver bowl, the gift of the vestry, and an elegant berry set from the Guild. The choir presented a beautiful silver vegetable dish.

Miss Gardiner, who is accomplished as she is beautiful, numbers her friends by hundreds. She is well known all over North Carolina, as well as in Virginia and Massachusetts.

Mr. Huske has been rector of Christ Episcopal church, New Bern, since 1911, prior to that was rector of the church at Greenville, N. C. He is a graduate of the University of North Carolina and also of the Theological Seminary at

Sewanee, Tenn. Mr. Huske's friends are those who know him, in fact, so universally popular is he that he is sometimes termed "the people's pastor."

For four years Rev. Mr. Huske has held a commission as chaplain in the United States Navy. He has been called to the colors.

Rev. and Mrs. Huske left at midnight for Elizabeth City, from which place they will go to Norfolk, where Mr. Huske will be assigned to service.

The leave-taking had much of pathos in it and the hosts of friends of both bride and groom follow them with their prayers and blessings.

The Rev. George F. Hill, who has accepted the rectorship of St. Paul's church, Greenville, N. C., expects to take charge about September 1.

ST. PETER'S, WASHINGTON.

A handsome Missal was received and dedicated by the Rector of St. Peter's Parish on the Second Sunday in Lent at the morning service. It is a memorial to M. Herbert Bonner, a life long member of the Parish and for several years a Vestryman. The book is bound in red and the inscription, stamped in gold on the front cover, reads as follows:

To the Glory of God and in Loving Memory of
Macon Herbert Bonner
1855-1912.
Presented by His Children.

On the Fifth Sunday in Lent the rector of St. Peter's Parish (Rev. Nathaniel Harding) Washington, North Carolina, received and dedicated two Eucharistic candle sticks of heavy polished brass, executed by Geissler of New York City, given by Miss Josephine de S. Whitney, in memory of her parents and sister. The inscription on one reads:

In loving memory of
Frederick P. Whitney, Nov. 5, 1846—Jan. 13, 1904.
Ridia F. Whitney, Jan. 12, 1853—Dec. 21, 1916.

The other:

In loving memory of
Frances Seymore Whitney,
Oct. 20th, 1879—June 17th, 1916.

A beautiful memorial given by a brave and devoted daughter and sister to her loved ones, who have passed from the Church Militant to the Church Triumphant.

ALL SAINTS, GRIFTON.

To the Mission Herald:

The Chapel at Grifton is a reality. For many years a few persons at Grifton who were members of St. John's (five miles away) have felt the need of a Chapel where a Sunday School might be maintained and occasional services he had, but the task of building was a great one, so they simply went along as best they could using a vacant store at times and the public school house at other times. This was a poor arrangement but showed the spirit that brings success. And now these few have realized their dreams, for the Church is a reality.

When I came to this county less than a year ago I found the people here planning to build a Sunday School room but I saw at once the need of a Chapel, for I saw twenty or more members with their children, without the service of the Church, and the Church without the support of but a small number of this group. I called a meeting of the Vestry laid before them the question of building a Chapel, received their consent and an effort was at once made to raise two-thirds of the amount of money to complete the Church. This has been done. The Church has been completed. The pews installed and is being used by the Sunday School.

We have no Chancel furniture but hope to be able to furnish same in the near future. The Church has a seating capacity of about one hundred and fifty persons and is a very neat and attractive building.

Yours very truly,
HOWARD ALLIGOOD.

THE CENTENNIAL OF ST. JOHN'S PARISH, FAYETTEVILLE.

The ceremonies Sunday attendant on the celebration of the centennial of St. John's Parish were both impressive and interesting. In the morning, Rev. Thomas Atkinson, of Baltimore, a former rector of St. John's preached a fine sermon. The congregation was large, the music by the vested choir unusually good, and the entire service, in connection with the epoch in the history of the church, will long be remembered by the great congregation in attendance.

The Rev. Archer Boogher, rector of St. John's, was assisted in the services of the day by Rev. J. S. Moody and Rev. J. H. Tillinghast, Rev. I. W. Hughes and Rev. Thomas Atkinson.

Unveiling the Tablet.

An interesting feature of the services was the unveiling of a memorial tablet by H. R. Horne, Jr., son of Mr. and Mrs. S. R. Horne and Mercer Tillinghast, son of Mr. and Mrs. S. W. Tillinghast, both direct descendants of two of the first vestrymen of St. John's. The tablet is a handsome work of art done in bronze and placed in the lobby of the church. It bears this inscription, furnished by Col. C. W. Broadfoot:

Our fathers
Builded an altar here
One hundred years ago.

This is none other but
The House of God
And this is the Gate of Heaven."
Easter, 1917.

A History of the Church.

In the afternoon at four o'clock the congregation again assembled, when the services were conducted by Rev. John H. Tillinghast, a native of Fayetteville, but now rector of a group of churches in the Eastover section of South Carolina. After the services, Col. C. W. Broadfoot read a history of St. John's church, from its founding one hundred years ago to the present time. Every member of St. John's Parish owes to Colonel Broadfoot a debt of gratitude for this fine paper, which is exhaustive, well prepared and a valuable contribution to the annals of the church, in that it shows conclusively the important part which the men of St. John's have taken in the affairs of church, state and business in Fayetteville and the upper Cape Fear section.

Colonel Broadfoot's paper abounds not only in valuable history, but in lofty sentiment, deep reverence for holy things, and ardent love for and loyalty to the traditions of the Fathers. His tribute to the saintly Mothers in Israel, who have gone before, is a fine setting to the work of a church which for a century has builded wisely and well in this community, and as they were uttered by the speaker, Sunday afternoon, they were as refreshing dew to the hearts of many hearers.

Colonel Broadfoot shows in his history of St. John's that he has an abiding faith in the inscription which he had written on the memorial tablet. "This is none other but the House of God; this is the Gate of Heaven."—Fayetteville Daily Observer, April 12th.

The Mission Herald.

ORGAN OF THE DIOCESE OF EAST CAROLINA.
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PRAYERS.

Authorized by Bishop Darst for use in the Diocese of East Carolina.

O ALMIGHTY LORD, who fashionest the hearts of men, and considerest all their works; Grant, we beseech thee, to us and to all the people of this land, the spirit of obedience to thy commandments, that, walking humbly in thy fear, we may, under thy mighty protection, possess our liberties in righteousness and peace; through Jesus Christ our Lord. Amen.

O LORD GOD ALMIGHTY, guide, we pray thee, all those to whom thou hast committed the government of this nation, and grant at this time special gifts of wisdom and understanding, of counsel and strength; that upholding what is right, and following what is true, they may obey thy holy will and fulfill thy divine purpose; through Jesus Christ our Lord. Amen.

For the Army.

O LORD GOD OF HOSTS, stretch forth, we pray thee, thine almighty arm to strengthen and protect the soldiers of our country; support them in the day of battle, and in the time of peace keep them safe from all evil; endue them with courage and loyalty; and grant that in all things they may serve without reproach, as seeing thee who art invisible; through Jesus Christ our Lord. Amen.

O ETERNAL LORD GOD, who alone spreadest out the heavens, and rulest the raging of the sea; vouchsafe to take into thy almighty and most gracious protection our country's Navy and all who serve therein. Preserve them from the dangers of the sea, and from the violence of the enemy; that they may be a safeguard unto the United States of America, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our land may in peace and quietness serve thee our God; to the glory of thy Name, through Jesus Christ our Lord. Amen.

O LORD of heaven and earth, who leddest our fathers forth, making them to go from one kingdom to another people; We yield thee hearty thanks for all that thou didst for them and art doing for the land to which they came. May we always remember them in thee, and be grateful to them through thee. We remember that their communion was to eat their bread in exile, their sacrament was to pour out their blood for others. We remember them not only as valiant in fight, but as wise in council; not only as brave warriors, but as far-seeing statesmen and incorruptible patriots. And we give thee thanks for them. We remember those of a later day, who spared not their lives that our land might be one; patriots of the newer time, prophets and martyrs of our country's unity. And we give thee thanks for them. And we pray that we may follow their good examples and bequeath to our children a nation worthy of such founders and preservers, meet to do thy will, a kingdom subject completely to thee and to thy Christ. Amen.

ALMIGHTY GOD, who in former time didst lead our fathers forth into a wealthy place and set their feet in a large room; give thy grace, we humbly beseech thee, to us their children, that we may always approve ourselves a people mindful of thy favor and glad to do thy will. Bless our land with honorable industry, sound learning and pure manners. Defend our liberties; preserve our unity; save us from lawlessness and violence, from discord and confusion, from pride and arrogance, and from every evil way. Fashion into one happy people the multitude brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those whom we entrust in thy Name with the authority of governance, to the end that there may be good government at home and peace with all the world. In the time of prosperity fill our hearts with thankfulness, and in the day of trouble suffer not our trust in thee to fail. All which we ask for Jesus Christ's sake. Amen.

BLESSED FATHER in Heaven, we, thy children, being engaged in dangerous duty and desiring to bear our part with a sense of peace in our hearts, pray thee to forgive and to blot out all our past sins, so that we may face our destiny with clear consciences and with brave spirits. Amen.

HOLY JESUS, thou pattern of true manhood, grant to us, thy brethren, that we may throughout this time of trial keep thy great example before us, and in a spirit of self-sacrifice give ourselves to the service of our country with a devotion such as inspired thee to lay down thy life for the eternal welfare of the world. Amen.

OUR FATHER in heaven, make us true lovers of our country; make us true Americans. Help us to keep the promise which our country hath made to the world, to be the home of freedom, of brotherhood, and of justice for all. In our happiness and in our strength put us in mind of the pleasures and rights of others. Make us brave and truthful and fair. In our play and in our work keep our successes free from boasting and conceit. And where we fail and are defeated, give us a higher courage and a stauncher strength. Help us to become noble and great-hearted citizens, an honor to our nation, and a spring of hope to our neighbors; through Jesus Christ our Lord. Amen.

O ALMIGHTY GOD, Father of our Lord Jesus Christ of whom the whole family in heaven and earth is named, look with pity we beseech thee, upon the members of thy family who are now at war.

Restrain us all from hatred, pride, and hardness of heart. Sustain in us the love of justice and mercy.

Keep, O Lord, under thy protection those who are in peril by land or sea. Remember the prisoners, relieve the sick and wounded, support the dying.

Give strength to those who minister in hospital and camp, and hope to those who are in anxiety or sorrow.

Hasten the day when all nations shall dwell together in peace; through Jesus Christ our Lord. Amen.

The announcement is made with regret by the authorities of St. Mary's School, Raleigh, N. C., that the St. Mary's Conference, owing to various circumstances arising from war conditions, will be omitted this year.

Subscriptions Received From April 1st to May 1st

HELP to keep the MISSION HERALD alive. Each issue costs between $62.00 and $65.00; so we need 130 persons to pay up each month. May we not expect to see your name in this column next month?

Those paying one dollar and more:

R. H. Pickett, $2.00; J. I. Beckwith, Mrs. H. M. Bell, W. H. Brown, Mrs. L M Cromartie $2.00; Mrs. E. W. Gray, $1.50; Mrs. J. K. Hoyt $2.00; Mrs. Robert Tripp, Mrs. M. D. Towe, Miss I. Jeannette, Mrs. Haywood Clark, $2.00; M. H. Dixon, Dr. Rivers, $2.00; Mrs. B. F. Archbell, Miss L. T. Rodman, Mrs. W. M. Atkinson, Mrs. Bettie Smithson, Mrs. R. C. DeRossett, $1.50; Miss Etta Gay, Mrs. Sol. Cherry, Mrs. D. M. Johnson, Geo. C. Royall, $2.00; J. A. Bryan, Mrs. J. W. Speight, Chas. L. Stevens, Mrs. Fannie Laughinghouse, Miss M. E. Rankin, Mrs. T. D. Warren, Miss M. L. Capehart, $1.50; R. J. Disosway, $1.50; Mrs. S. L. Blount, Mrs. G. W. Kidder, $1.50; Mrs. D. W. Hathaway, Mrs. W. M. Russ, Mrs. J. B. Harvey, $2.00; W. G. James, Mrs. M. A. Hamilton, Mrs. F. C. Saunders, J. W. Williamson, $2.00; Mrs. E. M. Herring, Mrs. J. W. Charles, Mrs. A. B.VanBuren, $1.50; Miss P. A. Ellison, $1.50; Mrs. C. J. Rhea, Mrs. A. Hassell, Mrs. R. L. Holmes, $1.50; Mrs. M. Makely, Jno. G. Bragaw, Jr., $4.50; S. Nash, $2.00; S. Boatwright, Mrs. Thos. Harvey, Mrs. Julia Mullen.

Those paying fifty cents: J. D. McCorley, E. R. Cotton, Mrs. W. G. Elliott, Mrs. W. L. Smith, Mrs. M. M. Stokes, Miss Sallie Price, Mrs. F. D. Young, Washington Catlett, W. D. MacMillan, Mrs. W. R. Guion, Mrs. Lisa Newell, Mrs. B. R. King, Mrs. I. R. Miller, Mrs. E. B. Dewey, Miss Lucy Miller, Rev. C. A. Ashby, Miss Corinne Dortch, Miss H. Whitaker, Mrs. J. C. Cherry, Mrs. Guy C. Harding, Mrs. R. Miller, E. B. Marston, Mrs. Mark Mewborn, Mrs. Lola Hardy, Thos. Roberts, Mrs. J. P. Boyle, Mrs. Walter Duffy, Mrs. R. H. Horne, J. H. Spivey, Mrs. J. J. Simmons, W. W. Griffin, Mrs. B. N. Strother, Miss Ida E. Peacock, Mrs. J. C. Latham, Mrs. J. R. Johnson, Mrs. R. C. Cantwell, C. M. Little, Miss P. C. Norcom, Miss Dita Roberts, Mrs. W. H. Hooker, N. B. Brown, Mrs. A. W. Falkener, Mrs. Laura Brown. Total amount received during month $90.00.

Something For East Carolinians to Think About

in connection with the MISSION HERALD. The following will give our readers an idea of just how poorly their organ is supported.

Towns.	Paid up in full.	Owe for 1 year.	Owe for 1 year and more.	Total on book.
Atkinson	3	—	2	5
Ayden	4	—	2	6
Aurora	16	—	12	29
Bath	8	5	3	16
Beaufort	1	4	24	5
Belhaven	7	—	12	7
Bonnerton ...	3	—	3	6
Burgaw	2	—	1	3
Camden	—	—	3	3
Charoltte	1	1	1	3
Chocowinity .	1	1	2	4
Clinton	4	4	2	10
Columbia	2	1	2	5
Creswell	3	5	1	9
Edenton	18	6	24	48
Edward	1	—	3	4
Fairfield	1	1	3	5
Faison	1	2	3	6
Farmville	6	2	2	10
Fayetteville ..	10	18	80	108
Gatesville	3	2	6	11
Goldsboro ...	19	2	6	27
Grifton	9	—	3	12
Greenville ...	14	3	14	31
Hamilton	7	—	—	7
Hertford	8	7	10	25
Hope Mills ...	2	—	3	5
Kelford	—	—	—	—
Kinston	26	4	8	38
Lewiston	5	3	—	8
Lake Landing	4	1	19	24
Murfreesboro	—	—	4	4
New Bern	27	1	5	33
Plymouth	5	2	6	13
Raleigh	5	1	—	6
Red Springs ..	—	3	3	6
Roper	5	1	11	17
Roxobel	7	—	2	9
Seven Springs	1	1	5	7
Southport	3	—	2	5
Snow Hill ...	5	—	2	7
Sunbury	2	—	3	5
Surry	3	2	9	14
Swan Quarter.	5	—	3	8
Scranton	2	—	5	7
Sladesville ..	—	—	2	2
Trenton	5	1	2	8
Vanceboro ...	3	1	4	8
Washington ..	27	4	26	57
Weeksville ...	—	—	11	11
Williamston .	12	2	10	24
Winton	4	1	3	8
Winterville ..	3	—	2	5
Winfall	2	—	3	5
Windsor	8	—	4	12
Wilmington ..	86	6	108	200
Woodville ...	3	—	4	7
Misc. N. C....	48	7	37	92
U. S. A........	45	5	8	58
	505	117	539	1,117

We have about 100 "Exchanges" on our list to say nothing about those to whom we send complimentary copies.

Archdeaconry of Wilmington

Including Counties of

Onslow, Pender, New Hanover, Brunswick, Bladen, Columbus and Robeson.

Archdeacon Thomas P. Noe, in charge; Rev. Edward Wootten, Lake Waccamaw; Rev. George F. Hill, Atkinson, Burgaw; Mr. Edgar Parkman, Student, Whiteville, Southport and Brunswick County.

The Archdeaconry of Wilmington and the whole Diocese will extend a hearty welcome to Rev. H. A. Grantham, formerly of Rome, N. Y., who came on the third Sunday in April to take charge of the important Lumberton group, in Robeson county. Already Mr. Grantham has visited this field and has made a favorable impression; and we wish for him and the work a great success.

Northwest.—It is a pleasure to introduce a new congregation and a new church building to the Diocese, both at Northwest, in Bruswick County.

Sometime ago the Archdeacon heard of this community and potential congregation through a very enthusiastic young woman, who is a very ardent missionary; and he got in touch with them at once, with the result that on Easter Sunday, in a great rain-storm, the new church was opened for service, though not yet fully painted; and on the first Sunday in May, at 3:30, the Bishop, with the Wilmington clergy, will formally open this new work, which starts off with a dozen members, the only church building in this community for two miles around, where there seems promise of successful work. We shall have more to say of this work next month, perhaps.

Missionary Ford.—We have just secured a Missionary Ford for the field around Wilmington and already several trips have been made out in Brunswick, the first development that we are undertaking, now that the Lumberton group is filled most acceptably. Brunswick is a very large county; and if one may judge from appearances, it has a great future; for it is well located, has much fine soil and a very gentle and hospitable people; and when better transportation comes, in the near future, we may look for much development.

We now have two churches in this county and soon we hope to start one or two more congregations, in parts further away from the centers.

Good Friday.—As announced last month, a most impressive joint service was held in St. Philip's, Southport, where a large and most attentive and deeply reverent congregation filled the church for the "Three Hours Service", conducted by Archdeacon Noe, the addresses being made by the three ministers of the other Southport churches: Rev. Messrs. Shaw, Vickers and Holloway. The congregations were from all the churches; and a splendid spirit of fellowship added much to the impressive commemoration of the agony of the Lord, who died to save us all. We wish such a service could be held in every community, especially on this day, when the love of Christ is shown in such overwhelming agony.

Easter Gifts.—St. James Parish and St. Agnes Guild gave $275.00 from their Easter offering for the Wilmington Archdeaconry, while St. James has been giving a large part of the services of Mr. Hill to the Archdeaconry at points in and outside of Wilmington; and the Juniors of St. John's have sent a gift of $10.00 for our work, which is greatly appreciated.

These and other gifts will be used to supplement gifts from the several communities, to extend the work out into the region beyond.

Country Churches.—The Archdeacon is more and more impressed with the importance not only but with the necessity of country work; for one does not have to be a deep student of the problem, to realize how we need to take a full message to the country, where sparse population makes concerted and concentrated action difficult, if not sometimes impossible; but we need the strength that the country church will bring to the town churches when the country population comes to town, as is consistently taking place all over our land.

From the standpoint of mere good business the Church cannot neglect the country; and those who have ministered to country congregations can bear eloquent testimony to the joy of such service; for the appreciation is very keen.

We are building not for today nor for the immediate future merely; and we cannot build too well the foundations that are to safeguard the future stability of our country and the institutions that are seemingly so dear to us.

The Nation is now looking to the farmer and we are appreciating as never before how absolutely we are dependent upon those who feed us; and the Nation and the Church should not be slow to make return of such gifts as they have for the enrichment of the life of the farmer. I feel that we can make no better investment, both for the present and for the future than to upbuild the church life of the country, which replenishes the life of the nation.

Services at Lumberton, Red Springs and Maxton will be as follows:

The Rev. H. A. Grantham in charge.

1st Sunday.
11:00 a. m.—Lumberton, Holy Communion.
4:00 p. m.—Lumberton, Evening Prayer.
8 p. m.—Maxton, Evening Prayer.

2nd Sunday:
7:30 a. m.—Red Springs, Holy Communion.
11:00 a. m.—Maxton, Service and Holy Communion.
7:00 p. m.—Maxton, Evening Prayer.

3rd Sunday, Lumberton:
7:30 a. m.—Holy Communion.
11:00 a. m.—Morning Prayer.
7:00 p. m.—Evening Prayer.

4th Sunday.
8:00 a. m.—Maxton, Holy Communion.
11 a. m.—Red Springs, Morning Prayer.
3:30 p. m.—Red Springs, Evening Prayer.
7:45 p. m.—Maxton, Evening Prayer.

5th Sunday will be divided between Maxton and Red Springs.

CONSECRATION OF THE CHURCH OF THE ADVENT, WILLIAMSTON, N. C.

The last day of the Williamston meeting of the 171st official gathering of the Convocation of Edenton was marked indelibly upon the pages of the history, of the Convocation and diocese, town and State as a red letter day in affairs ecclesiastical.

For a couple of hours before the time set for the Consecration service, automobiles were seen coming in from all main thoroughfares bringing interested friends from Washington, Hamilton, Plymouth, Creswell, New Bern, Winterville, Fayetteville, Kinston and other near by towns. At the appointed hour the choir under the capable direction of Miss Maynard led the procession from the old church to the front door of the new Church singing "the Church's One Foundation", and were admitted while the Bishop and his Clergy tarried on the outside.

The hymn having been sung, Bishop Darst knocked upon the door with his episcopal ring three times, and immediately the massive doors were thrown open most graciously though silently by Col. Wilson G. Lamb, Senior Warden of the Parish. The Bishop then entered the Church going up the aisle followed by the following named Clergymen in order of their seniority, Dr. Drane, Revs. Grantham, Griffith, Jordan, Bethea, Osburn, Lawrence, Daughtery, Taylor, Alligood, Bynum, and lay reader Crosson, repeating the 24th Psalm alternately.

After this Mr. Jas. G. Staton, husband of the donor came forward and presented to the Bishop "the instruments of donation and endowment." The Rev. Rector C. H. Jordan upon request of the Diocesan read the sentence of Consecration.

Morning Prayer was said by the Rev. Jno. H. Griffith, assisted by the Rev. Messrs. Alligood and Bynum in the reading of the lessons.

The sermon from the text "I am the Light of the world" was preached by the Rev. Morrison Bethea, of Wilson, who was the beloved rector of the Williamston Parish up to a few months ago. (The sermon in full will be found on another page of the Herald.)

While the Offering was being taken the choir sang, most beautifully, "Open to Me The Gates." It is doubtful that sweeter church music was ever before heard in Williamston than that which the newly vested choir sang upon this happy occasion.

The Communion office followed, and the Altar rail was crowded seven times by the many seeking to "see their Lord and Master Face to Face," and to touch and handle things unseen. The benediction having been said, the Crucifer stepped forward and with the Cross of Jesus going on before, the Choir and Clergy and entire congregation seemed to open not only their throats but their very hearts and souls in the singing of that fine old hymn which was written by Rev. S. Baring Gould in 1865.

Thus came to an end a service which had been looked forward to for many months. The attempt to describe this beautiful House of God, this tabernacle made with hands, but first created by inspiration, coupled with talents of the Architect, and the donor, and the Contractor, would indeed be a difficult task for the one who pens this article. The edifice is Gothic in style with hammered Cathedral glass windows, and built of gray brick with stone trimmings and tiled roof, open tower and doors old English style. On entering, one walks on tiled floor, and then on the polished wood in the body of the Church, the floor and steps of the chancel being oak. The furniture is of old English oak, the reredos and pulpit being fittingly ornamented with hand-carved grape design, the altar containing the Greek letters Alpha and Omega and the retable inscribed with Holy, Holy Holy; the reading desk is a large hand-carved eagle, and a Litany desk stands before the steps of the chancel. To briefly sum it all up, the Church of the Advent, Williamston, is truly one of the most beautiful edifices in our land,—its furnishings in keeping with everything ecclesiastical. Nothing common and showy, all dignified and selected with the taste and thought of making it no other than the House of Prayer.

The donor is Mrs. James Grist Staton, President of the Woman's Auxiliary and Parochial Society of the Diocese and a faithful and loving daughter of the Parish.

Amongst those in the congregation were the Rev. Nathaniel Harding, the greatly beloved Clergyman from Washington, Mr. Geo. H. Roberts, Sr. Warden of Christ Church, New Bern, and Mr. F. R. Rose, Senior Warden of St. John's Church, Fayetteville, both members of the Standing Committee of the Diocese.

Washington alone sent 39 church folks, while Hamilton came next with fully a score and more.

A much beloved daughter of the Parish Mrs. C. A. Jeffress, of Kinston, whose life up to a few years ago was spent in Williamston was cordially and heartily greeted on all sides as she resumed her place in the receiving line, so to speak, to greet the many visitors and friends present.

Immediately after the service 125 visitors and town's folk repaired to the Parish Rooms where a delightful dinner with Mr. and Mrs. James G. Staton as host and hostess awaited them. Here mingled appetite and wit, praise and beauty, and a happy good time. Speeches were made by the Bishop of the Diocese, Rev. Messrs. Harding, Griffith, Bethea, Dr. Drane, Osburn and Jordan. Mesdames Staton and Jeffress, Dr. Saunders and Messrs. Bragaw and Rose.

It is doubtful whether Williamston has ever had such a notable gathering of Church folks as this Consecration Service brought within her bounds.

At the service on Sunday following the consecration, Bishop Darst blessed the following memorials; Silver alms basons given by Charles H. Godwin in memory of Louisa Staton Godwin, brass receiving bason in memory of Ella Grist Staton, presented by James Grist Staton; individual Communion service in memory of Lucy Chase, candle sticks and vases in memory of Fannie Beeler Chase, presented by Mrs. Staton in memory of her mother and sister; brass altar desk in memory of the late Rt. Rev. Robt. Strange, D.D., also the gift of Mrs. Staton.

The pipe organ, a beautiful Mohler design, was purchased by the congregation, and with the brass Cross and vases used in the old church, completes the list of handsome furnishings. The cost of the edifice was $17,000.00, and the furniture, $2.500.

J. H. G.

PRAYERS FOR COLLEGES AND SCHOOLS.

The following prayers are authorized for use in the Dioceses of North Carolina, South Carolina, Asheville, and East Carolina:

A Prayer for St. Mary's School.

Almighty Father, whose mercy is over all Thy works, bless we beseech Thee, with Thy Providential care, St. Mary's school and all schools and colleges of Christian education, and prosper all right efforts for their support. Help us in the work being done for the improvement and endowment of this school, to pray earnestly, to labor diligently, and to give generously. Grant to the teachers and the taught the light of Thy Holy Spirit to lead them into all truth and to build them up in Christian grace and character; for the sake of Thy Kingdom and the honor of Thy name, through Jesus Christ, our Lord.—AMEN.

A Prayer for all Colleges and Schools.

Almighty and Eternal God, the source of light and life, whose fear is the beginning of wisdom, guide and illumine by Thy Holy Spirit the teachers and the taught in every school of good learning, that through knowledge of the truth and obedience to Thy will, they may be led to Thy service through Him who is the Eternal Truth, Thy Son, our Master, Jesus Christ.—AMEN.

WOMAN'S DEPARTMENT

PRAYER PILGRIMAGE.

The women of East Carolina felt it was a great privilege and joy that the Pilgrimage of Prayer should have reached them on Annunciation Day, truly Woman's Day, particularly as it was the day set apart in the Diocese for the Annual Corporate Communion, with prayers and talks in the interest of the United Offering—Woman's Gift.

The Pilgrimage began in Wilmington with Corporate Communion in each one of the four Churches. In some of them, woman and woman's work for God's Kingdom was the theme of the pulpit—the great gift of God to woman—the crowning glory of Motherhood, of which the day is a memorial—the wonderful Pilgrimage then being carried on, the power of which would be felt throughout the world—and the United Offering, the woman's gift for God's work. During the week, at noon each day (the Woman's Auxiliary hour of prayer) the united congregations met in one of the Churches for Intercessory Service, conducted by the Rector of the parish in which the service was held. At these services, the ministers gave us beautiful and helpful talks on the subjects for which we were asked to pray each day. The enthusiasm and devotional help of the clergy was an incentive and uplift to all the women. Friday afternoon, a special meeting was held by the Woman's Auxiliary of each parish. One afternoon, a service was held for Juniors, and the Little Helpers were also gathered in and told how by their prayers for other children they joined us as little Pilgrims.

At the united noon services, voluntary offerings were made for the Armenians and Syrians. The women gave freely and joyously.

At one of the services an incident occurred which made us fully realize the power and consolation of prayer. Just before service began, the soldiers from the border marched by. We, realizing the want of unity and love in the world, and all the horrible possibilities before these men, entered the Church with aching hearts, and on our knees cried out

"Lord, in this thy mercy's day
On our knees we fall and pray."

The women of the Lutheran Church were having a Week of Prayer also. A representative, with greetings of love and fellowship from us, was sent to them.

MARY C. JAMES.

Kinston, N. C., April 24th, 1917.

My dear Mr. Griffith: It is very good of you to open the columns of the Mission Herald to me, and I beg to thank you for the courtesy.

First, as Mrs. Madara and I am leaving for the North, may I take this opportunity to thank the many dear friends. I think we can call them that without presuming who have done so much to make this visit, all too short, from our view point, so pleasant to us both. We will take away from the Diocese of East Carolina memories of gracious hostesses and unstinted hospitality which will ever remain among our treasures.

The kindly sympathy which has everywhere been manifested in the work of the Church in the Tanana Valley Mission leads me to believe that now, with the Rev. Frederick B. Drane, one of your own sons in charge, renewed interest and support will be given. As I have taken pleasure in saying here, his consecrated, self-sacrificing efforts are both appreciated among our Indian wards, and are fruitful. His work, as well as he himself, desire all that can be given him. With heavy responsibilities on his shoulders, financial as well as spiritual, he is at times hard beset to keep things moving. With opportunities to advance the work of the Church, open today but with every prospect of being closed to-morrow, he is with his small corps of assistants, like an army drawn up in battle array; but with too little ammunition to go in and possess the land for Christ.

Possibly the heaviest burden to-day, is St. Mark's Mission, Tanana. Certainly this is the largest work in which the Church is engaged in Alaska, and the one which will bear the heaviest fruitage in years to come. It is here the Indian children are brought, in order that they may be instructed in things material as well as spiritual. Here come the children from homes (?) which are constantly being moved about the country and in which they can learn nothing of the sweetness of the love of God for them, and here they are brought under the influence of consecrated Christian women, and for the first time in their lives, live an orderly existence. The results of this work are incalculable.

Begun by the Rev. Charles Betticher, and with Miss Annie Cragg Farthing the first Matron in charge, it is reaching out in an ever-widening circle of influence as "word upon word, line upon line, precept upon precept," the gospel story with its power to re-make lives, enters into them. These children are supported largely by scholarships of $100 each in addition to the most necessary clothing which is sent in by our friends, and as years go by, the number is increasing, and with it our ideal of the regeneration of a race approaches more nearly realization.

I would be very glad to write any interested, if they wish or to receive contributions for this work. Any letters sent to me at 5,000 Woodland Avenue, Philadelphia, Penn., will reach me.

And now I must say "Good-bye" although I prefer the other meaning, "God be with you."

GUY H. MADARA.

DIOCESE OF EAST CAROLINA.

From an old English parsonage, down by the sea
There came in the twilight a message to me;
Its quaint Saxon legend, deeply engraven,
Hath, as it seems to me, teaching for heaven;
And all through the hours the quiet words ring
Like a low inspiration—"Doe ye nexte thynge."

Many a questioning, many a fear,
Many a doubt, hath its quieting here;
Moment by moment, let down from heaven,
Time, opportunity, guidance, are given.
Fear not to-morrow, child of the King,
Trust them with Jesus—"Doe ye nexte thynge."

Prayer:

Grant, we beeseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind, through Jesus Christ our Lord. Amen.

CONSECRATION SERMON.

Delivered at the consecration of The Church of the Advent, Williamston, N. C., April 26th, by the Rev. Morrison Bethea.

St. John 8:12:—I am the light of the world.

Sometimes Christ seems to gather together His whole nature and teaching into one complete sentence and extend it as a perfect and glorious jewel to the minds of His apostles and followers. As they listen it seems to unify their experiences and lighten their whole understanding of the Gospel.

It is a beautiful figure that is called to our minds. We seem to see the world buried in darkness and sleep. It is as if in the early morning hours we could be carried in spirit high above the earth and looking down with a miraculous gaze that could pierce the darkness and gloom see the earth wrapped in darkness and sleep. The factories are closed, the streets deserted, the rural districts quiet and untroubled. Tired nature has withdrawn to rest and refresh herself for the duties of a new day.

Soon there is a faint glimmer of brightness visible in the east. The first faint streaks of the coming dawn steal across the waiting sky, and is answered from beneath. Here and there is seen a light,—the cattle begin to move,—billows of smoke begin to curl lazily from this chimney and that. The clouds which before were only touched with fingers of gold, brighten into a blaze of glory, and the rising sun calls to life and activity a waiting world. Man ariseth from his slumber and goeth forth to his labor till the evening.

The teeming life in field and city, in factory and street are called forth by the light. Were the light to fail to appear. Should the sun for some reason never rise again, all life and all activity would soon cease from the face of the earth.

What a picture what a symbol of the coming of Christ? Man was in a spiritual sleep, tired with the speculations of his philosophy, and his curious reasonings, the mind of man like a tired child had sunk to sleep. Behold the days come saith the Lord, and the voice of Old Testament prophecy is the first faint finger of the approaching dawn stealing across the sky of the intellectual night that covered the world. The angel of the annunciation comes with his message, the shepherds of the east look into the eastern sky to see the angelic chorus of the world's great Christmas anthem. And the sun of Righteousness has risen upon the earth. That light has come which shall lighten all men that come into the world.

Truly the day that broke in Bethlehem of Judea has shone with increasing splendor through the ages, revealing to the sight of man as the years go by, more and more clearly, what man is to believe concerning God and what duty God requires of man. The mists of ignorance and superstition still cover some of the fairest portions of the earth, but even as we look the light of Christ as revealed in His holy Gospel and as exemplified in the lives of his faithful followers is driving the darkness before it till soon they that sit in darkness shall see a great light, and upon those in the valley of the shadow of death the light hath shined.

In the Feast of lights the congregation are all assembled in the Church in darkness save from the feeble light that burns upon the altar. This we are taught represents the Saviour who came as a single light into a world covered with darkness and sin. As the service proceeds, tapers are lighted from the light on the altar and passed on from one to another until at last all in the church are provided with a light and the whole building in a blaze of light and glory. How emblematic of the time when every man who cometh into the world shall be lighted by Him who alone is the Light of the world.

The keeper of the great lighthouse at Calais was showing it with pride to some distinguished visitors who had come from afar to see one of the most remarkable buildings in the world. As he pointed out the beauty and symmetry of the building and told how under favorable conditions the light could be seen clearly for a distance of more than thirty miles, some one asked him suppose the light were to go out? The light go out? impossible he cried, "Why out yonder are great ships bound to every part of the world, they chart their course by the beams of this light. Were they to fail for a single night, perhaps in six months there would come a letter from Japan or India, Australia or America, saying that on a certain night the light in the tower at Calais was out, the keeper failed of his duty and lives were in danger.

That man faithfully maintaining the light for the benefit of vessels many of which in the natural course of events he would never see was a type of the Christian:

Churches, these buildings which we have erected with our hands upon which we have devoted our loving care and thought. Which we have made as beautiful and seemly as we could. Into the building of which we have put the best that we have are Lighthouses—beacons on the shore of the sea of time, warning men and women of the rocks and shoals that endanger the ship of life. They exist not for themselves but for the service that they can render to man. We put into them the most beautiful and costly fabrics not because alone of the pleasure it gives us but because they are the Light houses of the King and we are ashamed to give to Him anything but the very best that we have.

Men and women, the individual members of this or any other Church are the lamps which furnish the house and fit it for the work that it has to perform. But the spirit of Christ is alone the light. Like St. John the Baptist we are constrained to cry I am not the light I only came to bear witness to the light. Take any two lamps and their value depends upon their position and the brightness of their beams. The higher it is placed the farther it can be seen and the clearer and brighter the beam the more light it will give.

The individual can have the flame of Christ burning on the altar of his heart, but unless he comes to the Church of God, unless he takes his place in the light house, his beams have little or no value in the fulfilling of that command of the Master.

Let your light so shine before men that they shall see your good works and glorify your Father which is in heaven.

Following out the figure though we may not press the analogy too close, if the Church is the light house, if we are the lamps, if Christ is the light that burns thereon, worship and obedience to him is the oil that constantly supplies the flame. Whenever we begin to live apart from Him: as soon as we begin to neglect the service of His house, that soon does the flame begin to burn dim on the altar of our hearts, and unless we realize our need and turn to Him soon the light will flicker and go out, and we, instead of being lights to guide others on the way that leads to the throne shall ourselves wander in the black darkness of despair.

We do not fully understand the Christian Church till we begin to understand this great truth. Till we are brought to see and to know that the Church is not some select body of men and women who have been snatched from the fires of perdition, and have banded themselves to praise God for their deliverance, but the Church is the watch-tower upon whose summit God has set men and women as lights and signals to guide the world into the way of truth.

God could have prepared temples for his worship by the word of his power, He could have sent His angels as his ministers to a lost and ruined world, but he has chosen to work through man and in this way alone. He could be a pillar of cloud by day and a pillar of fire by night and need no lighthouse or lamps therein but he has chosen to work by and through us who are His servants, and so unless we shall erect the temples, till we shall offer ourselves the world will be in darkness with no hope at all.

And lastly these words suggest the purity of our Lord's personal life. A ray of light is the purest and cleanest thing in all the world. It is undefiled and incapable of defilement. It can pass through the most polluted medium in the world and come out as immaculate as when it entered. This purity of Christ is not a negative thing, it consists not so much in the absence of evil as in the presence of goodness and truth. Still through the centuries He challenges the world with the words Which of you convinceth me of sin? And still through the ages all the Pilates who laugh and mock at goodness and truth must exclaim "I find no fault in Him at all."

THE NEW RELIGION.

If we are to have a city of righteousness we must lay its foundation in a pure and healthy home life. All the tendencies of modern city life are towards the destruction of the home. Apartments have taken the place of houses; societies and instructory have taken over the duties of fathers and mothers; modern education, both religious and secular, all tends to decrease the sense of parental responsibility; the presence of social and business life pushes hard against the quiet intercourse of home life. The Christian in the city cannot be blind to these facts. He will fight sturdily against the temptation to let the home ties be loosened. The tragedy of the city streets will make him conscious that the same gospel of prevention which he hears preached for the tenement is needed in every home. Those dark shadows need never have fallen; that boy need not be breaking his mother's heart; that girl might have been saved from foolish frivolity, had the mother done her part, had the father guarded his son's companionships and kept his confidence and instructed him in life's mysteries. Nothing can take the place of the religious atmosphere that ought to fill every Christian home. Moreover, family life, perhaps, is the real test of religion. We are usually much better Christians in church and in society than in the family. Outside, we curb our impatience and control our faults. There we like to put the best foot forward, and in religion, as in everything else,a certain convention and pride of respectability makes us try to "appear our prettiest.' Too often, like Mr. Dooley, we feel, "What is the use of having a family, if you cannot be disagreeable in the bosom of it?" Or, at least, we act on the principle, if we do not proclaim it!

And back of the home life will be the individual life. Nothing can make up for the lack of personal Christianity. What is our religious practice? How far is the heathenism of modern life due to the individual failure of men like myself? Have I personally ever really attempted to put my Christianity into practice in many of life's relations? Have I tried to make it a working creed in business and professional life? Have I been satisfied with myself as I am, so long as no uncomfortable questions were asked? And satisfied with life as it is, when things are changing least? There are people—perhaps I am one of them—who would be "equally horrified at hearing the Christian religion doubted—and at seeing it practiced". Men have done almost everything with Christianity, except try to live it!

The moment we begin to search our consciences, we shall find that the examination will raise more questions than we can answer: questions about wealth and poverty, questions about sacrifices and service, social and economic problems that strike at the very roots of modern life. Well, it ought to be our duty to go about the examination with the deliberate purpose of inquiring whether we are doing all we can to embody Christianity in daily life—and there is no place where the consideration is more needed than in the city, where obstinate questionings are fairly thrust upon us if we will take time to think—From "Back to Christ," by Bishop Fiske (Longmans).

A NEW ERA.

The Rev. Mercer P. Logan, D.D., rector of St. Paul's church, Charleston, S. C., visited Washington last week and on Sunday, the 4th, preached in St. Margaret's church on "National Regeneration and Salvation." In the course of the sermon he said:

"A new era is about to dawn, a new program is about to be enacted. God works on long lines. The experiments tried by men to regenerate and to save the world He has used to prepare for the new era and for carrying out His program. He has also used the mistakes and weaknesses and failures of men. He has also used persecutions. He is using today the fury of men as expressed in war. 'Clouds and darkness are round about Him; righteousness and judgment are the habitation of His throne.'

"It is quite safe to say that it is the opinion of many of the wise men of our time, based upon the present situation in the world, the diplomatic relations between the nations, and certain symptoms of unrest in the social order everywhere, is that after the crisis in which the world finds itself at the present time there will be, in the governments of nations, emphasis on Social Democracy; in the Church, greater demand for service; and in the social order, such an adjustment as to enable men to live together in peace and harmony. If that opinion be true, the world will need religion as never before in all its history, and the voice of the prophet will be heard in the land, 'Let us hear the conclusion of the whole matter: Fear God and keep His commandments: for this is the whole duty of man.'

"Under God's new program for the world His commandments will find expression in their spiritual interpretation in the Sermon on the Mount, and the whole duty of man will be found in the three simple relationships given in that sermon: the relationship between man and himself, between man and his fellow-man, and between man and God. The Sermon on the Mount will be the rule of conduct, and Christ will be glorified and the Kingdom of Righteousness will grow, and men will live together in peace, in happiness and in prosperity.

"It is popular to say that Christianity has failed and that Christ is no longer a factor in human relationships. Christianity has not failed and Christ is not to be blamed for the miserable condition of human affairs. The blame must be put where it belongs—upon the selfishness, greed, and limited vision of men. He has not been given a chance. He has been well-nigh eliminated from the human program. He is not in society; He has no place in philosophy and culture; He has no chair in the diplomatic circle; He is considered out of place in commerce; He is not on the program of the social order; and the Church has emphasized the crucifix instead of the living Christ. How can Christ be blamed when He has never been given a chance? He came into the world with footstep slow and weary, and with bleeding hand held the Light over the pathway of men, and they have brushed away the Light and gone on into darkness and confusion of face. On the sad and lonely cross of Christ these words are written: 'This is the condemnation, that Light is come into the world, and men loved darkness rather than Light.'

"But a new era is about to dawn and a new program is about to be enacted."

To the Editor of the Mission Herald.

The large rubber factories of Akron, Ohio, are attracting many people to this city. Many young men are coming here. The Church of Our Saviour is making an especial effort to assist people in finding homes. Our Parish House, with its staff of workers, offers exceptional advantages to new comers. I wish to invite Church people coming to Akron to make themselves known to me. Our Church extends to them a welcome.

REV. GEORGE P. ATWATER,
Rector Church of Our Saviour.

THE CHURCH AND THE HOME.

It is the conviction of many of our leaders in Religious Education that no conspicuous advance in our Sunday-school work is possible until a greater measure of home co-operation is secured.

The advance in the ideals of the Church during the last fifteen years has been rapid. During that period a significant change in the attitude of the Church toward the Sunday-school has come about. The methods of an earlier day have given way to methods having the approval of leaders in education, and founded upon what are known to be the underlying principles of nurture. Our systems of Sunday-school lessons have likewise improved. The value of graded instruction is recognized generally, and the number of schools in which an ungraded system of instruction obtains is very small. It would seem that with such ideals, and such an equipment, our schools should surely make progress, and they would make more rapid progress if it were not for the multitude of contrary influences surrounding our childhood, especially in the home. It is a fact that the Church's work of religious education would be rendered much more effective if the co-operation of the home could be counted on. Of course in homes in which parents are themselves not members of the Church, it is not strange if such co-operation is lacking, but from others the Church has the right to expect backing in her work. Now we find that in such homes also there is frequently no adequate sense of the importance of religious training. Such parents rarely see that others are making themselves responsible for the training of their children, nor do they dream of recognizing this service to their own offspring. Few parents take pains to inform themselves regarding the Church's equipment and methods of work in the training of their own children, nor do they take pains to inquire into the capabilities of those who teach.

Parents are almost hysterical in their solicitude for the physical welfare of their children. The public school course must not be interfered with. Music lessons and dancing lessons and lessons in drawing and painting—all must have time allotted them, but the Sunday-school must stand aside.

Now we are fully persuaded that any significant advance in Sunday-school work awaits a larger measure of home co-operation than the Church as yet has been able to secure.

Indeed, before we can go further, we shall have to shift the responsibility for the religious nurture of the young from the Church, where it now rests, to the shoulders of the parents, where it properly belongs. The Church has in a good-natured way said to the parent: "You have been neglectful, remiss and incompetent in the training of the children whom God has given you, therefore I will not ask you to do your full duty by your offspring, I will relieve you of all responsibility in the matter." In other words, instead of holding up human life as a great responsibility the Church has in effect said: "This is too much for you," and has relieved men of their native responsibility. We shall have to get back to first principles enunciated in Deut. 6:6-9, in which the father's place as leader and priest of the household is recognized.

Indeed, it may be admitted that the fact that the Church has developed an organization which has for its special object the nurture of the child, may have had something to do with the loss of the sense of parental responsibility which many believe to be characteristic of our time. Parents are human, and the better the Church's organization for caring for children the more likely are parents to stand back. They need to be shown that, in training the child the Church in no sense usurps the parental authority, nor assumes parental responsibility. Both continue to reside in the parent. The Church merely takes up the father's neglected work.

But right here it needs to be stated most strongly that parental co-operation is absolutely necessary. The school builds on the character foundations of the home. Both can by mutual co-operation help each other. The home may help the school in realizing its place of work. The school can help the home in contributing the necessary foundation of Christian culture in Bible and other study, from which both will share equally the benefit of each particle of advancing knowledge. The school needs the backing of the home in lesson preparation, and in school control. Many an unruly child in school gets its disposition to disorder from indifferent parents. Children reveal in their teachableness the attitude of parents toward the school. Let it be understood that further progress in Sunday school efficiency awaits an attitude of positive co-operation on the part of the home.

THE SUBSTANCE OF THE GOSPEL.

It is a matter of common observation that Christianity is being put to the test. Some believe it to be the final test, and that when it comes forth triumphant the conquest of the world for Christ will speedily follow. Let us meditate on the substance of the Gospel, the central and essential truths which Christ proclaimed.

First: **Jesus came to bear witness unto the truth.** "To this end was I born, and for this cause came I into the world, that I hould bear witness unto the truth." He came to declare that there is truth, and that it is of God. Truth, for Christ, is not an intellectual asset; it is a spiritual experience. Jesus does not tell us what is, and what is not, truth. What He tells us is that there is truth, making it certain that right and wrong, good and evil, truth and falsehood, are not the results of man's physical or moral development, but that these distinctions eternally exist. In other words He guarantees God. He came to give us a vision of God which will make us willing to endure the injustices of our fellow-men, firm in the assurance that there is justice; which will make us willing to be defeated and betrayed, because we are confident that out of all falsehood and half-truths there will be found the eternal Truth.

He came to bear witness to the fact that God is; He does not promise that we shall escape error; He does not offer to remove evil; He declares that truth exists, and that when a soul desires truth and God, although the way may be through tears and blood and agony, in the end truth and God will be found.

Second: **Jesus came to give life.** "I am come that they might have life." What is life? "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, Whom Thou hast sent." Life is intimacy with God, companionship with Him, Who is God incarnate in the flesh. Life is knowledge, but the knowledge is not of the mind alone, and the object of the knowledge is not the phenomena of life, but life itself, God. Jesus came to open up the avenues of approach to God, to show men how they might receive power to become the sons of God. He came to clear away all the debris which is clogging the channels of man's life, so that the mighty tides of the divine life might sweep in unrestrainedly. He showed the possibilities of the human soul; He gave to men the knowledge of God which is life.

Third: **Jesus came to reveal the all-compelling power of love.** "And I, if I be lifted up from the earth, will draw all men unto Me." In that supreme act of self-sacrifice, in that final giving of Himself, even unto death, He would plumb the depths and scale the heights and measure the measureless love of God, and reveal unto man the heart of the Eternal. Christ ventured His all on love. He confidently and unequivocally declared love to be the one invincible power in life; the power which would defeat all the weapons that could be forged against it. Let the world make the experiment. Not yet have men given themselves over unreservedly to Christ's leadership. Before Christianity can be pronounced a failure we must prove that love cannot conquer.

God is Truth—so man can live with his brother. God is Life—so man can live with his God. God is Love—so man can live for his brother and his God.

MEMORIALS

The Rev. Benjamin S. Bronson, a retired minister of the diocese of North Carolina,died in Warrenton, N. C., Saturday, April 14, aged eighty-eight years. For many years Mr. Bronson was rector of churches in Charlotte, Wilson, Warrenton and other points in North Carolina.

Mrs. Mary S. Howland Passed Away at Her Home in New Bern.

Funeral services over the body of Mrs. Mary S. Howland, widow of the late Captain W. S. Howland, who died suddenly at her home, No. 29 New street, April 16th, were conducted from Christ Episcopal church the following afternoon at 4:30 o'clock, Rev. J. H. Griffith, of Kinston, officiating.

The deceased, who is survived by three daughters, Mrs. Sara Jefferts, Miss Ruth Howland and Miss Mary Howland, of this city, and one son Dr. Walter E. Howland, of New York, suffered an attack of acute indigestion on Sunday afternoon but her condition improved and it was thought that she was out of danger, and her death was a great shock.

The body was carried to New Bedford, Conn., and the interment took place there.

Rt. Rev. Cleland Kinloch Nelson, D.D.

The death of the Rt. Rev. C. K. Nelson, D.D., on Tuesday, February thirteenth, came as a great and a painful shock to his many friends in the Province of Sewanee.

For nearly twenty-five years Bishop Nelson has been closely identified with the common enterprises of the Southern Dioceses:

First, through the University of the South, of whose Board of Trustees he was an able and valued member. He took an active part in organizing the Fourth Missionary Department, and was the author of its By-laws. In 1914, when the Department became the Province of Sewanee, Bishop Nelson was elected its first president and wisely guided its destinies to the day of his death.

In the general Church his services upon important Boards and Committees were greatly valued, and his business capacity made him a wise counsellor to his co-workers.

In the Province of Sewanee we shall miss him as our companion in the field of church activities in which he was always a conspicuous leader; and most of all we shall miss him as the kind, loyal friend, the generous soul of lofty ideals and devotion to truth and justice and virtue.

To Mrs. Nelson we extend our heartfelt sympathy.

THEODORE D. BRATTON,
W. H. MILTON,
ROBERT W. PATTON,
REGINALD M. WILCOX,
JOHN HOWE PEYTON,
F. P. DEARING,
WARREN KEARNEY,

Executive Committee of the Board of Missions of the Province of Sewance.

"Folks say this world's full o' strife;
That jest livens up my life!
When the good Lord made it, He
Done the best fer you and me—
Saw the sky had too much blue,
An' jest rolled up a cloud or two.
Give us light to sow an' reap,
Then throwed in the dark fer sleep.
Every single drop of dew
Twinkles on a rose fer you!"

SHALL WE RESCUE OR SHALL WE SAVE MEN?

You rescue a man from drowning when you pull him out of the water. You save him when you teach him how to swim.

You rescue a man from typhoid fever when you send him out of town. You save him when you make the town sanitary.

A man is rescued from the world when he has been removed from bad conditions. He has been saved from the world when the bad conditions have been remedied or destroyed and he himself has been given an inward power to rise above, or be indifferent to, temptation.

A man is rescued from wrong human relations; he is saved into right human relations.

Rescue, like quarantine, leaves conditions unchanged. Salvation, like sanitation, adjusts men to conditions which have been or must be changed.

Rescue treats individuals as separable from society. Salvation recognizes that individuals are indestructibly social.

Rescue is complete in monasteries; salvation brings in the Kingdom of God.

Is Christianity a religion of rescue or of salvation?

Do not think the issue a mere matter of words. It involves an entire view as to what religion really is. Whatever other distinctions we may find among them, Christian workers today fall easily into two classes; one class seeks to rescue people from hell without serious thought of changing the conditions which send men to hell; the other is eager to save men from sinning but seeks also to cleanse society from the forces which tempt to sin.

It may be replied that the man with the rescue message is also eager to clear society of its evils. Does he not oppose red-light districts and saloons? Is he not eager to have men pay their debts and be kind to their wives?

Assuredly, at least as long as economic conditions are not seriously affected. But the avoidance of such evils is hardly more than respectability. They are the sort of things which Jesus talked very little about.

Must not the Christian conscience ultimately be responsible for the existence of poverty?

What has the Christian to say about unjust economic privilege, the exploitation of the weak, the maintenance of conditions that breed social disorder, crime, disease? A man can be respectable and be guilty of all these sins.

The man who believes that the gospel is a power of salvation rather than mere rescue believes that whatever is injurious is wrong. He believes that his Christian message is prophylactic as well as ameliorative.

An ounce of spiritual prevention is worth a pound of any balm of Gilead.

A church that conceives of its mission simply as rescue will be a parasite upon social evolution. A church which believes in Christian salvation will not only turn multitudes from their sins, but will also turn social evolution in the direction of the Kingdom of God.—Editorial in "The Biblical World."

EDMUND H. HARDING PRESENTED WITH HANDSOME WATCH.

Edmund H. Harding, who has been organist of St. Peter's Episcopal church for the last six years, was Easter Day presented with a beautiful gold watch by the congregation of that church as a token of their high appreciation of his services for this length of time.

On the inside of the case, there is handsomely engraved.

From St. Peter's
Congregation
Easter, 1917.

Mr. Harding has always given his faithful services to the church and has been of great assistance in keeping up interest in the excellent choir which the church now has.

Colored Department.

REV. S. N. GRIFFITH, Editor in Charge.

Easter at St. Augustine's, Kinston, N. C.

Easter Day, St. Augustine's, Kinston, was one of the best in the history of the church, although our congregations were small, yet the services were the most inspiring.

At ten o'clock, morning prayer was said, and at eleven the church doors were flung open, decorated as it was with sweet scented flowers and vines, one could hardly fail to take cognizance of the day and its significance to mankind. With us it was not a day merely of gaudy dressing, but it was one of a more serious, and yet happy occasion. For, on this day thousands of years ago the news of this rising which came to his disciples, through those faithful and beloved women, who, on the first day of the week journeyed to the sepulchre to finish their work of embalming the body of the Lord, reached into our very hearts and our lips, give praise in cheerful hymns and anthems in gladness that He, no longer remained, bound under Roman seal and guarded by Roman soldiers, but death no longer had its sting, for He having thwarted all these proved himself victor and lives to die no more.

Easter Services at Greenville and Goldsboro were equally as inspiring as at St. Augustine's, Kinston. Our Sunday School at Kinston conducted a splendid Easter program and the little ones acquitted themselves well. Greenville made a splendid showing also.

The people of St. Andrew's Mission, Greenville, are rejoicing over their new seats which were delivered a few weeks ago. The church in Greenville has really taken on new life and the people are demonstrating this in many ways. Our church there now presents a churchly appearance although it is far from what we would like to have it, we hope however, to have one of the neatest churches in this place.

THE BISHOP OF RIPON'S MOTTO.

"Go into the village over against you."—St. Matt. xxi:2.
In the great world, aching with many needs,
We often dream;
And our fond hearts imagine dazzling deeds,
And in our dreaming everything succeeds:
The mountains topple over at a touch,
To cleave the seas for us is not too much.
Lord! wake us from our dream.
Lord! wake us from our dream to see
Things as they are:
The lowly place where humble duties wait,
God-given duties at our very gate,
The work which makes for service, not for fame,
Which buries self and setteth forth Thy name—
Deeds near, not dreams afar.
For would'st thou share the triumph of thy Lord,
This simple task fulfill;
Enter the hamlet lying close at hand;
Forgetting self, do there thy Lord's command,
There creatures meet for ministry abide,
For all find use when at the Master's side.
His wishes be thy will.
His wishes be thy will! Lo, near to thee,
Thy life, thy home, thy heart
Fill up thy life with good which can endure;
Tenant thy home with love serene and pure,
And let His Spirit thy weak heart fulfill
With nobler aim and renovated will—
For Him do thou thy part.

BISHOP GUERRY URGES ECONOMIC AND MORAL PREPAREDNESS.

"Confronted as we are by the horrors of a great war, it behooves us of the clergy to take the lead in all matters pertaining to the civic and moral preparedness of our State and people. I, therefore, request that on some Sunday in the near future you will either preach a sermon or call attention from the chancel to the need of forethought and economy in providing food and supplies for our people at home and for the government in this hour of the nation's peril

"I would stress especially the need of moral as well as economic preparedness. The two necessarily being together. The qualities of industry, thrift and self-denial are moral qualities which have a very direct bearing upon the problem which now confronts us. If our people are going into this war with any sort of realization of what it involves, it is most important that we, who are their spiritual leaders, shall seek to prepare them to wage war with a high and noble motive, that the sword of the nation may be bathed in Heaven and not stained with the lust of combat or furnished with any ignoble or unworthy aim.

"I urge you to stress the duty of every citizen in this crisis."

Men who lack imagination are often forced to adopt the expedient of telling the truth.

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St. Pauls	8:30	5:43
Rozier's	8:42	5:54
Powers	8:54	6:06
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McMillans	11:13	9:25
Oakland	11:07	9:17
St. Pauls	11:00	9:10
Rozier's	10:48	8:58
Powers	10:36	8:46
Leave Lumberton	10:25	8:35 p. m.

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J. Frank Wilkes

VOL. XXXI No. 6

The Mission Herald

"Let him that heareth say come" Rev. 22:17

The Rulers of Destiny.

There is no chance, no destiny, no fate,
Can circumvent or hinder, or control
The firm resolve of a determined soul.
Gifts count for nothing; will alone is great;
All things give way before it soon or late.
What obstacle can stay the mighty force
Of the sea-seeking river in its course,
Or cause the ascending orb of day to wait?
Each well-born soul must win what it deserves.
Let the fool prate of luck. The fortunate
Is he whose earnest purpose never swerves,
Whose slightest action or inaction serves
The one great aim.

—Ella Wheeler Wilcox.

June = 1917

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CHURCH KALENDAR—JUNE-JULY.

"O live ye by the Kalendar,
And with the good ye dwell;
The Spirit that came down on them
Shall lighten you as well."—Bishop Coxe.

June 17—2nd Sunday after Trinity (Green).
24—Nativity St. John Baptist.
3rd Sunday after Trinity. (White).
29—St. Peter Apostle. (Red).
July 1—4th Sunday after Trinity (Green).
8—5th Sunday after Trinity (Green).
15—6th Sunday after Trinity (Green).

BISHOP'S APPOINTMENTS FOR JUNE.

June 3—Commencement sermon, Grace school, Lawrence, N. C.

June 6—Ordination service, Virginia Theological Seminary. Mr. George Boate will be ordered deacon by me at this service.

June 12—St. Phillip, Southport, p. m.

June 14—Ordination to the Priesthood of the Rev. Israel H. Noe in the Church of the Good Shepherd, Wilmington.

June 17—Arrangements not completed.

June 24—St. Paul's, Clinton, a. m. and p. m.

June 26-27—Grace Church, Plymouth.

June 29—Ordination to the Priesthood of the Rev. Jos. N. Bynum and the Rev. J. Malcolm Taylor in St. Peter's Church, Washington.

A TIMELY UTTERANCE.

Bishop Darst's address at the opening session of the Council so timely and withal so practical an appeal to every American to meet his country's call in the present crisis that we feel that this part of what he said should be read and pondered by all the people of our Church and State.

"I cannot refrain," he said, "from some reference, however inadequate, to the great struggle in which our country has so recently become an active participant.

"We have been very patient; we have suffered many insults, countless indignities, feeling that we must not enter into the horror of war until we were quite sure that in this case, war was more righteous than peace.

"As a nation we gradually came to a realization that it was not simply a question of waiting until insult after insult, indignity upon indignity had reached such accumulative proportions as to justify us going into the war; but that as a member of the family of nations, we had to take our stand with those other members of the family who were fighting, not simply for the preservation of their respective homes, but for civilization, for democracy, for the ideals and purposes of Him who came and lived and died that the Kingdom of this world might become the Kingdom of God and of His Christ. In the momentous words of that great Christian statesman who guides the destinies of our nation with sure and steady hands—

" 'The task we are setting ourselves to is a great one, but the issue cannot be in doubt.

" 'To such a task we can dedicate our lives and our fortunes—everything we are, and everything we have—with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles which gave her birth and happiness, and the peace she has treasured.

"God helping her, she can do no other.'

"There is nothing that I can add to this clear call, but I can suggest some way in which you and I may help in this great struggle for the world's freedom and safety.

"You can and you will give of your sons. With hearts that bleed and with lips that smile you will send them out to battle for that righteousness for which our fathers thought it worth their while to suffer and to die.

"We will give of our means; gladly making sacrifices and enduring privations in order that the cause to which we have dedicated our country may not fail.

"There are other things that we can do, other patriotic duties that we can perform, and in this agricultural Diocese, so wonderfully blessed of God, we can and we must raise food for the less favored sections of our country and for our Allies across the water.

"In so far as our own country is concerned, the man behind the plow has a mission to perform not less high and holy than the man behind the gun.

"This is no time for the true patriot to be misled by the lure of high prices for himself, when the trying need is for food for those who upon the firing line of the world war are fighting the battles, the winning of which will mean peace and prosperity and happiness for those of us who stay at home.

"I should like to see a food crop of some kind planted by every parish and mission in the Diocese, possessing or able to acquire any land for that purpose.

"Our farmer communicants, would, I am sure, be willing to contribute the necessary needs, and I am also reasonably sure that the patriotic boys of the respective Parishes and Missions would be glad to 'do their bit' by cultivating and gathering in the crop. The proceeds sold at a reasonable price, could go into the Mission funds of the Church or Chapel, and we would then be accomplishing a double purpose; helping to feed the world in its time of need, and at the same time contributing something towards the extension of God's Kingdom within and beyond our borders.

"Another way in which we may make a helpful contribution is by supplying our army and navy chaplains with more adequate equipment for their work.

"The Army and Navy Surgeons are supplied by the Government with all the fine and delicate instruments necessary to the proper discharge of their duties, with all of the medicines necessary to minister to the ills of the bodies of the soldiers and sailors, and it is quite right and proper that such provision should be made: But the army and navy chaplains have nothing with which to make their ministry of the souls of men more effective. They need Bibles, Hymnals, reading matter, games, auditorium tents, moving picture machines and motor trucks to carry things from place to place.

"The total cost of the equipment needed by a Field Chaplain is about fourteen hundred dollars, and I have been glad to hear that several Dioceses have been providing for that equipment for the Chaplains that have gone out from those Dioceses.

"Two of our most useful Clergymen, the Rev. John M. Robeson, of St. Stephens, Goldsboro, and the Rev. B. F. Huske, of Christ Church, New Bern, have gone as Chaplains to the National Guard and the Naval Militia respectively, and others of our Clergy are contemplating offering themselves for similar service.

"Shall not we who stay at home contribute something toward making their ministry more effective?

"These suggestions I give for your consideration, and I believe that I know the mind of the Church in East Carolina well enough to be assured that our people in their several stations will cheerfully and gladly do their part in hastening the day 'when they shall not hurt nor destroy in all my holy mountains; the glad day when the knowledge of God shall cover the earth as the waters cover the sea.'

"Before we 'draw near with faith' to take the Blessed Sacrament of our Redeemer's love, may we dedicate ourselves and our country more fully to Him whose service can but mean perfect freedom for us and for all the world."

A PRAYER.

We stand in Thy presence, O Lord, and anew, deliberately and solemnly and to the end, we pledge ourselves to Thee. Take us, our strength, our means, our all, us and our land, for Thine. We dedicate the country Thou hast given us to a purer life, a more religious, unselfish patriotism, a deeper loyalty to the great kingship of Thy Son. Work out in her, by her, what purposes Thou wilt. She is not ours, but Thine, henceforth. We are Thy servants. Give us willing and patient hearts and hands till Thou shalt create in all nations Thy chosen patterns of Christian Government and Christian Liberty. We stand before Thee, and know not how to speak. Read Thou our hearts and see our devotion. Thou art our God, and we will praise Thee. Glory to God in the highest, and on earth peace, good will towards men. Amen.

Adapted from a prayer by Phillips Brooks, made at the close of the Civil War.

COUNCIL OF 1917.

The thirty-fourth annual Council met in Christ Church, Elizabeth City, on May 15th. The day's privileges and work began with the Corporate Communion for the Woman's Auxiliary. The Rev. M. C. Daughtry, of St. Peter's Church, Washington, N. C., acting as chaplain and delivering a most helpful address. The offering was $368.00 which is designated "The Bishop's Fund."

At 10:30 o'clock the Choir, Clergy and Bishop entered the front door of the Church for the Opening Service. Never before at a Council in East Carolina was there such a long line of Clergy and most impressive was the entire service which included the Holy Communion. The Bishop gave the Rev. C. L. Pardee, D.D., Secretary of the American Church Building Fund Commission the privilege and opportunity of speaking of the great work which his Commission is doing in aiding parishes to build churches, Parish Houses and Rectories. Dr. Pardee made a delightful impression upon his hearers, and East Carolinians hope he will often come this way.

After the singing of a hymn, Bishop Darst then delivered his annual address which was full to overflowing with wholesome reports and suggestions. His reference to the War situation was eloquent and most timely, and later on a motion was made to print that portion of the Address and have it read throughout the Diocese. (Elsewhere in this issue the same may be found.)

Then came the Holy Eucharist, which is unlike any other service in the world, when hearts and souls and minds are thinking only of getting so close to the Christ that the hem of His garment is often touched. Large numbers met their Lord and Master face to face, and touched spiritually His gifts and Creatures of Bread and Wine.

Following this service a business meeting was held for the organization of the Council, when the Rev. Dr. Robert B. Drane, D.D., that faithful and zealous priest of the Lord was re-elected president and the Rev. W. R. Noe, Secretary. Upon nomination of Mr. Noe, the Rev. L. T. Hardin was appointed assistant Secretary.

The Bishop appointed the following committees:

Committee on Canons—Rev. William H. Milton, D.D., Rev. J. S. Moody, Rev. Archer Boogher, Mr. W. D. Pruden, Mr. E. K. Bishop.

State of Church—Rev. Thomas P. Noe, Rev. Thomas N. Lawrence, Rev. C. H. Jordan, Mr. R. R. Cotton, Mr. J. V. Grainger.

Relations to and Communication from the General Convention—Rev. W. R. Noe, Rev. Jno. H. Griffith, Mr. George C. Royall.

Committee on Elections—Rev. George F. Hill, G. V. Cowper, Mr. W. D. McMillan.

New Parishes—Rev. Archer Boogher, Mr. T. B. Carr, Mr. T. H. Myers.

Committee on Memorial Old Fort Raleigh—Rev. R. B. Drane, D.D., Mr. F. D. Winston, Mr. J. T. McCabe.

Unfinished Business—Rev. T. N. Lawrence, Mr. J. Q. Beckwith, Mr. F. G. Jacocks.

A motion of Rev. W. H. Milton, D.D., the secretary was instructed to send an appropriate telegram to the convention of the Diocese of North Carolina holding its 100th annual convention in St. Timothy's Church at Wilson.

The secretary has sent the following message: "The Diocese of East Carolina sends greetings to the Diocese of North Carolina and assures it of a cordial welcome at the Centennial on the 17th in New Bern." On motion of Mr. G. V. Cowper the council endorsed by a rising vote that part of the Bishop's address pertaining to the world's conflict.

Lunch was then served the delegates by the local parish in the Masonic Temple.

At 3 o'clock the Clergy and Lay delegates again came together for the afternoon service, at which time Bishop Darst gave the second part of his address which dwelt upon the statistical side of his office.

Reports of the Standing Committee and of the Treasurer of the Diocese, were made. Also a report of the Trustees of St. Mary's School, Raleigh. Just here the Rev. Francis M. Osborne, Special Representative of the School, addressed the Council on the "Fund" which is being raised for the School to put it upon a greater working basis.

The following resolution was presented and adopted:

Your Diocesan Trustees would congratulate the Church on the vigorous life of St. Mary's School, and the ripe fruit of that plant of the Lord as manifested in the 75th anniversary of the founding of the School by Rev. Dr. Albert Smedes on the 12th of May, 1842. The occasion gave opportunity for an exhibition of the ability and proficiency and spirit of the pupils which they most happily realized, and for the loyalty and enthusiasm of the many Alumnae there gathered which convinced us of the worthiness of the institution, and of the co-operation which every daughter of that school stands ready to give to the present movement for its maintenance and endowment.

We commend the Rev. F. M. Osborne, Financial representative, to the generous hearts of our people.

Resolved, That the Council cordially endorses the movement to raise the $250,000 Fund for St. Mary's School and pledges its support and co-operation and requests the Bishop to appoint a Committee of the Council to act in conjunction with the Trustees in carrying out the work of raising funds in the Diocese for the purpose.

Committee: J. K. Hoyt, Dr. J. H. White, R. R. Cotton, Dr. H. M. Bonner, E. A. Metz.

The report of the committee to secure funds for the Sewanee debt and the report on the Virginia Dare Memorial by Rev. R. B. Drane closed the Tuesday afternoon session.

Tuesday evening at the eight o'clock session Rev. T. P. Noe made a very interesting address on the missionary work in the Arch Deaconry of Wilmington showing that great work had been done in this division during the past year and that much more was possible for the ensuing year. Dr. W. H. Milton then made a very strong address on General Missions and his report on this work showed wonderful activity in missionary work for the past year. He stated that interest in foreign missions meant more interest in local missions and gave as an example the fact that sacrificing England during the year 1916 gave more for foreign missions than in any previous year in her history. The speaker referred to the entrance of America in the war as a great step forward for this country in the work of missions. The offering of the evening was given to the work of Rev. F. P. Drane in Alaska.

Wednesday morning's session was marked by a very helpful address on "Personal Sacrifice" by Rev. C. H. Jordan.

Notes on this address may be found on another page.

Rev. John H. Griffith, Editor and Business Manager of the Mission Herald, made a report on the work of the Diocesan organ.

Upon motion of Dr. W. C. Whitfield, a vote of thanks was given to the Editor and Business Manager of the Mission Herald. The Rev. T. N. Lawrence offered the following resolution which was adopted:

"In view of the fact that the Mission Herald shows a balance of $94.00 and in view of Mr. Griffith's very valuable work as Editor, an honorarium of $100 be given him for his services up to date, and that $100 be given him for his services during the ensuing year."

On motion of Gen. Jos I. Metts, the Editor and Business Manager was re-elected.

Here the Social Service Committee made its report.

By a rising vote, the Council endorsed Bishop Thomas C. Darst's tribute to the faithful work of the Rev. Edward Wootten, fifty years in the ministry.

A new system of accounting adopted by the General Convention in St. Louis was discussed in its application to the diocese of East Carolina.

Resolutions were passed asking Senator Simmons to use his power in having the army chaplains properly equipped for their important service to the country.

Standing Committee: The Rev. Messrs. C. H. Jordan, R. B. Drane, D.D., Archer Boogher; Messrs. George H. Roberts and F. R. Rose.

Delegates to the Provincial Synod: The Rev. Messrs. W. H. Milton, D.D., J. H. Griffith, R. B. Drane, D.D., T. P. Noe, Archer Boogher, R. E. Gribbin; Messrs. John G. Bragaw, Jr., F. D. Winston, R. R. Cotton, G. C. Royall, G. B. Elliott and J. C. B. Ehringhaus.

Alternates: The Rev Messrs. C. H. Jordan, W. R. Noe, J. N. Bynum, T. N. Lawrence, H. S. Osburn, Edward Wooten; Messrs. H. T. King, F. G. Jacocks, Joseph I. Metts, Martin Kellogg, E. L. Banks and W. D. MacMillan, Jr.

Committee on Church Pension: Rev. John H. Griffith, Rev. R. E. Gribben, Mr. V. R. C. King, Judge George Rountree, Frank Wood.

Executive Missionary Committee: Rt. Rev. T. C. Darst, D.D., chairman ex-officio; Rev. T. P. Noe, ex-officio, Rev. W. H. Milton, D.D., Rev. Archer Boogher, Rev. H. S. Osburn, Rev. John H. Griffith, Dr. R. W. Smith, J. G. Bragaw, Jr., Thos. F. Darden, Dr. W. C. Whitfield, Geo. B. Elliott.

The report of the Woman's Auxiliary was made by Rev. M. C. Daughtry. The Council expressed its appreciation of the wonderful progress of the work done by this organization. Rev. T. P. Noe made the report for the past year on the State of the Church which was indeed encouraging. The Council adjourned at 12:30 till 2:30.

The afternoon of Wednesday was given to hearing reports, discussing the Church Pension seven and one-half per cent assessment, and to attending to all unfinished business.

The following resolutions are the most important of its transactions:

The Finance Committee are happy to report that the finances of the Diocese were never in the history of the Diocese in such excellent condition. The receipts for the Budget for General and Diocesan Missions in the Conciliar year of 1917, as compared with the year of 1916 shows an increase of $879.62. The Committee refers the Council to the printed report of our very efficient Treasurer for details and items. All the funds of the diocese are wisely invested and producing reasonable income. The Committee recommend the adoption of the following resolution:

Resolved, That the assessments for the Budget be the same as last Conciliar year.

Resolved, That any parish or organized Mission receiving aid through the Executive Missionary Committee which shall fail to make full remittance quarterly for its assessments for Diocesan expenses and Diocesan Missions, shall have the difference between the assessments and its remittances for the quarter be deducted by the Treasurer from the appropriation by the Executive Missionary Committee for the next quarter except such parish or mission is exempted from the condition by the Executive Missionary Committee.

Resolved, That no Rector or Missionary receiving a stipend equivalent to the sum of $1200 and rectory shall be entitled to any appropriation from the Missionary funds of the diocese except by special order of the Executive Missionary Committee.

Resolved, That the sum of $250.00 be appropriated for Religious Education as follows:

$90.00 General Board.
$90.00 Provincial Board.
$70.00 Diocesan Board.

The Rev. W. R. Noe was given $25.00 for tabulating Conciliar reports.

The Diocese assumes payment of the premiums of the Pension of the Bishop, Archdeacon, and the unattached Clergy, and that portion of the stipend of the Clergy paid out of the Missionary funds.

Resolved, That the apportionment of $41.58 on the Diocese to support the Social Service Commission be allowed. The following committee was elected on the diocesan Social Service Committee: Rev. Jno. H. Griffith, Rev. T. N. Lawrence, Rev. H. S. Osburn, V. R. C. King, D. F. Wooten.

Mr. W. D. Pruden, was unanimously re-elected Chancellor, and Mr. Thos. D. Meares, Treasurer.

The closing service on Wednesday evening was after the order of a good old time love feast when several of the Clergy and faithful laymen were called upon to tell of their work and heart's interests.

With the singing of the Gloria in Excelsis and the benediction by the Bishop: the Council adjourned to meet next year in St. John's Parish, Wilmington.

ST. MATTHEWS, YATESVILLE.

The St. Matthew's Junior Auxiliary met at the home of Misses Grace and Margaret Robbins Saturday, May 12th, to elect officers and make plans for the summer work under the new and efficient leader, Miss Clara Jackson.

The following officers were elected: Bertha May Archbell, President; Irene Tankard, Vice-President; Cora Johnson, Sec.; Margaret Robbins, Treasurer; Mary Elizabeth Eborn, Reminder. The last office named was suggested by our leader who is making efforts to have the meetings more largely attended. During the winter months when the weather was disagreeable and the roads almost impassable there was not much accomplished but with the summer comes work and we are starting in earnest.

The Auxiliary is divided into four committees as follows:

Number 1—Helen Tankard, Ruth Killingsworth, Maud Satchwell, Charlotte Archbell.

Number 2—Louise Gurganus, Mary E. Eborn, Emily Cox, Sara Tankard, Aleze Killingsworth.

Number 3—Martha Jackson, Cora Johnson, Goldie Wilkerson, Ruth Tankard, Syble Andrews.

Number 4—Bertha May Archbell, Naomi Killingsworth, Vera Wilkerson.

These divisions are made and each committee is to earn as much money as possible during the summer.

We have rummage sales and sell ice-cream every Saturday. We are working for a brass altar-cross.

HELEN TANKARD, Secretary.

The Mission Herald.

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The Council of 1917 is now a fact of diocesan history. While not as largely attended as some previous Councils, yet a goodly number of delegates were present. The dispatch of business before the Council was most satisfactory. The Bishop by his close study of all diocesan questions and problems, judiciously appointed his committees which expedited matters no little. The way the various committees handled the different phases of work before them, went far to prove that East Carolinians can wisely and satisfactorily work out her problems.

The social side of the Council was all that was expected. The luncheon on Tuesday brought the people together most happily, and many were the pleasant things said of the menu and of those who served.

CENTENNIAL.

The one hundredth anniversary of the Diocese of North Carolina, held in Christ Church, New Bern, on the 17th of May, will linger long in the memory of those who were so fortunate as to be there. About 200 Churchmen from all parts of the State were present, and right deeply were they interested in what they heard and saw. The papers read by the five appointed speakers are to be issued in a separate volume to commemorate this historical event. The committee in charge of the publication, should be authorized by those who are willing to finance it, to spare nothing in bringing forth a volume worthy of the occasion and of the Church in the Old North State.

CLERICA.

"Clerica," composed of the wives of all the Clergy in the Diocese of Western Massachusetts, has recently been organized. Semi-annual meetings will be held, one of which will be held in conjunction with the Diocesan Convention.

The Editor has advocated the like in East Carolina for several years, but without making any apparent impression. Now that some of our Sisters in the charming State of Massachusetts have banded together for mutual good et cetera, why can't the wives of our East Carolina Clergy come together at least once a year? So few of the wives of our Clergy know one another. If other "sets" of women come together for intellectual, spiritual and material development then our wives might wisely follow the initiative of the Bay State "Clerica." In our next issue we hope to have a letter from the "Clerica" of Massachusetts as to what they do.

The Annual Convenion which met in Wilson May 14 to 16, was largely attended by the Clergy and laity, as well as a good attendance of women at their Annual Convention of the Woman's Auxiliary. Bishop Cheshire's address made all feel that he was indeed a busy Shepherd. His tribute to the late Rev. Mr. Bronson was very fine. The Convention sermon was by the Rev. Isaac W. Hughes.

The Rev. Julian E. Ingle who had been Secretary of the Diocese for 28 years, resigned, and the Rev. Morrison Bethea, of Wilson, elected in his place.

Upon adjournment, many of the Clergy and laymen and laywomen repaired to New Bern for the Centennial of the Diocese.

Our faithful band of Church folks at Farmville, Pitt County, are now bestirring themselves in their inimitable way to secure a House of God. Our readers will no doubt recall that this faithful band of Church people lost their building last summer by being struck by electricity. During the interim and without a church or pastor to Shepherd them they have faithfully gone forward in all of their good work towards gathering funds with which to build a church **Every Parish and Mission in East Carolina should give an offering, if not a collection to this congregation to assist** them in building their House of God. The Mission Herald will gladly acknowledge any gifts and see that they are duly appreciated. Who will be the first to give an offering?

FIFTY YEARS IN ORDERS.

One of the most interesting events of the recent Council was the Celebration of the 50th anniversary of the Ordination to the diaconate of the Rev. Edward Wootten of Wilmington. This faithful Soldier of the Cross was made deacon by Bishop Atkinson on May 19th, 1867, in St. James Church, Wilmington, the Rev. Alfred Augustin Watson, Rector.

The Rev. N. C. Hughes, Sr., presented Mr. Wootten, while the Rev. Dr. Snowden preached the sermon.

Mr. Wootten is too well known for us to have to praise him, for his loyalty to the Church, coupled with his fire of enthusiasm and indomitable desire to place the Church where she ought to be are known and read of by all men in East Carolina. May our good brother be spared to us many more years.

St. Matthew's Parish, Yeatesville, N. C.,
May 30, 1917.

My dear Mr. Griffith: Enclosed you will find money order for four dollars. I have been out working for the "Mission Herald" today and the result is that the "Mission Herald" is in every family where there is an Episcopalian in St. Matthew's Parish, Yeatesville, or at least it will be when the next edition is published.

Dear Readers, think of this? The Mission Herald must have some new subscribers. Brethren of Clergy and the Lay Priesthood help us for we want the Herald in every Church home in East Carolina.

The following editorial taken from the Elizabeth City Advance speaks for itself:

The Advance welcomes the delegates to the Episcopal Council who are the city's honor guests this week. Busy with their many problems of organization for more efficient service, they will yet, we hope, have time during their stay here to see the beauty of the Picture City of the Pasquotank and to feel the warmth of the welcome extended them by the city and her citizens.

The Sunday School is the Church's whitest, ripest and most inviting harvest field, and more than 80 per cent of the addition to the churches come through the Sunday School.

Subscriptions Received From May 1st to June 1st.

HELP to keep The Mission Herald alive. Each issue costs between $62.00 and $65.00 so we need 130 persons to pay up each month. May we not expect to see your name in this column next month ?

Those paying one dollar and more: Mrs. E. C. Vitou, Mrs. Francis Nixon, C. S. Chamberlain, Miss Ida L. Kellogg $2, Mrs. C. B. Woodley, Mrs. H. H. Phelps $2, Mrs. C. F. Stein, T. B. Spencer $2, W. H. Yopp, Mrs. T. A. Smithwick, H. A. Cutler, Rev. A. Boogher, R. B. Martin, Mrs. R. H. Hubbard, Mrs. W. Thompson, Mrs. F. F. Cherry $1.50, S. M. Swindell, Mrs. Ida E. May, Miss T. DeVisconti, Dr. W. H. Hardison $2, Rev. G. L. Gwathmey, Mrs. J. F. Woolvin, H. R. Horne, F. G. Jacocks, Mrs. S. E. Barr, Mrs. Peter Cross, J. S. Schenck. $31.50.

Those paying fifty cents: T. J. Nixon, Jr., J. Warren, Mrs. P. Randolph, Mrs. W. S. Sumrell B. R. Huske, Mrs. W. J. Green, S. W. Tillinghast, Mrs. L. T. Thompson, Mrs. E. Wood, Mrs. D. E. Woodley, Mrs. B. B. Smith, Miss L. W. Hoskins, Mrs. W. Zoeller, W. P. Duff, E. A. Hawes, Rev. H. S. Osburn, Rev. J. B. Brown, R. M. Riddick, Miss Sue C. Grice, Rev. E. Wootten, Rev. J. R. Matthews, Mrs. W. J. McWilliams, Mrs. C. S. Dixon, M. Del. Haywood, Mrs. Alice Pierce, T. B. Carr, Mrs. H. Phelps, Sam'l Brinkman, Miss Dunbar Davis, Mrs. J. D. Ireland, Mrs. R. C. Bridger, M. W. Uzzell, Rev. R. I. Johnson, Mrs. W. W. Huske, Mrs. T. G. Skinner, Miss Lucy Windley, Bryan Adams, D. F. Wallace, Mrs. J. M. Tankard, Mrs. W. S. Godley, Miss Polly Pilley, Miss Martha Jackson, Miss Margaret Robbins. $21.50.

Total amount $53.00.

EXTRA DIOCESAN NEWS.

The Rev. Guy H. Madara, for five years missionary in Alaska, and who recently spent a couple of weeks in East Carolina visiting some of our churches in the interest of Alaska, was upon request of Bishop Rowe, transferred to Seattle to care for the interest of the District of Alaska in place of A. H. Horton, who has for many years done this work and feels obliged to resign.

The Rev. Francis M. Osborne, the Special Representative of St. Mary's School, Raleigh, has changed his residence from Charlotte to Raleigh so as to be in closer touch with the administration of the School, in order to more expeditiously lead the movement in North Carolina to raise the fund of $250,000 which is greatly needed to wipe out an old debt and to put the School upon an endowment which will bring added influence to its already high and charming reputation.

The Ven. N. C. Hughes, archdeacon of Raleigh, North Carolina, has been elected by the Board of Directors of the State Prison as chaplain of the State Farm and has accepted the position. This is a distinct honor to Archdeacon Hughes who has manifested great interest in this work, having baptized a large number of the convicts. Moreover, he has traveled all over the state during the past two years soliciting funds with which to erect a chapel, and has succeeded in raising over $3,000 for the purpose. It is to be hoped that the state will now add to what he has raised and erect a suitable chapel.

The greatest missionary campaign ever held in this Church has just been completed in Baltimore, Maryland. Thirty-six parishes in the city and county of Baltimore, numbering eighteen thousand communicants, participated. The campaign was conducted by the Rev. R. W. Patton, D.D., secretary of the province of Sewanee, who has made a study of this plan for the last ten years and has used it with marked success in Richmond, Savannah, New Orleans, Cleveland, Cincinnati and Chicago. Partial returns from a single parish show an increase of four hundred new subscribers with an increase in contributions of over $4,800. This parish has 1,504 communicants and last year had 350 subscribers, using envelopes yielding $5,000. Thus there is already an increase of 100 per cent.

The Venerable Elliott Heber Thomson, D.D., Archdeacon of Shanghai, China, died in that city on April 23, in his eighty-fourth year. Archdeacon Thomson was the oldest member of the Church's mission staff, both in age and in point of service, either at home or overseas. He went to China in 1859, immediately after his ordination to the diaconate. For more than fifty-seven years he devoted himself with characteristic modesty and fidelity to making the Christian revelation known to the Chinese people.

The man who once stood alone as the representative of the American Church in China with only a handful of Chinese Christians about him, was permitted to see the work of the Anglican Communion in China organized into a great national church, independent of the Church in other lands so far as its right and ability to govern itself are concerned.

Bishop Tuttle Celebrates His Jubilee.—The beloved Bishop of Missouri and Presiding Bishop of the Church, the Rt. Rev. Daniel Sylvester Tuttle, D.D., quietly observed the fiftieth anniversary of his consecration on the Feast of St. Philip and St. James. He celebrated the Holy Communion in the morning of that day at a meeting of women workers at the Church of the Holy Communion, St. Louis. In the congregation was one who had received the Holy Communion at the Bishop's consecration fifty years ago; Mrs. G. D. B. Miller, sister-in-law of the Bishop, and for many years his secretary.

WOMAN'S DEPARTMENT

WOMAN'S AUXILIARY.

The Council of 1917 which was held at Christ Church, Elizabeth City, while like many other Councils had its distinctive features.

In the first place it convened on Tuesday morning instead of Saturday evening as heretofore, thereby doing away with the special Sunday services. There was a difference of opinion as to the wisdom of this—many claiming it a disadvantage while others thought it conducive to business efficiency. It may at least be said that there was less debate and difference of opinion expressed on the floor of the Council than at any recent meeting of that body.

The crisis through which our country is passing had its effect and nothing was more impressive than that portion of the Bishop's address upon the war. Every communicant should read and consider the thoughtful suggestions contained in this part of Bishop Darst's truly helpful address.

The attendance was good especially among the clergy probably the number of clergymen present reached the high water mark in the history of the diocese. It was inspiring too, to meet with so many sympathetic and earnest laymen and laywomen from all parts of East Carolina.

This is especially reassuring to the smaller parishes who struggle against so many odds often feeling that the Episcopal Church is after all, weak in numbers and lacking in enthusiasm in these parts. To attend a Council like that held in Elizabeth City will correct such an impression and fill one with a more hopeful and abiding faith in the capacity of the Church at present and its promise in the future.

Too much cannot be said in appreciation of the splendid services of the officers of our Woman's Auxiliary and Parochial Society. Especially is the gracious manner in which our President meets her numerous duties, not only a matter of profound gratitude but a real revelation.

Among the many messages, perhaps those brought to the Council by the Rev. Mr. Robeson, Chaplain of the 2nd North Carolina Regiment, telling of his many needs among the soldiers and that of the Rev. Mr. Bynum showing his efforts in Gates and Hertford Counties, especially in opening a new field give splendid opportunities for genuine work among the women in the diocese.

The far call from our own Rev. T. B. Drane from Alaska cannot be omitted and it is a challenge to our loyalty to one of our own sons as well as our sincerity in missionary effort.

These impressions cannot be truthfully closed without a word which in truth should be a volume upon the splendid hospitality and the cordial reception tendered to the members of the Council by the Parish and the people of Elizabeth City.

THE COUNCIL OF THE DIOCESE OF EAST CAROLINA MET FOR ITS ANNUAL SESSION IN CHRIST CHURCH, ELIZABETH CITY ON MAY 15th, 1917.

Corporate Communion of the Woman's Auxiliary and Parochial Society and the Junior Auxiliary was held Tuesday morning of the Council at 7:30 o'clock, at which time the annual offering for the Bishop's Fund was presented. At this service a most able address was delivered by the Chaplain, the Rev. M. C. Daughtry, of St. Peter's Church, Washington, N. C.

At 10:30 an interesting report on the work of the Building Commission was made by the Reverend C. L. Pardee, Secretary of the American Church Building Fund Commission, which was followed by the Bishop's address.

Following this service, the women left the church and met in the Masonic Temple, where all the Auxiliary and Parochial Society Sessions were held. The meeting was called to order by the President, Mrs. James Grist Staton.

Mrs. C. W. Melick gave the address of welcome, which was responded to by Mrs. C. J. Sawyer, of Windsor, N. C., after which Mrs. Staton read her report, followed by the report of the Diocesan Officers, Mrs. Bonner at this time resigning as Secretary of the Spirit of Missions. All of these reports were both interesting and encouraging, showing progressive work and steady growth during the past year.

The United Offering report told that St. Mary's, Kinston, was the fourth largest, showing a greater increase than any other Parish in the Diocese. One of the very delightful features of the Council was the luncheon, which was served immediately after this session, in the Masonic Temple, by the ladies of the Elizabeth City Parish to all the delegates, visitors, friends, hosts, and hostesses in attendance.

The afternoon meeting of the Auxiliary was taken up by the Juniors. This session was led, of course, by Mrs. F. R. Rose, of Fayetteville, and the little Junior delegates made splendid and inspiring reports. St. John's, Wilmington, again winning the Bishop Strange Memorial Banner, Winterville coming second, will have the pin for the coming year. Just here let me add that St. James, Wilmington, has a Junior Auxiliary, composed of both boys and girls. The leader, Mrs. W. D. McMillan, gave a splendid account of this work, and was enthusiastic over the enthusiasm of her boys. Isn't it most important that we organize our own little boys and girls between the ages of eight years and the Scout age?

The report from the Little Helpers of the different Parishes, showed that the work in this field has not been lagging behind.

The Auxiliary and Parochial Society met again on Wednesday morning in the Masonic Temple. A motion was made and carried that detailed reports from each Auxiliary and Parochial Society might be omitted since all the reports had been sent in to the Diocesan Officers.

In place of this, the President asked the Rev. Mr. Bynum to talk to us about his work in Gates and Hertford Counties. He talked very interestingly, and made an appeal for help in building a little chapel at Reduco, Gates County. A lot has been given by Mr. and Mrs. Daughtery Gatlin with a small building on it, which must be remodeled and enlarged. Mrs. Gatlin, whose heart is so filled with this great work spoke to us also.

The needs of our Army Chaplain were explained by the Rev. Mr. Robeson, who is engaged in this work. It was shown that our Chaplains have large and varied responsibilities, with almost no equipment.

Not only is it proposed that we try to give help in order to secure games, music and amusement for the soldiers, but a resolution was passed calling the attention of United States Senators and Congressmen to the needs of our Chaplains. Here is a worthy object for our own efforts in this time of war.

Mrs. Staton read a letter from Miss Littell, of the Church General Hospital, WuChang, China, with an appeal for greater support. This Hospital should be of especial interest to us since our own Miss Venetia Cox goes near or possibly in this Hospital to enter upon her new duties.

It was determined that each Auxiliary, if possible send a box to the Reverend F. B. Drane, (son of the present Doctor Drane, of Edenton), who is our Missionary to Alaska. This should receive our immediate attention, as it has been requested that we send the box within the next two months

A gift was given by a faithful daughter of the Edenton Parish assuring the erection of a Chapel at Chena, Alaska., which is in Mr. Drane's field.

The Bishop came in for the noonday prayers, and made a brief talk to the ladies. He urged that each Parish send a delegate to the Blue Ridge Conference of the Missionary Education Movement at Black Mountain from June 22nd to July 1st.

The objects for which we have been assessed, are as follows:

General Missions	$ 500.00
Foreign Missionary Life Insurance	25.00
Church General Hospital, WuChang	200.00
Thompson Orphanage	200.00
Special Conference Fund	100.00
New Chapel at Reduco, Gates County	50.00
Wilmington Archdeaconry	50.00

The following representatives were appointed by the Bishop to attend the meeting of the Synod of the Province of Sewanee at Charleston, South Carolina, on Tuesday after the second Sunday in November, 1917.

Mrs. J. G. Staton, delegate; Mrs. T. G. Skinner, alternate.

Mrs. F. R. Rose, delegate; Mrs. T. P. Noe, alternate.

Mrs. W. T. Hines, delegate; Mrs. Guy Cardwell, alternate.

Mrs. Jas. F. Woolvin, delegate; Mrs. H. M. Bonner, alternate.

The afternoon session was taken up by the Girls' Friendly Society, Mrs. T. P. Noe presiding, who also at this time tendered her resignation as President, much to the regret to all present.

The following Committee was appointed to draw up resolutions, extending thanks to the Elizabeth City Parish for the charming hospitality shown the delegates:

Mrs. J. F. Randolph, Washington, N. C.
Mrs. E. B. Ficklin, Greenville, N. C.
Mrs. J. Q. Beckwith, Lumberton, N. C.
Mrs. W. D. McMillan, Wilmington, N. C.

The closing services took place at Christ Church, after which the Council adjourned to meet next year at St. John's, Wilmington, N. C.

I. H. J.

EDUCATIONAL "RALLY."

On Monday evening, May 14th, the evening just before the opening of the Council, there was a mass meeting in Christ Church, Elizabeth City, in behalf of Religious Education. The Church was comfortably filled by the many delegates to the Council and the local friends and parishioners. Evening Prayer was said by the Rev. Messrs. Griffith and T. P. Noe. Bishop Darst presented the Rev. Gardiner L. Tucker, Field Secretary for Religious Education of the Province of Sewanee, who spoke most delightfully and enthusiastically on "The Cause of Religious Education." In the present world-wide crisis, he said, the task of preserving the spiritual principles of Christian civilization rested upon the Christian Church. The contribution of the Protestant Episcopal Church must be the harmony and balance of the two sides of Christian truth and life, the Protestant side, and the Catholic side.

The word "Protestant" stands for liberty, responsibility, inalienable rights of the human spirit, for the whole personal side of Christianity. The word "Catholic" stands for unity, continuity, universality, authority, for the whole corporate side of Christianity. The Protestant Episcopal Church, as a branch of the Holy Catholic Church, holds equally the two sides of Christian truth and life, the Protestant and the Catholic, the personal and the corporate. The present world war is waged over this very question, the due adjustment of personal freedom and responsibility with the authority of the corporate whole. Mr. Tucker claimed that the harmony of these two principles, as worked out by the Protestant Episcopal Church, was valuable, not only as paving the way for Christian Unity among the Churches, but as pointing the way toward the settlement of many human problems involving the relation of the personal unit with the corporate whole.

The task before the Protestant Episcopal Church, at this time, he said, was the training of her own people in her own principles and methods and this was the more urgent, in view of the danger to all Christian principles and to Christianity itself, that now threatened. No greater task confronts the Church today, than that of Religious Education, and no greater opportunity is offered the Church, than that of rearing and training the members of her own household, in Christian character and for Christian service, with loyalty to the Church's own methods and principles.

He described the educational institutions of the Church in the Province of Sewanee, in which the Diocese of East Carolina is included. At the head stands the Theological Seminary at Sewanee, Tenn., where our men in part are educated for the ministry. The college of the Province, the University of the South, is also at Sewanee, Tenn., an institution of high standing among American colleges, giving full college courses in the arts and the sciences. The contribution of the University of the South to the welfare of the Church and of the Commonwealth was the training of men for intellectual and moral leadership, fitting them to think out and to work out the problems of life, and to lead in good work and in character in all fields of life.

The Church has also eleven schools and advanced institutions in the Province, two for boys, the Sewanee Military Academy and the Porter Military Academy at Charleston, and nine for girls, St. Mary's, Raleigh, being the largest boarding school for girls in our American church. The special function of these schools is to mould character under Christian influences together with the impartation of academic education.

The Sunday Schools of the Province number about 700. The Board of Religious Education is making rapid progress in improving the teaching methods in these schools, and perfecting the text-books. More important than these, however, is the tremendous development in the training of the teachers themselves. The Sunday School teachers of the Province and of the whole Church, he said, are showing a splendid eagerness and readiness to take courses of study that will give them full diplomas in Teachers Training.

Last of all, the speaker said, there is a class of institutions of Religious Education, of which there are nearly 40,000 in the Province of Sewanee, namely, the Home. This is the most important of all. If Religious Education is absent from the Home, it will do little good elsewhere. In every home, there should be grace at meals, family prayer, co-operation with the Sunday School, the example of Christian character and duty on the part of the elders, the teaching of personal devotion and duty, and a Christian atmosphere.

He voiced an appeal to the members of the Church that they should support with their interest, their loyalty, and their gifts,the educational institutions of the Church,through which the Church must nurture and train her own people for the work they are called upon to do. If the people of the Church failed to give this loyal support, the Church would be derelict and faithless, to the trust given her, and to the duty she owed to God and man.

Offering was taken for the Virginia Theological Seminary.

The Centennial of the Founding of the Diocese of North Carolina at New Bern, on Ascension Day, May 17, 1917.

CENTENNIAL OF OUR FIRST DIOCESAN ORGANIZATION.

The one hundredth anniversary of the Diocese of North Carolina was celebrated in Christ church, New Bern, May 17th, with appropriate exercises. There were between 200 and 300 visiting Churchmen and Churchwomen present. The majority of these attended all the exercises during the day, but quite a number left before the evening service.

The opening service, morning prayer, was to have been said by the rector of the church, Rev. B. F. Huske, who is chaplain in the United States Navy, but who was unable to get a leave of absence from his post in Norfolk, and the Rev. Thos. P. Noe took his place.

At eleven o'clock the procession led by the choir of Christ church, formed in the parish house and marched through the church yard and entered the church through the vestibule, followed by 43 Clergymen and the three Bishops of N. C.: Rt. Rev. Thomas C. Darst, Bishop of the Diocese of East Carolina; Rt. Rev. Joseph B. Cheshire, of the Diocese of N. C., and Rt. Rev. J. M. Horner, Bishop of the District of Asheville.

The services began with the Holy Communion office, followed by a stirring sermon by the Bishop of East Carolina from the text Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it you. St. John 15:16. As thou hast sent me into the world, even so have I also sent them into the world. St. John 17:18.

After an offertory of much sweetness, the Holy Communion was administered to several hundred communicants. This service in itself was one of the most impressive held during the day. It is doubtful whether so many ever before communicated at a single service in historic old Christ Church, as at this service.

After that grand old hymn, Gloria in Excelsis, had been sung, Bishop Darst pronounced the benediction, and then followed the recessional which closed the first of the three great services of the day.

Shortly after the above service, New Bern's Photo Artist, took a splendid picture of the Clergy and Choir just on the outside of the church. This picture will be found in the Centennial issue.

A luncheon such as New Bern is famously noted, was served in the Parish House to all visitors, and here mingled the social side of the many distinguished visitors from all over the old North State. To attempt to pen paint such an occasion, would be as fruitless as painting the lily.

At 3 o'clock in the afternoon all repaired again to the church, where the Rev. Dr. Robt. B. Drane, of Edenton, presided, to listen to the Rt. Rev. Jos. Blount Cheshire, D.D., on "The Church in North Carolina in 1817," and to Mr. Marshall DeLancey Haywood, of Raleigh, on "The Men of the First Convention."

At 8 o'clock in the evening the third and last service was held, with papers by the Hon. Frances D. Winston, of Windsor, on "The History of the Church in North Carolina during the past hundred years," and the Rev. Wm. H. Milton, D.D., of Wilmington, on "The Church in North Carolina: present and future."

All papers were of a high order and indicative of much research and careful preparation. Not a stone should be left unturned till these papers have been gathered in a volume and preserved for generations yet unborn.

The large bronze tablet, which was unveiled and presented to Christ Church by the two dioceses and the Missionary District of Asheville at a cost of $400.00 reads as follows:

1817 To the Glory of 1917
GOD
And in Commemoration of the
One Hundredth Anniversary of
THE ORGANIZATION OF THE DIOCESE OF
NORTH CAROLINA.
The Diocese of North Carolina was organized at a
Convention, held for that purpose, in Old Christ Church,
New Bern, N. C., on April 24, 1817.
Members of the Convention.

The Rev. Bethel Judd,
St. John Church, Fayetteville,
President of the Convention.

The Rev. Adam Empie,
St. James Church, Wilmington,
Secretary of the Convention.

The Rev. Jehu Curtis Clay,
Christ Church, New Bern.

John Stanly
John Spence West
Christ Church, New Bern,

Marsden Campbell
John Rutherford London
St. James Church,
Wilmington.

John Winslow
St. John's Church
Fayetteville.

Josiah Collins, Jr.
St. Paul's Church
Edenton

Bishops Darst of East Carolina, Cheshire of N. C., and Horner of Asheville, with Clergy and Choir at the Centennial Service.

This tablet is erected by the Diocese of North Carolina, The Diocese of East Carolina, and the Missionary District of Asheville, at a joint celebration Ascension Day, May 17th, 1917, A. D.

"We Praise Thee O God."

Some of the Clergy present were Rev. E. N. Joyner, Lenoir, Caldwell County; Rev. E. A. Osborne, Jno. L. Jackson, Walter J. Smith, Robert B. Owens, of Charlotte; N. C. Hughes, M. A. Barber, F. M. Osborne, C. P. Wilcox, Geo. W. Lay, of Raleigh; W. W. Way, W. H. Hardin, Salisbury; I. W. Hughes, —— Walton, Henderson; Jno. B. Gibble, Burlington; A. S. Lawrence, Hillsboro; N. C. Duncan, Weldon; W. J. Gordon, Spray; M. E. Bethea, Wilson; Francis Joyner, Littleton; F. H. T. Horsfield, Oxford; A. W. Taylor, Mount Airy; F. B. Ticknor; H. S. Hartzell, Leaksville; L. C. Morrison, Duke; Rev. Nat Harding, Washington; Rev. R. B. Drane, D.D., Edenton; W. H. Milton, D.D., Thos. P. Noe, W. R. Noe, R. E. Gribben, Edward Wootten Wilmington; Chaplain Robeson, Goldsboro; Archer Boogher, Fayetteville; A. S. Gibson, Windsor; J. N. Bynum, Winton; J. M. Taylor, Aurora; M. C. Daughtrey, Washington; Jno. H. Griffith, Kinston; H. A. Grantham, Lumberton; Jno. R. Matthews, Barnesville, Ohio.

The Sun-Journal, of New Bern, on the day of the Centenial, had the following editorial:

Welcome to the Episcopalians.

New Bern is today acting as host to several score visiting Episcopalians who are in the city attending the one hundredth anniversary of the Diocese of North Carolina which is being held at Christ Episcopal church.

The people of New Bern are never happier than when they are entertaining strangers and in this fine body of men and women who are here today, we are doubly delighted in doing our best to make their stay with us one which will be a pleasure and will be long remembered.

While they are here, the city is theirs to do with us as they see fit and we trust that they will enjoy every moment of their visit in this city.

"Genius, that power which dazzle mortal eyes,
Is oft but Perseverance in disguise."

There is always room for a man of force.—Emerson.

COPY OF LETTER SENT TO DIOCESAN TREASURERS

Wilmington, N. C., May 28th, 1917.

At the recent meeting of the Diocesan Council in Elizabeth City, it was moved and unanimously carried, that the Pension Fund Committee be authorized to collect the 7 1-2 per cent. premium on clerical salaries in this Diocese and have same sent to the Pension Fund Commission in New York, through our Diocesan Treasurer, Mr. T. D. Meares quarterly.

We are writing, therefore, to ask you to kindly send 7 1-2 per cent of the amount you pay your clergyman, for the months of March, April and May, to Mr. Meares on or before June 1st. If you have already sent premium to New York, please notify Mr. Meares.

The next quarterly payment will be due on September first and quarterly thereafter.

You will understand that your Parish is to pay its premium or that part of the Rector's stipend promised him by your congregation.

You will not be required to pay the premium on any grants made him by the Executive Missionary Committee, though it would be of great assistance to said Committee if you would agree to pay a part of such premium.

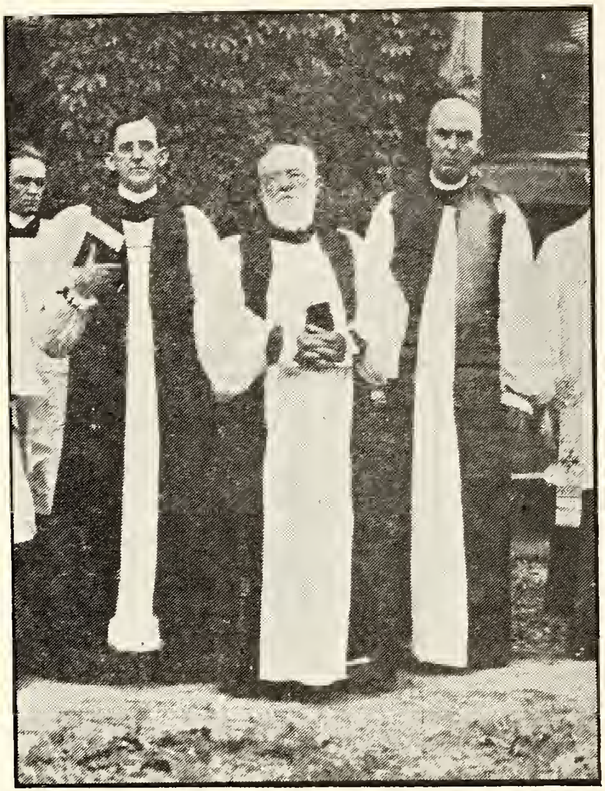
We cannot overestimate the importance of making these payments promptly and in full, for the failure on the part of any congregation to pay its premium promptly may forfeit your Rector's right to the benefits of the pension system. Furthermore, any Parish failing to keep up the premiums will have great difficulty in securing or keeping a Rector as, naturally, a clergyman would hesitate to accept a parish whose members do not pay regularly this premium required by the Pension Fund Commission.

Trusting that you will give this communication your immediate and careful attention, we beg to remain for the Committee, Yours faithfully,

THOMAS C. DARST,
GEORGE ROUNTREE.

N. B. In arriving at assessment due by your Parish please remember that your Rectory adds 1-6 to your Rector's salary—i. e. If you pay $1200.00 and use of Rectory, your premium must be paid on $1400.00.

"The best translation of the Bible is its translation into life."



NOTES FROM THE QUIET HOUR ADDRESS BY THE REV. C. H. JORDAN ON THE SECOND MORNING OF THE COUNCIL.

"DO THIS."

Let us go back in spirit to the upper room in Jerusalem. There are twelve men sitting around the Paschal Board, eating the Passover Supper, the Memorial of the deliverance of the Children of Israel from the bondage of Egypt. One of them, the traitor, has already departed to make bis preparation for the betrayal of his Master. Among these twelve men is one who is the Man, standing pre-eminently among them as the Man of men.

Let us sit at His feet; let us learn of Him; let us look on His face and into those wonderful eyes of Him, through which shines the wonderful soul of Him; let us sce His soul, undaunted by the near approach of His supreme Sacrifice, undismayed by the great tragedy casting its shadow around and enveloping Him; let us hear His words "as apples of gold in pictures of silver." How the members of tbat little group of men would treasure those words in times to come as we treasure the words of loved ones who have passed on before us to be with Him in Paradise! Let us toucb Him, not His hand and feet and side only, but mind to mind, beart to heart, soul to soul.

Let us approach reverently, for the ground whereon we stand is holy ground. "Do this," He said. Do what? Just what He did. What did He do?

He took bread and brake it, after blessing it, and He said "This is my body which is given for you." He took tbe cup and said after blessing it, "This is my blood of the new covenant, which is shed for you."

Let us leave the wrangling of parties contending for one interpretation or another, and meditate with reverent faith on His golden words in their setting of silver. "Do this" He said. What is it then that we have to do? Is not this the great sacrifice that He made to the Father, the breaking of His own Body, the outpouring of His own Blood, His voluntary free will offering of Himself, made bere in intent and holy purpose at the table of the Passover in the upper room in Jerusalem, to be consummated next day on the cross? Jesus here offering Himself to the Father to accomplish His will! Jesus here offering Himself for the sins of men!

May we not reverently paraphrase His words? "I am here breaking my body and pouring out my blood for you. This broken body, this outpoured blood, I am here offering to the Father an oblation and a sacrifice, holy and acceptable in His sigbt. "Do this"; as my body is bere broken, and my blood is here outpoured for you, so I conjure you in the name of tbis Holy Sacrifice "present your bodies a living sacrifice," pour out your blood for the redemption of men. How sball we imitate Him? Is it to be only in the eating and drinking of that Holy Sacrifice?"

There gathered at that first Sacrament of the Body and Blood of our Lord the Church in the Upper Room. It became tbe Church of the World, and by the power given to it by its Great Creator it turned the world upside down. By what power? The power of sacrifice, personal sacrifice. The word is used in its strictest sense. A sacrifice is not merely the giving up of something dear to us, not even the mere giving up of ourselves for a good object or even for love of anything bowever sacred and pure the love may be. Sacrifice is an offering to God.

Sacrifice—an offering, voluntary, purposeful, submissive! "Then said I lo I come, in the volume of the book it is written of me, I delight to do tby will, O my God." Sacrifice means self elimination. This is tbe high calling of a perfect man in Christ Jesus our Lord. This is the mount of Transfiguration, to whicb Jesus of Nazareth attained. "Do this." Tbis is the beight to which we are called if so be we would stand upon the mount with Him. Upon tbis Altar of Sacrifice all personal ambition must be laid. No man can attain to his best, nor do his best work until tbis ambition is eliminated from his consciousness, for Christianity means self-giving.

To die for Christ—that is glorious, and the long line of Christian martyrs attest that ordinary men, even such as you and I, have attained, have striven to obey His adjuration to "do this". But to die in St. Paul's sense—to die daily—to live for Christ, and wbile living for Him, and by reason of living for Him, to present ourselves our souls and bodies a living sacrifice, holy and acceptable to Him, this is an exceeding weight of glory.

The spirit of self giving, is not dead in the world. Men offer themselves, break their bodies and pour out their best blood, for earthly objects, earthly loves, home, loved ones and for Fatherland. How beautiful are the feet of tbem who offer themselves not for a worldly ideal, glory, honor, wealth, but in the spirit of Christian Sacrifice, in the Imitation of Him who is our great example.

To you, dear brethren of the clergy, I would speak a word especially. As you go back to your parishes and missions, back to the daily grind, to the humdrum life of hard work, back to the disappointments and discouragements that you know so well, take this thought with you. The Master Himself calls you to "do tbis," to make the Sacrifice, the offering to the Father. Then will the darkness and despair disappear in light and hope and joy. And rest assured that, while we are not working for reward either here or in the world beyond the grave, the reward of faithful sacrifice, or self-elimination is sure. God, Himself, will give it you, if He has to burn the world to a cinder to find you.

To you, dear brethren of the laity, a word also. You may come into the presence of God in presenting your sacrifice to Him. The word of tbe Master is spoken to you also. "Do this," and as often as you do it, do it for a memorial of Him. In this great sacrifice, you may be, must be, your own Priest, presenting your offering, your obligation to the Father. It will be holy in His sight and acceptable to Him.

"Do this for my Memorial." We build monuments to the great men of the world. He, Jesus of Nazareth, the Christ, has His monument in piles of brick and stone and in humbler structures of wood, but the Memorial that He desires above all else, tbe one which He asked for, which He commanded, is to "do this for my memorial."

We bave learned to say our lessons by rote and often we repeat them with little understanding of their true inward meaning. A Sacrament has its outward and visible sign and its inward and spiritual Grace. Is not the doing of this the true Sacrament of the spirit, the outward, visible sign the breaking of our bodies in service of God and fellow men, the pouring out of our blood freely for men made in the image of God; the inward spiritual Grace the motive power of it all—the love of God and flowing from this devotion to Him, earnest self-sacrificing love of man?

Is not this the Sacrament of life? Can we think of the Sacrament instituted by Christ as having been celebrated in time? Is it not rather the Sacrament of His whole life—the Sacrament of eternity? Can we think of it as having been begun, the breaking of His body, the outpouring of His blood, when He took the bread and wine in His hands and blessed them, or as having ended there when they had eaten and drunken all of it? So in this Sacrament of the sacrifice of ourselves though we begin it in a moment of loving remembrance of Him, if we are "to do this", what He did, is it not to be a continuance of the breaking of bodies and pouring out of our blood, until these elements, consecrated by the exercise of our Priesthood, may be presented without spot or blemish when we attain the stature of a perfect man in Christ Jesus, our Lord?

WAR ECONOMY IN LEATHER.

Simple Measures Recommended for the Preservation of Shoes and Harness.

Washington, D. C., June 4.—War demands leather—leather for soldiers' shoes, leather for harness, leather for equipment of many kinds. In this country there is no such surplus that we can afford to waste any of it; and it is wasting leather not to care for and preserve it properly. In the army and out, we all wear shoes. If we manage them rightly they will last longer, we will not need so many new ones and there will be more left for others. The following suggestions from the Leather and Paper Laboratory of the U. S. Department of Agriculture can be utilized by every one who walks.

To Save Shoes.

Shoes should be oiled or greased whenever the leather begins to get hard or dry. They should be brushed thoroughly and then all the dirt and mud that remains washed off with warm water, the excess water being taken off with a dry cloth. While the shoes are still wet and warm apply the oil or grease with a swab of wool or flannel. It is best to have the oil or grease about as warm as the hand can bear and it should be rubbed well into the leather, preferably with the palm. If necessary, the oil can be applied to dry leather, but it penetrates better when the latter is wet. After treatment the shoes should be left to dry in a place that is warm—not hot.

Castor oil is satisfactory for shoes that are to be polished; for plainer footgear neat's foot, fish oil or oleine may be substituted. If it is desired to make the shoes and boots more waterproof, beef tallow may be added to any of these substances at the rate of half a pound of tallow to a pint of oil. The edge of the sole and the welt should be greased thoroughly. Too much grease cannot be applied to these parts.

A simple method of making the soles more durable, pliable and water resistant is to swab them occasionally with linseed oil, setting them aside to dry over night.

Many of the common shoe polishes are harmful to leather. All those which contain sulphuric, hydrochloric, or oxalic acids, turpentine, benzine, or other volatile solvents, have a tendency to harden the leather and make it more liable to crack.

It is poor economy, too, to wear a shoe with the heel badly worn on one side. This throws the shoe out of shape and may soon result in its ruin. It is also likely to cause temporary injury to the foot.

"PHILADELPHIA CONVENTION—BROTHERHOOD OF ST. ANDREW.

The Philadelphia Convention of the Brotherhood of St. Andrew is to be held in Philadelphia this year, beginning October 10th and running through Sunday October 14th.

The Committee in charge of the preparations are actively engaged in perfecting all arrangements and promise one of the most successful meetings in the history of this organization. The program is practically completed and shows unusual strength, beginning with the Banquet on Wednesday evening, at which George Wharton Pepper will preside and make the opening address, and Bishop Williams, of Michigan and Hon. John Stewart Bryan, of Virginia, will be the other speakers. There will be one or two mass meetings, the Sunday meeting probably being at the Metropolitan Opera House.

The Convention itself will hold its sessions in Horticultural Hall, on South Broad Street, where similar meetings were held in 1904.

The usual arrangements for transportation, halls, publicity, registration, music, entertainment of visiting clergy, etc., are being made by the various sub-committees. A novel plan is the invitation by members of the local Brotherhood to Brotherhood men in all parts of the Country asking them to come. These invitations are going out in the form of personal letters and are making a splendid impression, insuring a large attendance at the Philadelphia Convention. It is not unlikely this Convention will reach the high water mark, particularly as these gatherings of late years have become conferences of Churchmen in general as well as members of the Brotherhood."

THE FIGHT FOR EXISTENCE.

A few years ago the people of the United States paid but little attention to the sad stories which came from other countries of the ravages of the black horse and its rider Famine often stalked among people of far-away nations while the inhabitants of this country were blest in basket and store yearly. It was a boast at one time that California could produce enough wheat to supply the United States.

But the shadow of the sable steed is now thrown across our path. We, too, are up against the food problem. What we shall eat and what we shall drink is the perplexing question which stares all in the face.

We are up against this serious issue, and we must meet it in the most sensible and practical manner. It will be months before we can reap the fruits of our back gardens provided the season proves propitious. In the meantime we must live and weather the storm as best we can.

The high cost of living may be a calamity to some. Yet it is not an unmitigated evil to all. It may lead many to cut out useless expenditure and luxuries. It may call attention to needless indulgences. "The cost of high living" is just as significant a fact as "the high cost of living." Luxurious living has been the bane of mankind in all ages. It has caused the downfall of nations.

In what way may economy be practiced in these days of high cost of living? Reduce the needless number of dishes and costly foods on the table; cut out over-indulgence in cigars and tobacco; keep within limits the cost of fashionable dress; give up the over-devotion to picture shows and theatres; avoid the debt for the auto and its expensive upkeep; lessen the expenditures on parades and pageants; indulge less in costly traveling for pleasure; diminish the number of high-priced entertainments. In the surrender or lessening of many of these things, real gain will be made. aside of the financial aid resulting. The example to others and the moral strength exercised and displayed will be wholesome and helpful.

Probably one-half of all the Sunday School members are never won for Christ and the Church.

MEMORIALS

Thomas Jones Hoskins, M. D.

In his home in Edenton, N. C., after a brief illness, Dr. Thomas Jones Hoskins departed this life on the morning of May 19th, in the fifty-fourth year of his age.

Born in Perquimans County 1863, was the son of Baker and Alethea Skinner Hoskins, married Miss Bessie Coke, daughter of George H. Coke, and leaves a widow and four children, Thomas Jones, Jr., Alethea Skinner, Bessie Coke, and George Coke Hoskins, and a sister, Miss Louise Coke. The obsequies were conducted from St. Paul's Church, of which he was a member; interment in Beaver Hill Cemetery.

Firm in the Faith of Christ, noble in his sentiments, honorable in his dealings, affectionate in his family, he went about doing good and administering to God's poor, for "the greatest of these is Charity."

"Just as I am, without one plea,
O Lamb of God, I Come."

The Passing of a Friend. Captain Wm. Fitzhugh Williams, of Red Springs, N. C.

It was on Tuesday the 20th of March last that my friend of many years, Captain William Fitzhugh Williams, received the summons to leave his earthly home for "The house not made with hands, eternal in the Heavens."

Billy Williams, as he was lovingly called by his many friends, was a native of Culpepper County, Virginia, and migrated to Red Springs, N. C., in company with his brother, Captain James G. Williams, to engage in the lumber business, about thirty years ago. The brothers thoroughly identified themselves with the people of this section and gained not only a warm welcome, but achieved great success in their business enterprises, and the loss of such a man as William Fitzhugh Williams is looked upon as a calamity in this section where he lived so long and was so well known.

The Williams family are of honored ancestry, and have long been identified with the Colonial History of Virginia, and Captain William Fitzhugh Williams was a descendant of three families that have a place of honor in the commonwealth. The Williams family were of Welsh descent, and by intermarriage with the Bruce family, he obtained a strain of Scotch blood that any descendant might be proud of. As his name indicates, he was a Fitzhugh on his mother's side, and this old family is well known in old Virginia.

It was in his home that Mr. Williams found his greatest happiness, and here his great heart loved to garner all the good things that the children might need, and here he was happy in them. So it is here that his translation is most deeply felt.

But they have hallowed memories, and he lived to see his children grow up around him.

One of the leading traits in his character was his broad catholicity.

During the struggling days of the Flora MacDonald College, he remarked to the writer, "Vardell can go on building. If he wants lumber he can get it without money. I will take it out in tuition."

Only one of the daughters remains with their stricken mother at the old home, three having, while the father lived, been happily married and dwell in homes of their own. His only son, James A. Williams, resides on his farm not far from the old home.

It is sweet to recall the pleasant hours spent in this now sad home, and to give this testimonial to the big hearted man who built it and blest it. Truly he lived and toiled for others and his children can truly say:

"Dear folded hands, the rest for them is sweet,
Until that bright glad day
When we shall clasp them at the Master's feet,
All sorrow pass'd away.

Wm. Laurie Hill, Maxton, N. C.

ANNUAL REPORT OF THE REV. WALTER J. SMITH, SUPERINTENDENT, THOMPSON ORPHANAGE AND TRAINING INSTITUTION.

To the Board of Managers—Greeting:

In looking back over the past year I feel that notwithstanding the disastrous floods and the high prices of all food stuffs together with some other drawbacks, we have much for which to thank God, and take courage. The health of the children has been remarkably good, and I think it has been due, in a large measure, to the average supply of nearly a quart of pure milk a day for every child during the entire year. We have had only one case of serious contagious disease, and that was diphtheria which was promptly treated without any other child taking it. Nearly all the children have been inoculated against typhoid fever, quite a number have had their adenoids and tonsils removed, and one has been operated on for appendicitis. One has chronic rheumatism, and a number of minor ailments and accidents have been treated by our physician.

The larger bills for improvements include in round numbers $45.00 for the Chapel, $85.00 for the Farmer's cottage, and $63.00 for the porch roof to the school room. But for these and other improvements, and the loss of a part of our corn crop we would make a much better showing, and yet we close the fiscal year with a credit balance of $1392.60. We ought to have twice this much to begin the new year with, and in normal times I would not be uneasy as to the future, but with the present conditions before us I feel that we are facing a crisis, and we should begin to plan now for the support of the work during the coming year.

On May the 10th it will be thirty years since the Orphanage was opened, and it would be a fitting commemoration of the fact if the seventeen thousand communicants in the State would make an average contribution of thirty cents each, and give the five thousand dollars thus raised as a memorial to the Rev. Benjamin S. Bronson, who was the real founder of the Institution. Mr. Bronson was a man of great learning and a deep thinker, and his learning was equaled only by his great modesty. Having used this property for many years for school purposes he finally turned it over to the Diocese of North Carolina for the establishment of an Orphanage, and he always felt a deep interest in its welfare. The Board of Managers will doubtless take some action at this meeting in honor of his memory.

We made no change in our matrons during the past year, but I regret to say that Miss Feild had to give up her position as sewing teacher on the first of April on account of her health. For nine years she did faithful service in her position, and was liked by all the children and workers during that time. Her place was promptly filled temporarily by Mrs. Thornton who being a sufferer from chronic rheumatism, was not able to hold it, and so we are at present without a sewing teacher.

Miss Virginia E. Mooney, of Brentwood, Tenn., and Miss Hansford Patterson, of Manteo, Va., have had charge of the School during the year, and for the first time an attempt has been made to follow strictly the Graded School system. We hope their work will show good results. Four of our girls have attended the City School during the year, and one has been in King's Business College. During the year, we have received twenty-one children into the Orphanage, ten of whom came from the Diocese of North Carolina, seven from the Diocese of East Carolina, and four from the

District of Asheville. We also let two of the older children come back.

Seven returned to their former homes, two went to live with their brother and sister to attend school, one was sent to the Epileptic Colony in Raleigh, and one to the Caswell Training School. The present number is seventy-six, forty-five being from the Diocese of North Carolina, fourteen from East Carolina, and seventeen from the District of Asheville. We also received a little girl for a few days until the father could make suitable provision for her.

Dr. Wm. Myers Hunter kindly looked after the health of the children, and I wish to thank Him and the other physicians, and dentists for their professional services, and also the City Water Works, the Standard Ice and Fuel Company, and the different railroads for their favors.

I herewith append my report as Treasurer.

WALTER J. SMITH,
Superintendent.

NO PATIENCE WITH LATE SLEEPERS.

The Ven. N. C. Hughes, Archdeacon of the Convocation of Raleigh, N. C., has received a letter from Mr. George Brietz, Superintendent of a Selma, N. C., cotton mill, in response to certain questions which the Dean had asked him, which is worthy of wide circulation: "As a busy business man, let me say that I have but little patience with the often advanced theory or statement that—I work so hard and such long hours through the week that I must sleep late and rest on Sunday. For the past thirty-five years I have spent at least sixty hours per week in the cotton mill and have been directly connected with the Sunday School as teacher and Superintendent for thirty years; and for the greater part of that time, twice each Sunday—morning and afternoon. During this time, in the providence of God, I have been Superintendent of nine Sunday Schools in five different states. In the town in which I now live, we organized a Sunday School two years ago. It now has an enrollment of two hundred, with an average attendance of about one hundred and fifty per Sunday. This is a cotton mill community. The best investment that I ever made was shortly after becoming of age, nearly thirty years ago, when I took the Lord in partnership with me by paying Him or to His cause ten per cent of wages or total income. While mine has been and is a strenuous life I have never felt any bad effect from it, and am as strong and healthy as ever."

The above is of no little interest to East Carolinians, and in particular to Kinstonians, since Mr. Brietz, while Superintendent of the Kinston Cotton Mill labored most zealously in Christ Church, East Kinston, by teaching and encouraging the operatives of his mill to attend our Sunday School. Wish there were more men like Mr. Brietz in the lay-priesthood.

SUNDAY SCHOOL GLEANINGS.

The Church and Sunday School have greatly neglected their most important mission of soul-winning, so that thousands of churches every year do not show a single addition upon confession of faith in Jesus Christ.

The Church owes its increase to the Sunday School, and if it were not for the additions to the Church from the Sunday School the Church membership would continually decrease.

At its May meeting, the American Church Building Fund Commission voted a gift to St. Mark's Mission, Grifton, Pitt County: the new Mission under the Rev. Howard Alligood.

The Sunday School is really suffering for a concentrated and adequate corps of competent, trained teachers who have a passion for the growth of the Church and the extension of the Kingdom of God?

Colored Department.

REV. S. N. GRIFFITH, Editor in Charge.

During the recent delightful meeting of the Annual Council in Christ Church, Elizabeth City, the colored clergy and delegates were very pleasantly entertained by the Rev. J. B. Brown, Rector of St. Philips, which church has taken on new life since he has taken charge of the same. The members were unsparing in their endeavors to make the time spent in their beautiful little city one to be long remembered. One service was held in St. Philip's Church, a Missionary service. Evening prayer was said by Revs. Brown and Griffith and short addresses were delivered by Revs Johnson, Griffith and Herritage. The vested choir just begun which did very well and the intelligent, attentive congregation were features of the service not to be forgotten.

After automobile rides around the city our dinners at several places furnished by Mr. Brown and his good people we returned home, the Council having adjourned.

R. I. JOHNSON.

Bishop Darst reported every parish and mission as supplied with clergy and $30,000 raised for the Pension Fund.

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McMillans	8:17	5:30
Oakland	8:24	5:36
St. Pauls	8:30	5:43
Rozier's	8:42	5:54
Powers	8:54	6:06
Arrive Lumberton	9:40 a. m.	6:20 p. m.

	No. 64	No. 78
Arrive Fayetteville	12:02 a. m.	10:15 p. m.
Arrive Hope Mills	11:30 a. m.	9:45 p. m.
Roslin	11:20	9:34
McMillans	11:13	9:25
Oakland	11:07	9:17
St. Pauls	11:00	9:10
Rozier's	10:48	8:58
Powers	10:36	8:46
Leave Lumberton	10:25	8:35 p. m.

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11:00 a. m.	Leave St. Pauls .... Arrive	5:30 p. m.
12:40 p. m.	Arrive Elizabethtown ... Leave	3:45 p. m.

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VOL. XXXI No. 9

The Mission Herald

"Let him that heareth say come" Rev. 22:17

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September, 1917

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The Mission Herald.

VOL. XXXI. KINSTON, NORTH CAROLINA, SEPTEMBER, 1917. NO. 9

CHURCH KALENDAR—SEPTEMBER-OCTOBER.

"O live ye by the Kalendar,
And with the good ye dwell;
The Spirit that came down on them
Shall lighten you as well."—Bishop Coxe.

Sept.	9—14th Sunday after Trinity	(Green)
	16—15th Sunday after Trinity	(Green)
	21—S. Matthew, Evangelist, Ember Day	(Red)
	23—16th Sunday after Trinity	(Green)
	29—S. Michael and All Angels	(White)
	30—17th Sunday after Trinity	(Green)
Oct.	7—18th Sunday after Trinity	(Green)
	14—19th Sunday after Trinity	(Green)

The Bishop's Letter.

On Sunday, July first, I read the service and preached in St. John's Church, Wilmington, morning and evening, rector Rev. Robert E. Gribbin being in attendance upon the Missionary Conference at Blue Ridge, N. C.

On Tuesday, the third, I ordained William N. Harper, M.D., to the Diaconate in St. Mark's church, Wilmington. The Ordination sermon was preached by the Rev. H. A. Parris, M.D., and the candidate was presented by Archdeacon Thomas P. Noe.

Dr. Harper has been in charge of St. Cyprian's Church, New Bern, since his ordination, but will return to the Bishop Payne Divinity School, for his final year at that institution, early in September.

On Sunday, the eighth, I preached and celebrated the Holy Communion in St. Andrew's by the Sea, Nag's Head. The Rev. Robert B. Drane, D.D., was present and assisted in the services. We have been able to maintain regular services at Nag's Head this summer and these services have been much appreciated by the summer and permanent residents.

The following Clergymen have had charge of the services at various times during the summer. Rev. Messrs. R. B. Drane, D.D., Jos. N. Bynum, Thos. N. Lawrence, Alex Stuart Gibson, C. H. Jordan and H. S. Osburn.

On Sunday, the fifteenth, in St. John's, Wilmington, I took part in a Farewell service to Miss Venetia Cox, of Winterville, who, after several years training at the Deaconess School in New York, had been appointed by the Board of Missions to work in Hankow, China. The young missionary's cousin, Rev. Wm. E. Cox, of Holy Comforter, Richmond, preached at the morning service, and another cousin, Rev. George Frank Hill, newly elected rector of St. Paul's, Greenville, preached at the evening service. The Rev. R. E. Gribbin and I made addresses at the evening service. Miss Cox sailed for her distant post about the first of August. Let us not fail to remember her in our prayers.

On Sunday, the twenty-second, in the absence of Dr. Milton and Mr. Hill I took the services in St. James Church, Wilmington.

On Thursday, August the second, I had the great privilege of making an address at a special service for the Wilmington soldiers and sailors in St. John's Church.

The thoughtful kindness of the Rev. R. E. Gribbin made this timely service possible. Other speakers were Mr. Gribbin and Archdeacon Noe. The Rev. D. L. Gwathmey, Rev. W. R. Noe and Rev. J. B. Gibble were present and took part in the services.

On Saturday, the fourth, at 11 a m., another special service was held for the soldiers and sailors in St. James' Church. At this service I celebrated the Holy Communion and made a short address.

Other Clergymen present and taking part in the services were Archdeacon Noe, Rev. Messrs. Geo. F. Hill and R. E. Gribbin.

Of the three hundred soldiers and sailors present, more than one hundred of them received the Blessed Sacrament. It was a service that none of us will soon forget.

On Sunday, the fifth, I assisted in the service at St. James' Wilmington, Celebrating the Holy Communion and baptizing a child.

On Sunday, the twelfth, I confirmed a young soldier at the Church of the Good Shepherd, at 11 a. m.

In the evening I preached to a large congregation in the Chapel at Wrightsville Beach.

On Wednesday, the fifteenth, I took part in the service, and made an address at a reception in honor of the soldier members of the Church of the Good Shepherd, Wilmington. Other addresses were made by Archdeacon Noe and Rev. R. E. Gribbin.

The service and reception was arranged and carried through by the energetic Rector, Rev. W. R. Noe.

On Sunday, the nineteenth, in the absence of the rector, Rev. D. L. Gwathmey, I conducted the service and preached in St. Paul's, Wilmington, at 11 a. m.

In addition to the appointments mentioned above, I have been quite busy this summer with other matters connected with the life of the Diocese—such as the plans for the new Parochial School and Parish House for St. Joseph's, Fayetteville; the Pension Fund Premium (some Parishes and Missions being rather slow in making payments); readjustments in some of our Mission groups.

Planning for and making financial arrangement for the opening of our Colored Parochial Schools this Fall.

Trying to make financial arangements for some of our Postulants in order that they may be able to pursue their college work this winter; keeping up with my large correspondence; and finally, trying to make my life and ministry count for something during these anxious times through which we are passing.

It has, therefore, been a busy and interesting summer, and I hope the foundation has been laid for busy, happy and efficient service during the fall and winter.

The Rev. George Frank Hill, who has rendered faithful service as assistant minister of St. James, Wilmington, since July, 1916, has entered upon his duties as Rector of St. Paul's, Greenville. We confidently expect that he will do fine constructive work in that important Parish.

The Rev. George Boate who has been in charge of St. Paul's, Greenville, since his ordination to the Diaconate in June, has been placed in charge of Trinity, Chocowinity, Zion, Jessama, St. Thomas', Bath, and St. Matthew's, Yeatesville, with headquarters for the present in Washington. Mr. Boate expects to enter upon his new duties about the middle of October.

The vestry of St. Stephen's, Goldsboro, has been fortunate in securing as successor to Rev. J. M. Robeson, Rev. J. Haller Gibbony, of Anderson, S. C. Mr. Gibbony is one of the strong and able young clergymen of the Church and we welcome him most cordially to East Carolina. The Parish at Goldsboro, that went forward so splendidly under the energetic and efficient leadership of Mr. Robeson, offers an unusual opportunity to the new minister.

Captain Robeson is now in Camp Sevier, Greenville, S. C., with his regiment, the 2nd N. C. Infantry.

In connection with our Chaplains, I would like to correct an error found on page 63 of the 1917 Diocesan Journal.

In my Council address I referred to the needs of our

Chaplains and stated that a suitable equipment could be secured for about $1400.00. I went on to say, "I have been glad to hear that several dioceses have been providing such equipment for the Chaplains who have gone out from those dioceses", but the printer made me say "I have been providing such equipment, etc."

I am sorry the printer is not correct, for I certainly would like to provide such equipment if I could afford it, but I can not march under false colors, so will have to admit that my seeming generosity is nothing but a printers and proof readers slip.

By the time this issue of the Mission Herald reaches the homes of the diocese, the fall and winter activities will, I trust be in full swing.

Let us strive very earnestly to make the coming year the best in the history of our beloved diocese. Our opportunities are many, our responsibilities are great, our privileges are very precious. The Church must stand for the real things, the eternal things, the things that cannot be shaken. You who compose the church, who represent the things of God in your respective communities have a rare and wonderful privilege today. The heart of the world is heavy, the mind of the world is restless, men's hearts "are failing them for fear" as we gaze out upon a torn and blood stained world.

"Jesus Christ, the same yesterday, today, and forever" is the only power that stands absolutely unshaken. Careless, weary, sin-worn men and women are turning their eyes to Him as their only Hope, their sure Refuge.

Be ready when they turn—ready to meet and lead them in to the peace and strength which comes from communion with Him. For countless souls,"the Kingdom of God is nigh at hand".

May each of us, ministers and people, have the grace and the strength to do our part in making that coming real in our own hearts and in the communities in which we dwell.

Faithfully your friend and Bishop,

THOMAS C. DARST.

PARISH TREASURERS PLEASE TAKE NOTICE AND GOVERN YOURSELVES ACCORDINGLY.

At the last meeting of the Council the following resolution was unanimously adopted:

"Resolved, That any Parish or organized mission, receiving aid through the Executive Missionary Committee, which shall fail to make full remittances quarterly for its assessments for Diocesan Expenses and Diocesan missions, shall **have the difference between its assessment and its remittances for the quarter deducted by the Treasurer from the appropriation by the Executive Missionary Committee for the next quarter**, except such Parish or mission be exempted from this condition by the Executive Missionary Committee."

EXECUTIVE MISSIONARY COMMITTEE.

ST. DAVID'S PARISH, CRESWELL.

The friends of Creswell have been busy the whole summer. Early in the summer the Woman's Auxiliary made two complete sets of Altar Linens. The work was splendidly done.

Christ Church has been painted inside and outside, and now bids to be one of the finest Churches in the Diocese.

VISIT OF THE BISHOP.

On Tuesday, June 19th, the Rt. Rev. Thomas C. Darst, Bishop of the Diocese, visited Creswell. In the morning he was the celebrant at the Holy Communion at St. David's and preached. In the evening, Evening Prayer was said by the Rector at Christ Church, the Bishop preaching.

CHAS. C. KELSEY, Rector.

Diocesan News.

The Rev. Guy H. Madara, of the Missionary District of Alaska who served Christ Church, New Bern, during the months of July and August made many friends by his affable manners, parochial activities and interesting sermons. Mr. Madara with Mrs. Madara and their charming little daughter Mary occupied the Rectory during their stay in New Bern.

The resignation of the **Rev. B. F. Huske,** of Christ Church New Bern, is deeply regretted by his many devoted parishioners and friends in New Bern and elsewhere. The call to serve one's country at such a time as the present, is we believe a higher one than just serving a parish so we must continue to honor our brother for his noble response to serve where he is badly needed. His personal gifts and talents will be greatly appreciated, blessed and used for the Master whom he serves.

We must again congratulate St. Paul's Church, Greenville, on having the **Rev. George Frank Hill** as Rector. Mr. Hill reported for duty September the first.

The acceptance of the **Rev. J. Haller Gibbony,** of Anderson, S. C., to become Rector of St. Stephen's Parish, Goldsboro, is heralded with no little pleasure by those who know him in East Carolina. His coming is going to mean much to his new flock.

A communion service was recently held in St. James church, Wilmington, for all of the military organizations of the city. The large congregation testified to the appreciation of the men. Bishop Darst delivered an address, being assisted in the service by the Rev. G. F. Hill, assistant minister of the parish, Archdeacon T. P. Noe and the Rev. R. E. Gribbin.

Farewell services in the Church of the Good Shepherd and a reception in the parish house were held on August 15th for the men leaving this Wilmington parish to enter the service of their country.

Holy Trinity, Hertford, N. C., T. N. Lawrence, Rector.—The first rector of this parish was the Rev. W. E. Snowden, who held his first service here in the court house on Easter Sunday, April 19th, 1848. The church was built during his rectorate, 1848-1868, and consecrated 1861 by Bishop Ives.

The following have been rectors of the parish since:

The Rev. A. A. Benton—
The Rev. Francis W. Hilliard—1868-1870.
The Rev. James A. Weston—1870-'83.
The Rev. Charles Stewart—1883-'85.
The Rev. W. J. Synd—
The Rev. Fred N. Skinner—1889-90.
The Rev. Claudius F. Smith—1890-'93.
The Rev. Henry Wingate—1895-1896.
The Rev. R. B. Drane, D.D.—
The Rev. Geo. M. Tolson—1898-1901.
The Rev. B. S. Lassiter—1901-1912.
The Rev. C. P. Parker—1913-1916.

The present rector began his work in July, 1916.

In 1849 Mr. George Patterson was ordained Deacon in this church.

To-day the church has a membership of about seventy-five and owns a large and comfortable rectory, which has just been thoroughly overhauled, the vestry spending around $2,000.00 on it. Something over one-half of this has been paid in one year. A more loyal set of church people will hardly be found anywhere, which makes the work here most pleasant. In the past year a vested choir has been organized, most of them being girls and boys, and a full choir can always be counted on. While there is no prospect of rapid growth, the future of the church is certainly good.

REMODELED ST. MARY'S, KINSTON.

On Sunday, August 12th, the congregation of St. Mary's Parish, Kinston, had cause for great rejoicing when after an absence of three months and more it came home again.

During this time the interior of the church has been in the hands of the carpenters, plasterers, painters, electricians and pew installers who have by their various trades and talents transformed it into one of the most beautiful edifices in the State.

The new ceiling, Gothic in style, presents a most pleasing sight, while the new pews given by the ladies of the Parochial Society are not only very churchly but in keeping with the architects' ideas. A large American flag has been presented, and was placed in the church on this occasion.

Immediately after the sermon the Rector had one of the young boys of the congregation to come forward to the chancel and hold the flag while the congregation joined the choir in singing The Star Spangled Banner which was a very impressive part of the service.

At five o'clock on Sunday afternoons Evening Prayer is said and special music is rendered. These services are largely attended and are greatly enjoyed by the congregation and visitors. T. H. J.

A Sunday-school has been superintended this summer by a Churchwoman at the Union chapel on Wrightsville Beach, near Wilmington. Sunday evening services have been kept up in part by the Wilmington Clergy and the Presbyterians.

Miss Hester, Lady Principal of St. Mary's.—Dr. George W. Lay, the rector of St. Mary's School, announces the appointment as Lady Principal of St. Mary's for the next session of Miss Lucy Graham Hester, who will succeed Miss Eleanor W. Thomas. Miss Hester is a graduate of St. Mary's who has had long and successful experience as both teacher and lady principal in many well known schools and her family has been closely connected with the State for several generations. She is a sister of Rev. St. Clair Hester, Rector of the Church of the Messiah, Brooklyn, N. Y., a graduate of the University of North Carolina and chaplain of the North Carolina Society of New York City.

The Provincial Synod of the Fourth Department meets at Charleston, S. C., Tuesday after the second Sunday in November (12th). The following are those elected to serve the Diocese and Auxiliary:

Deputies.

Rev. W. H. Milton, D.D., Rev. Jno. H. Griffith, Rev. Thos. P. Noe, Rev Archer Boogher, Rev. R. B. Drane, D.D., Rev. R. E. Gribbin.

Mr. John G. Bragaw, Jr., Hon. F. D. Winston, Mr. R. R. Cotten, Mr. G. C. Royall, Mr. G. B. Elliott, Mr. J. C. B. Ehringhaus.

Supplementary Deputies.

Rev. C. H. Jordan, Rev. W. R. Noe, Rev. J. N. Bynum, Rev. T. N. Lawrence, Rev. H. S. Osburn, Rev. E. Wootten.

Mr. H. T. King, Mr. F. G. Jacocks, Gen. Jas. I. Metts, Mr. M. Kellogg, Mr. E. L. Banks, Mr. W. D. McMillan, Jr.

The Auxiliary.

Mrs. J. G. Staton, Mrs. F. R. Rose, Mrs. W. T. Hines, Mrs. J. F. Woolvin, Mrs. T. G. Skinner, Mrs. T. P. Noe, Mrs. G. A. Cardwell, Mrs. H. M. Bonner.

There is a duty and a glory in little faithfulness. There is a peril and a shame in little sins.—Frederic W. Farrar.

The mountains exist for the sake of the valleys.
They sacrifice their soil for fertility below.
—Gregg.

MISS VENETIA COX
Our representative in the District of Hankow, China.

Washington, N. C., August 30th, 1917.

Saturday, August 25th, Junior Brotherhood of St. Andrew, St. Peter's Chapter, 357, Washington, N. C., went on its annual camping trip.

N. Henry Moore, Director, secured a large motor truck, packed all the boys in it with provisions, blankets and other necessities to make a camping trip complete. The party left in the early morning for Riverside Park, four miles from Washington, where a beautiful little cottage is located and used by the party. After getting the house arranged and every thing unpacked, the whole party took a swim. The boys would not listen to anything less than three long swims a day. Every boy wished to show the distance he could swim, some fancy stroke or high dive.

Boating and fishing was very much enjoyed and the only thing that the boys would put first of the above mentioned sports, would be when the call was sounded for meals.

The youngest of these boys were nine and oldest fourteen, but they were certainly handy in helping to cook and set the table or anything to be done around the house.

I mention the menu for the few days while in camp, so that the following named boys' mothers will read in the Herald what good cooks they have.

August 25th, Dinner—Scrambled eggs, chip beef, vegetable soup, bakers bread, uneedas.

Supper—Crisped chip beef, buttered toast, scrambled eggs, rolls, molasses, coffee.

August 26th, Breakfast—Hardboiled eggs, German fried potatoes, pork and beans, uneedas, coffee.

Dinner—Vegetable soup, corn on cob, early peas, scrambled eggs, boiled potatoes, uneedas, pineapple, mixed cakes.

Supper—Canned shad, fried eggs, chipped beef, toast, coffee, peaches, mixed cakes.

August 27th, Breakfast—Chipped beef, hard boiled eggs, pork and beans, uneedas, coffee.

The party was composed of the following: N. H. Moore, Director, James Bowers, Chas. Tayloe Bowers, Gus Bowers, Joe Tayloe Bowers, Edward Long Mayo, John Rodman, Archie Rodman, Herbert Jenkins, Hilton Satterthwaite.

Chaplain Robeson

CHAPLAIN ROBESON.

The army chaplain has a unique work and one quite different from that of Parish priest. To begin with he has men only to deal with, and he soon awakens to the fact that they are masculine—simon pure.

When the civilian puts on the uniform of his Uncle Samuel—he immediately puts off every form of social sham with which society is so subtle and artistic a decorator. Here's a man—he may "bluff" for a while and "get by" with it—but all too soon to suit him he is shorn of all but his real self and his naked character—exactly as it is—stands forth to the public gaze of all. It is readily seen that the chaplain's work is cut out and that by a large pattern. The men must be dealt with as individuals and not in the aggregate. There are too many different classes and varieties. Fortunately for the Chaplain his work is not laid out for him and he is allowed to go at it according to his best judgment aided by the Grace of God which he needs in abundance.

The chaplain's activities in the field differ to some extent from that of a permanent post. We speak solely of field work for the National Guard has been constantly in that service.

He is regimental post-master and must see that the mail is carefully handled. Oftimes in this same connection he is letter writer—to mothers, yes—and sometimes the mothers are sweet-hearts and the sweet-hearts are mothers which the writer thinks is exactly as it should be.

Then there is the regimental infirmary, the field-hospital and the base hospital. There is a certain percentage of the men in these several hospital units all the time. They should be visited every day—urged to tell you their troubles. That fellow who don't want anything, or won't talk or you can't do a thing in the world for him in any way—as a rule he is a genuine faker, just trying to get out of work or he is dead. In either case he is practically beyond human aid.

Athletics is another field for the chaplain's spare time. Baseball, football, basketball all in due season have many adherents.

Many of the men are ex-college players, many from high-schools and some just plain old back-lot boys but all intensely interested and enthusiastic. The writer has always believed in athletics. In his experience in the Guard he has found that a soldier's real efficiency has a direct relation to his recreation. He is tempted to say is in direct proportion to his recreation. He will put his baseball team against any college team he ever saw for good clear sports—he has been in touch with school and college athletics for years and believes he has a fair knowledge of these things. It is rarely that you ever find a good athlete in the Guard House. He who plays a good straight game of baseball is as a rule a good soldier who performs well his own duties and has a ready sympathy for the other fellow.

If a consecrated man, he is spiritual leader for the regiment. Here's the problem in a nut-shell. Baptists, Methodists, Presbyterians, Roman Catholics, Episcopalians and when you have enumerated the larger bodies of Christians, you have about every "ist", "ism" and "ite" known to man. Will the chaplain withdraw to the limits of his own denomination and shut himself within the lids of any book except God's Holy Word? He is chaplain to all and not to a few. He must remember his Master came to reveal his Father's will to his children and he must apply himself to that task and diligently pursue it though oftentimes he finds himself sore let and hindered in his efforts.

So the regular Sunday morning service is an effort to unify the various conflicting elements and preach the truth which shall make all men free and "the world safe for democracy."

Chaplain Robeson

We are delighted to be able to give to our readers these two pictures, one of "Our Chaplain Robeson", and the other of the service group taken while the Second Regiment was "on the border." The faithful throughout East Carolina must not forget "their Chaplain", for he is still "our Chaplain" although Uncle Sam has called him into his big Diocese to serve temporarily, but as for that, how can any of us be faithful in our diocesan life, if we are not faithful to the Stars and Stripes?

Chaplain Robeson needs our prayers, our spiritual thoughts, our gifts of books, magazines and Church papers. Some quiet day when you feel lonely, sit down at your desk or table or what not and write a note to Chaplain Robeson telling him that we are proud of our boys at the front and that they are not forgotten. Now, do it today, for now is the time.—Editor.

THE GATHERING ARMY.

We have seen them in smaller numbers, these khaki-clad figures, moving here and there on military business, silently pacing their tour of guard duty, hurrying back and forth from training camps, with now and then a boy in his natty naval uniform hastening back to his ship before she sails They are moving now in larger bodies, the vanguard of the thousands yet to come, marching through the street toward the depot, erect, strong and clean, conscious of admiring eyes upon them but with a look reminiscent of tearful eyes into which they have lately gazed; or leaning from the windows of overflowing trains shouting their laughing response to the God-speed of lifted hat and waving hands. And one who sees them without emotion, without a thrill of admiration, a pang of apprehension, a silent prayer for their safe-keeping, must be without imagination or without a soul.

Units they are, these individual soldier boys, which to the public eye will be lost in larger and yet larger units; drops in the riverlets which shall form the rivers and the great flood of human life, of brave young manhood, to be poured perchance into the maelstrom of war; America's gift to the nations; the liberation of a free and mighty people upon the altar of human rights and liberty. The cost of the sacrifice baffles computation and staggers thought. It is consecrated by the prayers, and salted with the tears, silent, searing, heartbreaking, of a voiceless multitude whose number or whose grief no man may estimate.

For the ultimate unit is the individual body and soul, one man; the son of his mother, the dearest and best to some loving hearts left behind. With an equal patriotism and perhaps a greater courage they are sending them forth to bear, it may be, the lighter burden and win their laurels at a lesser cost. The brave hearts left at home must not be forgotten as we cheer the gathering host and praise their fitness and their fortitude.

Of those who are sent what shall we say whose thoughts shall go before and follow them through their hard training and the strenuous task which lies beyond? The platitudes of patriotic sentiment, however sincerely meant, are not sufficient for us as we think of these strong young lives which will be made or marred, saved or lost, through the experiences which lie before them. They go to meet danger in many guises, and some they will face with stout heart and laughing eye and some will come upon them treacherously, unawares. Some will be met as brave men ever meet their foes, and some will assail the unguarded soul. Not all the care of a great government nor the watchfulness of skilled officers can protect them fully or cover their heads in the day of physical conflict or spiritual battle. But above each soldier's life, precious in his sight, is the benediction of God, and about him is the Saviour's strong, redeeming love, and within him, let us believe, the Spirit that inspires a truer faith, a higher courage, a stronger, purer manhood, than even love of country or loyalty to trust or obedience to duty can impart. To that God of the overshadowing hand and the unfailing mercies they will be commended in every prayer of believing hearts and entrusted by the strong faith of a spiritual host left behind to be His remembrancers.—Southern Churchman.

A LETTER WHICH SPEAKS FOR ITSELF.

Norfolk, Va., Aug. 23rd, 1917.

To the Congregation of Christ Church,
New Bern, N. C.

My beloved Friends: It seems a very long time since last Eastertide, when I went away from you at my Country's command, to serve as Chaplain in our Navy. That I have often, yes constantly, thought of you and longed for you, and grieved at being separated from you, you will certainly understand; and when you remember the happy years I have spent with you, and the great love I have felt for you, one and all, you will realize how I feel.

I have been with you in spirit,at all times, in the things that have happened: I have been anxious when some of you were ill; and I have deeply mourned when beloved friends have passed from our midst, and from the ranks of the Church Militant, to join the Church Triumphant, and to stand before the Eternal Trinity, in the joys of Life Everlasting. And I sorrow now, far more than words can express, because it is impossible for me to go Home; and because there are some indications that this terrible war is likely to continue for many months to come. And yet I know that my people would not have me do other than keep on trying to serve my country as best I can. I wish the people of Christ Church to feel that they have a share in whatever work I can do as Chaplain in the Navy.

With an earnest desire for the welfare of the Parish, but with the deepest regret that it is necessary, I urge our people to take whatever steps are best, in order to secure the right man for their Rector and Minister. In writing to you to say that I think that the Parish ought to have another minister to care for our people, and that some one else should take my place, I am filled with the deepest regret, and I am moved only by the desire to do what is best for Christ Church. I have no other motive than this; I only want to do the thing which is consistent with my love for the Church.

It is with the truest sorrow that I realize that this course is necessary. The thought of giving up my dear Home, and of severing the ties which hold me to you as your Rector, grieve me beyond expression. I greatly wish that I might come back now to New Bern and Christ Church; and I greatly lament the fact that it is impossible for me to do so; but that my duty to my Country calls me elsewhere.

I want you all to remember that my heart is with you, now and always; that I look upon you as my own people; that I feel bound to you by the strongest ties. We are of the same hopes and loves; of the same aims and aspirations; our people have lived together for generations, until we are almost of the same flesh and blood. We are citizens of the same great State; members of the same Diocese; fellow-servants of the Lord Jesus; members of the same "household of Faith"; "one body in Christ, and every one members, one of another." The beautiful words of Ruth express my earnest wish: "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."

I wish to thank you all, from the bottom of my heart, for what you have so nobly done, during my Rectorship, to advance the work of the Church; for your splendid service for the Master and His Church. I most deeply appreciate all your unceasing kindness to me; and I promise always to remember my great happiness in being your Rector so long. I pray God to pour out His blessings upon this Parish and upon His whole Church, and that He will hasten the Day of Peace for all mankind. I pray that He will bless every member of our congregation, both in this world, and in the "world to come", through Jesus Christ our Lord. Amen.

Most faithfully yours,

B. F. HUSKE.

The Mission Herald.

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SPECIAL NOTICE.

The undersigned would be glad to correspond with any person in the Diocese, who would help to increase the circulation of the Mission Herald, and collect the subscriptions now due. It would only take several hours once a year.

Special effort is being made to double the circulation and this can be done, if the people of the Diocese will support their own Church paper. Double the papers can be edited at about the same cost and the balance derived from subscriptions can be used in giving the people more Church news. Send me your name.

N. HENRY MOORE,
Soliciting Manager.

The removal of Dr. H. M. Bonner from New Bern to Raleigh means much to East Carolina, since the Woman's Auxiliary and Parochial Society is going to lose Mrs. Bonner, who has been for some years the first Vice-President of the Diocesan Branch. Mrs. Bonner's work and splendid enthusiasm, coupled with her spiritual insight into holy things, is going to be greatly missed in our diocesan life. We have read that you can soil friendship by putting it into words, but since they must be words of flattery to soil it, our heart compels us to say to Mrs. Bonner and her loved ones: We hate to see you leave your old mother Diocese where you have always lived. We know not where to turn to find your successor. We shall miss your work and presence in our Convocation and Diocesan gatherings, but as a greater field has opened up to your husband, and your duty is there with him, we give you up knowing that your hands and heart and mind and soul will find a continuation of the work already begun in the Master's Name.

ST. MARY'S SCHOOL.

St. Mary's School recently celebrated its seventy-fifth anniversary, not a long time in comparison with Oxford or Eton, but long for this country, where Schools and Colleges spring up only to die out.

When Alexander Pope wrote: "The proper study of mankind is man," he gave expression to a far-reaching truth, for this truth is beautifully illustrated in the great work and love which has guided and controlled our diocesan School for Girls. St. Mary's has always stood for that which is highest, noblest, purest and truest in woman. No wonder then that her influence has gone beyond the State and into other States. A review of her latest catalogue will convince any one of that fact. No one has ever heard a single alumnae regret her life or stay at her Alma Mater. Neither has any one ever met a sane, intelligent man or woman who knew the School and its life, but who spoke in the very highest terms of it. Our object in making these statements is not to make some new statement, but to restate and clinch an old fact or two.

Carolinians cannot afford to allow this opportunity to pass without setting the keystone of success upon the arch of its progress Carolinians when convinced that they have a duty to perform, not only always measure up to that duty and privilege, but exceed it.

From the various statements of the Trustees concerning the material and financial side of the school, they wisely inaugurated the movement to raise these $250,000.00.

Now for the Episcopal Church in the Carolinas, through her members and friends, not to seize this opportunity to place her Church School in its rightful heritage, would almost be a crime against the young women who want her as their School Mother. There are many schools for girls in North Carolina, but there is only one St. Mary's; even the conductors who run their trains out of Raleigh will tell you that.

So men and women of East Carolina, let's be up and about this campaign in earnest and see that every stone is turned in its great forward movement.

DIOCESAN JOURNAL FOR 1917.

The following figures gathered from our Journal just issued for the last Conciliar year ought to be interesting to all East Carolinians:

The Clergy list numbers—
One Bishop.
Thirty-eight Priests and Deacons.
Four were given letters dimissory.
Eleven were received into the Diocese.
Six Candidates for Orders were admitted.
Eight Postulants received.
Sixty-one Lay Readers were licensed.
We have 8,787 baptized persons, and 5,704 Communicants.
Total number of services held 4,302.
Sunday School Teachers and officers 518.
Sunday School Scholars 4,479.

There are 93 Church Edifices with a seating capacity of 19,156.

Number of Rectories 27.

The Parochial offerings amounted to $77,549.53. Total income $84,104.34.

The Parishes and Missions paid the Clergy $26,807.37. Parish Expenses $21,660.83. Other sources $8,265.18. Total Parochial Expenses $56,733.38.

Diocesan Disbursements—	
Budget	$ 10,387.18
Thompson Orphanage	1,619.40
Other objects	1,069.79
Total Diocesan objects	$ 13,176.37
Extra Diocesan Disbursements—	
Missions	$ 9,712.00
Other objects	13,677.62
Total Extra Diocesan Disbursements	$ 23,389.62
Grand Total of all expenses	$ 93,244.47
Woman's Auxiliary gave	$ 5,309.60
Valuation of Property—	
Value of Churches and Chapels	$457,455.28
Value of Rectories	92,150.00
Value of Other Property	77,065.00
Total value of all property	$626,675.28
Incumbrance	$ 8,353.06
Insurance	$186,875.00

The report of the Committee on the State of the Church states that there has been an increase in value of Church property to the amount of $50,000, and contributions from all sources show an increase of about $15,000.00.

The number of persons confirmed were 102 less than last year, while baptisms were 72 less.

Subscriptions Received From July 15th to September 1st.

HELP to keep THE MISSION HERALD ALIVE. Each issue costs between $62.00 and $65.00 so we need 130 persons to pay up each month. May we not expect to see your name in this column next month?

Those paying one dollar and more—G. V. Cowper, Mrs. Jos Price, Mrs. W. H. Long, J. A. Smith, Mrs. H. K. Eyrick $1.50, Thos. D. Meares, Mrs. Myra S. Ficklin $2.00, E. P. Bailey, Mrs S. J. Myrick, Mrs. Julia Shavender $2.00, Mrs. Chas. Griffin, Miss Bettie Windley, Mrs. R. H. Lewis, Miss Lena Windley, Mrs. W. B. Chisholm, Jr., Mrs. J. W. Murchison, W. T. Hines, Miss A. M. Snell, Rev. J. M. Robeson, J. G. Mayo, Mrs. L. N. Bateman, Mrs. Jno. C. Haigh, Rev. F. N. Skinner, Mrs. A. L. Bynum.—$26.50.

Those paying fifty cents—Mrs. E. L. Holloway, Miss E. Manson, Mrs. M. E. Davis, M. C. Cherry, John Weyher, N. B. Mizell, C. W. Gaither, Mrs. J. D. Cox, Mrs. H. K. Nash, T. E. Sprunt, H. A. White, B. S. Shepperd, Mrs. W. T Bryan, Jno. Harvey, J. S. Veale, Mrs. L. N. Williams, Mrs. B. E. Batts, Mrs. James Parker, Mrs. T. W. Blount, Miss M. W. Winborne, Mrs. W. R. Cowper, H. G. Burton, Mrs. W. L. Harlow, F. R. Rose, Mrs. L. G. Tripp, Mrs. T. H. Martin, Rev. G. Boate, Mrs. R. Williams, Mrs. J. J. Gatling, Mrs. T. B. Slade, Jr., J. F. Hosea, Mrs. J. W. Quinnerly, J. W. Gordon, M. G. Saunders, C. S. Grainger, Mrs. Annie E. Jones, W. A. Blount, Mrs. J. B. Moore, Miss Julia Hoyt, Mrs. E. F. Swain, Mrs. H. T. Greenleaf, Mrs. F. C. Fulghum, Mrs. M. W. Divine, Mrs. E. Strudwick, Mrs. H. M. Bonner, Mrs. M. K. Strange, Miss Fannie H. Bryan, R. R. Cotton, Mrs. H. B. McGlohon, Mrs. W. R. Guion, F. C. Barber, Miss Annie Booth, Mrs. W. G. Chapman.—$26.50. Total amount received $53.00.

On the first of August we sent out 225 statements. The above shows the results. **Subscribe, don't wait for another statement.** This issue cost more than $52.00. NUF SAID.

THE AURORA BOREALIS.

For the Mission Herald.

Being unable to sleep on the night of the 8th of August, my attention was attracted by a soft, dull pinkish light in the northern part of the sky. Thinking it was caused by the reflection of the light on a red brick church, I retired to rest, but after a short time my view from the window revealed the same soft glow. Arising I beheld a rosy flush in the sky which deepened into an intensely burning red extending over a wide area of starry sky. Going out upon the piazza my view was nearly unobstructed so I watched this wonderful phenomenon for sometime almost contracting a cold in the cool purified air. Then I saw the crimson stain the sky with its soft brilliance as if the elements were on fire and slowly spreading. Very gradually the glowing tints moved towards the East growing fainter as they went. A long vertical shaft of light accompanied the changing radiance in its slow and melting journey towards the East; then small stars were visible through the dying shades of pink while three or four shafts of rare white light, perpendicular in shape, moved slowly and solemnly towards the East, gradually and finally vanishing. W.

A WOMAN'S AUXILIARY PRAYER SUGGESTION.

The Woman's Auxiliary of St. John's Church, Wilmington, N. C., meets every afternoon at six p. m. in the Church, to offer prayer for all nations now engaged in war, with the plea of peace. Also that they may perceive and know their duty and be willing to make any sacrifice. One woman pledges herself to be present one evening each week and conduct the prayers.

We have found this so helpful we are hoping that the women of every Parish in the Diocese, will go and do likewise. J.

TANANA VALLEY MISSION.

July 10, 1917.

My dear Mr. Meares: Through Rev. Guy H. Madara, I have received the check you sent for $37.93, a contribution from the Council of East Carolina. I wish to acknowledge this with thanks, and assure you that it is greatly needed in this work.

There are so many calls for money throughout this section under the oversight of the Tanana Valley Mission office, that I have to hesitate where to apply it. For instance, the most recent call was on account of the teeth of one of our Indian school children. Her teeth were in such bad shape that she could not eat, and unless she could see a dentist, there was a grave chance that she would lose them all. So that meant, with the fearful rates charged up here, the expense of $42.00 with the dentist. A mere incidental, but many like this take up all the specials we receive, and our expenses run into the thousands of dollars as it is. But I decided to let this stand as a borrowed sum from our special account, in hopes that through small contributions from individuals we might make up the amount.

So I have applied the East Carolina contribution to the Tanana Crossing Freight Fund. It is sorely needed in this direction, for the expense of forwarding the freight from Chena to St. Timothy's, Tanana Crossing, will be about $1500.00, and of that sum we now have hardly $500.00, so you see it is a matter of grave anxiety with us from year to year how we can keep open this remote mission. The $37.93 will help, and many more of this amount will clear away the difficulties for us.

St. Timothy's Mission, at Tanana Crossing, is one of those propositions so attractive, and yet so discouraging. It is attractive because the mission is in the heart of a practically untouched Indian country, with practically none of the distractions of the white towns, such as we have in this lower part of the valley. Here with at least two hundred Indians within touch we may do our work of enlightening and uplifting, with the minds of the Indians eager to grasp the teaching of the Church. They have come to the point where they are throwing off the influence of the medicine man, and his evil practices among them, and looking to the Mission for guidance and protection. The children are eager to learn, and one of the small boys picked up a book and read for me without any bashfulness from a second reader, and it had been nearly two years since he had been in the school. The Indians have built up a village there beside the mission, laid out in orderly rows and the cabins neat and well built. They come from distances of from seven to fifty miles to make their home beside us,—so really it looks as if we had some hold on them, and were in a position to influence them toward the Christian way of living.

Yet each year we face the problem of getting up the freight, for a very dangerous and difficult three hundred miles lies between here and Tanana Crossing. Last year it was thought the good work of Miss Margaret Graves, now at Bontoc, P. I., but formerly of St. Timothy's, that the bulk of the funds came in. Articles in the Churchman, and Living Church also brought in several hundred, but these sources cannot be relied on every year, and with the country now in war, the question comes up can we keep St. Timothy's open another year. So your contribution has come at a very timely moment, and we are indeed grateful to you.

Coming from East Carolina, makes the gift so much the more appreciated by me personally, and I thank my friends for their thoughtfulness of me, and their desire to forward the work I am engaged in. With all good wishes, I am,

Very truly yours,

FREDERICK B. DRANE.

Though a man goes fishing and sits on a bumpy log all day and calls it fun he may never go to church because the pews are uncomfortable.

ST. MARY'S SCHOOL, RALEIGH.

THE ST. MARY'S SCHOOL FUND.

The East Carolina Plan—What North Carolina is Doing.

In response to the request of a committee of laymen appointed by the recent Council of the Diocese of East Carolina and the St. Mary's School Trustees in this Diocese, Bishop Darst will call a meeting of representatives of every congregation in his Diocese to meet at some central point on October the fourth to put in motion a plan for raising East Carolina's portion of the $250,000 Fund by a united effort of the entire Diocese.

Bishop Darst has heartily entered into the matter and doubtless the Diocese will be pleased with the plan settled upon at this Conference. By a somewhat similar plan East Carolina easily raised fifty per cent more than the amount apportioned her for the Church Pension Fund. East Carolina seems to have an unbroken record of meeting her apportionment in every other matter which she has a share in. Doubtless it will be the same way now.

War Will Not Stop Canvass.

The conditions created by the war will not stop the St. Mary's campaign for several obvious reasons. In the first place the very condition created by the war make the need for the Fund the greater. It is greatly to the credit of the management of the school that the school has saved and put into permanent improvements twice as much as the Carolina Diocese paid for the property twenty years ago. But the high cost of things will mean a deficit unless we pay the building debt and have a partial endowment.

Then, in the second place, there is more money in the country than ever before. The time to get money is when people have money and are giving money. You can not get money when "things are tight" or from people who have never learned to give. The war will make a more generous people who will sacrifice luxuries and give up their lives but not neglect so necessary a thing as a Church School like St. Mary's that has through its Christian influence on mothers and homes helped to build up the very principles of our national life which we are fighting to save. It would be a poor policy to be so engrossed in the special appeals of war that we should forget the very institutions which have made the civilization which we are warring to defend.

It takes so little to carry on the normal life of our constructive institutions, like missions, schools and churches, compared with the large sums necessary to carry on the destructive work of war! Let us not sacrifice the first while doing the second.

In the Diocese of North Carolina.

During July half a dozen of the largest parishes in the Diocese of North Carolina selected dates in the fall for canvassing. September and October should produce some encouraging results. East Carolina probably has the advantage in being able to handle things as a diocese but the North Carolina parishes are asking how much is expected of them and seem to be ready to do their full share. Not a single parish committee has suggested that the war should bring this compaign to an end. Even the Joint Committee representing the three parishes in Charlotte, where to all the general calls are added the special calls occasioned by the proximity and special needs of the soldiers at Camp Greene, said that Charlotte would raise $10,000 for St. Mary's and fixed a day in the fall for raising it.

The work of the movement is still in its elementary stages in the District of Asheville and in the Diocese of South Carolina so this fall must be used to every advantage by the Dioceses of North and East Carolina.

A Misunderstanding.

Your representative is anxious that all the readers of the Mission Herald should help him disabuse people's minds of the idea that this is merely an alumnae movement or a plan in which those who are friends of St. Mary's, through kinship with some alumnae, have an obligation. St. Mary's School is the property of the Church in the Carolinas. Our own Trustees whom we put in charge of our institution tell us, and truly, that this fund is a necessity. They personally have subscribed enough to finance the campaign. They have done their duty in putting the matter before us and they know, as none others know, that this Fund is a necessity if St. Mary's is to be what all of us want St. Mary's to be. Because they have not seen fit to call on us to help St. Mary's in any adequate way since we purchased the school to most of us this call comes as a novel experience. We say it is to their credit that the Presbyterians, Methodists and Baptists are in the habit of being called on to support and build up their educational institutions but we rarely give our people a chance to contribute. The result, in one instance, is that the **Presbyterians support four Colleges for Women in North Carolina alone** and four Carolina Dioceses of this Church own one lone school for girls, which has paid its own way but now makes a reasonable and necessary call.

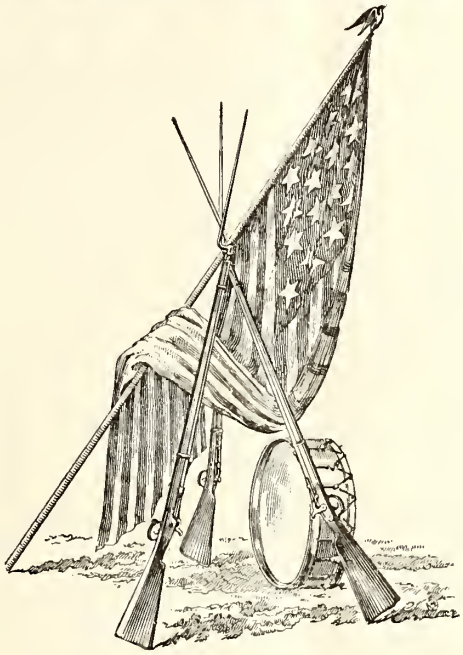
Respectfully,

FRANCIS M. OSBORNE,

Special Representative of the Board of Trustees.

Of the 28 active white Clergymen in the Diocese 16 received their theological training at the Virginia Theological Seminary.

At the present time there are only eight native born Carolinians in the Diocese, the Rev. Dr. Drane, Rev. Messrs. Alligood, Bynum, Hill, Huske, A. C. D. Noe, T. P. Noe, W. R. Noe, and Wootten.



To Our Soldier Sons.

TO YOU FORTUNATE ONES who are about to go forward to that long battle line where the armies of autocracy and oppression are facing the armies of the free, congratulations and Godspeed !

You go, not as reluctant victims of misfortune or fatal chance, but rather as our chosen ones; the pick and flower of our manhood, whole of body, sound in mind and spirit—what all of us would like to be. And we who are too old or too weak, or in some other respect unfitted to go in body, shall go with you in spirit We know that we ask much of you, and we expect much, for we expect things in keeping with our great traditions—things born of the spirit of NATHAN HALE ; but we know that we shall not be disappointed.

In imagination and in sympathy we shall be there with you on the firing line, and at home we shall do all that we can to make you comfortable and content. We shall pray that you may return in safety, but even more fervently we shall pray that your courage may not flag or the edge of your determination be dulled.

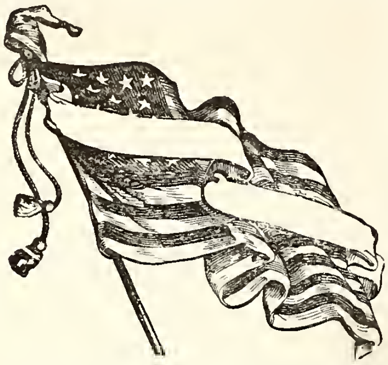
You are to fight in the noblest cause in which man ever took up arms and for a nation the most generous in all the world to her soldier sons. You go with her blessing, for she trusts you ; and be sure that whether you return or not she will hold your names in honor and grateful memory until the end of time.—*The Youth's Companion.*

THE MISSION HERALD is desirous of printing the names of every one of our East Carolina boys who have enlisted or been drafted in our great American Army or Navy. May the Editor not have the co-operation of every church person in the Diocese in this department ?

Send full names with their parish affiliation and their regiments and what not.

EDITOR.

PATRIOTISM consists not in waving a flag, but in striving that our country shall be
RIGHTEOUS as well as strong. —James Bryce.



THE STAR SPANGLED BANNER.

(Written after the bombardment of Fort McHenry, 1814.)

O say, can you see, by the dawn's early light,
What so proudly we hail'd at the twilight's last gleaming–
Whose broad stripes and bright stars, through the perilous fight,
Over the ramparts we watched were so gallantly streaming!
And the rocket's red glare, the bombs bursting in air,
Gave proof through the night that our flag was still there;
O! say, does that star-spangled banner yet wave
O'er the land of the free, and the home of the brave?

On the shore dimly seen through the mists of the deep,
Where the foe's haughty host in dread silence reposes,
What is that which the breeze, o'er the towering steep,
As it fitfully blows, half conceals, half discloses?
Now it catches the gleam of the morning's first beam,
In full glory reflected now shines on the stream;
'Tis the star-spangled banner; O long may it wave
O'er the land of the free, and the home of the brave!

And where is that band who so vauntingly swore
That the havoc of war and the battle's confusion
A home and a country should leave us no more?
Their blood has wash'd out their foul footsteps' pollution.
No refuge could save the hireling and slave
From the terror of flight, or the gloom of the grave;
And the star-spangled banner in triumph doth wave
O'er the land of the free, and the home of the brave.

O! thus be it ever, when freemen shall stand
Between their loved homes and the war's desolation!
Blest with vict'ry and peace, may the heav'n-rescued land
Praise the power that hath made and preserved us a nation.
Then conquer we must, when our cause it is just,
And this be our motto—**"In God is our trust!"**
And the star-spangled banner in triumph shall wave
O'er the land of the free, and the home of the brave.
—Francis Scott Key.

A BIT OF HISTORY.

Over a grave in Frederick, Maryland, the American flag floats every day of the year, and is reverently renewed on each Memorial Day. The grave is that of Francis Scott Key, author of "The Star Spangled Banner."

It was in one of the darkest hours of the War of 1812—our second struggle against Old England for our complete independence—that the song was written. An English Admiral, with a powerful fleet, had fallen upon our eastern coast. Washington had been seized and the public buildings burned, but the British immediately returned to their ships, knowing that they could not hold the country, and wishing only to do all the damage they could. In their retreat, they seized and carried away prisoner a worthy American named Dr. Beanes. They then sailed immediately to attack Baltimore, which was guarded only by Fort McHenry,—a fortification of which the British were sure they could make short work.

Then it was that the friends of Dr. Beanes set about securing his release. The British were angry at him, and it was feared that they might hang him to the yard-arm. Francis Scott Key was a brilliant and handsome young lawyer, who had turned soldier to defend his country, and he was a staunch friend of the unfortunate doctor. He asked permission to go to the British ships and save his friend. It was granted, and, accompanied by one other man, he went out to the ships, secured a favorable hearing, and his friend's life was granted to him.

But none of the three Americans were permitted to return to shore that night. The fleet was moving down to destroy Fort McHenry and burn Baltimore, so they were compelled to remain on the enemy's ship while it fought their friends. Key, who from his residence in Georgetown had seen, less than a month before, the light of the burning buildings in Washington, knew the fate in store for Baltimore if the attack succeeded, and the feelings with which the three Americans, from the deck of their vessel, watched the bombardment may well be imagined. Moreover, Key had a deep personal concern in the result. The fort was defended by a small force of regulars, supplemented by volunteer artillerists, under command of Judge Nicholson, Key's brother-in-law.

The strain upon the three Americans was tremendous. To them, the little fort, subjected to attack both from land and water, and unable to reply to the fire of the fleet, seemed doomed, and with it the city itself. But at sunset the flag still waved from the ramparts. Sleep was out of the question. It was driven from their minds not only by the noise of the bursting bombs, but also by the tension to which they were subjected.

After midnight, there was a cessation of firing. An hour later it was renewed with terrific force, and at closer quarters. Toward dawn it ceased. Had the fort been demolished or the enemy driven back? So long as the firing continued, it was evident that the Americans were holding out. But now the suspense was terrible. At dawn, vapors still shrouded the shore from the straining eyes of the three Americans. But at seven o'clock a rift disclosed the flag still proudly floating above the ramparts. The attack had failed.

This was the supreme moment. Thrilled by it, Key drew a letter from his pocket, and on the back of the envelope wrote the first stanza of the poem which seems destined to live as long as the country whose flag it honors.

Key himself was not aware of just what had happened. All he knew was that the flag "was still there". Soon after midnight, however, Admiral Cockburn had received word that the land attack upon the fort had been repulsed and Ross killed, and that, unless the works could be reduced by the fleet, the expedition would end in failure. This accounted for the fierce bombardment at close quarters, which had begun at one o'clock in the morning, and in which sixteen British frigates had taken part.

In the boat which took him ashore, Key finished the poem. The following morning he showed it to his brother-in-law, Judge Nicholson, whose appreciation of the sentiment that breathed through the lines was all the keener because he had been one of the defenders of the fort. Nicholson at once took it to the office of Benjamin Edes, printer, who set it up in the form of a handbill. A few days later, the Baltimore American reprinted the poem, under the title, "Defense of Fort McHenry", with the tune to which it has been sung ever since.

No other nation possesses so noble an apostrophe to the flag. It is neither boastful nor vindictive. It breathes the most exalted spirit of patriotism, but it also appeals to justice and to the Power above.

ORPHANAGE NOTES.

We have had a healthy and happy Summer at the Orphanage, and on the 12th of this month the children will be ready to take up their books again. Miss Andrews returned from her vacation the 14th of last month. Her place was filled during her absence by Miss Robards who spent a few days at the Orphanage before returning to her home in Henderson. She helped us out at a time when she was much needed, and we appreciated it very much. On the last Sunday in July Mary Wade, one of our old girls, came over from Concord, and spent the afternoon with us.

On the first of last month Thomas Atkinson Murdock, one of our old boys, for some time a member of the 2nd N. C. Regiment, stopped over enroute from Goldsboro to Greenville, S. C., and took dinner with us. Thomas makes a fine looking soldier, and is very enthusiastic about the cause. He appreciates what the Orphanage did for him, and says he wishes he had studied more while he was here.

On the same day Mrs. Wooldridge returned from her vacation, and during her absence her place was filled by Misses Mary and Susan Smith.

On the 4th of last month Benjamin and Francis Nash came in from Raleigh, and were placed in Thompson Hall. On the following Tuesday Alric and Hazel Edwards were brought here by Mr. James from Edward, and they, also, were placed in Thompson Hall.

On the Eve of the Feast of the Transfiguration a Joint Intercessory Auxiliary service was held in the Orphanage chapel, and the offerings were devoted to the support of the Orphanage. Mrs. J. C. Horner gave an interesting account of the Blue Ridge Conference, and Miss Emma Hall was to have spoken on the Gulfport Conference, but was detained at home by sickness in the family.

The Rev. J. F. Burg, of Hamlet, came to the Orphanage the 8th of last month and was examined for Priest's Orders by the superintendent, and the Rev. Francis M. Osborne.

During the summer vacation the children who do not go home always have a picnic, and they generally go out to Lakewood Park, but this time they remained at home, and had the picnic on their own beautiful lawn. The tables were set beneath the trees of the freshly mown grass, and after the children had played various games from four to six o'clock the ladies served sandwiches, ice cream and cake, and it is needless to say that it was all very much enjoyed. The watermelons were reserved till the next day, and so the children had a double treat. All of our city clergy were present except the Rev. Mr. Jackson who was off on his vacation. Some of the ladies joined in the games with the children, and altogether it was a very pleasant occasion.

Ina Allen left on the 18th of last month, and went to stay with her father who lives at Roanoke Rapids. Ina is a nice girl, and we hope she will do well.

On the 21st of last month Mrs. Thornton went to visit her daughters at Baltimore and elsewhere, and we hope she will have a pleasant trip. Mr. Thornton is furnishing the children with a plenty of milk and vegetables, and their looks show that they are faring well.

The ladies and children have put up over five hundred quarts of fruit and vegetables,and we hope they will put up a good deal more before they stop,but will not have more than the children can eat, and so we hope that our friends are not going to forget us when they do their own canning.

We need stockings for boys and girls, sizes from 9 to 10 1-2; pants for boys from six to fourteen; blouses and shirtwaists, sheets and towels. Take care of the soldier boys, but don't forget your adopted children here at the Orphanage.

Cash receipts from June 10th to August 10th:

Bath, S. S., St, Thomas' Church	$ .75
Edward, Mrs. Sarah F. Edwards	12.00
Bath, S. S., St. Thomas'	.25
Wilmington, Mrs. E. H. Hodges	3.10
Edenton, St. Paul's Parish	15.00
Greenville, St. Paul's Parish	25.00
Roxobel, S. S., St. Mark's	.64
Total	$56.74

Contributions in kind: 2 bushels meal, Mrs. Julia Campbell, Bath; a lot of paper dolls from little Emily Smithwick, Merry Hill; keg of roe herring, Mr. Julian Wood, Edenton; outfit for Annie May Beaver, W. A., St. Mary's Church, Gatesville; additional clothing for Mary Nichols, W. A., Emmanuel Church, Farmville; skirt and dress for Anna Atkins, St. Cathcrine's Guild, Hertford.

Edenton, N. C., August 1, 1917.

To the Rectors and Congregations of Parishes and Missions in the Diocese of East Carolina.

My attention has been called to the fact that East Carolina has seventy one boarding students at St. Augustine's School, Raleigh, N. C., and that the cost of keeping them is far in excess of what they pay. It has been suggested by the Principal, Rev. Edgar H. Goold, that the Diocese would help.

This is a direct appeal to every Parish and Mission, and I am sure that the several Parishes and Missions, especially those of the Colored Convocation, will give heed to this most worthy call and do all they can to help carry on the noble work that is being done at St. Augustine's for the benefit of the colored boys and girls of this Diocese. Could we not make it possible to have each Parish and Mission to make a yearly contribution for the work of this institution, about which we speak so highly, and whose efficient work is reflected by the Clergymen, teachers, nurses, tradesmen, and others who have been graduated from it.

The following is the statement of the Principal, Rev. Edgar H. Goold:

"I find that during the past year we have enrolled seventy-one boarding students from the Diocese of East Carolina. As each student costs us about fifty dollars a year in addition to anything that he or she may pay, this means that we are under current expense of between $3500.00 and $4000.00 annually in their behalf. Such being the case, I am wondering if it would not be possible for us to receive some financial aid from the Diocese, or from individual Parishes in it who are active in missionary matters."

REV. W. J. HERRITAGE,
Dean of the Colored Convocation.

Bishop's House,
Wilmington, N. C., August 6, 1917.

The above statement and appeal has my cordial approval, and I trust that it will meet with the generous response it deserves. THOMAS C. DARST.

PROGRAM COLORED CONVOCATION, ST. CYPRIAN'S CHURCH, NEW BERN, N. C.

Saturday, October 6, 1917.

9:30 A. M.—Business meeting.
11:00 A. M.—Morning Prayer and sermon,
Preacher, Rev. J. B. Brown.
3:00 P. M.—Annual meeting Woman's Auxiliary.
8:00 P. M.—Evening Prayer and sermon.
Rev. J. W. Herritage.

Sunday, October 7th, 1917.

9:30 A. M.—Meeting in interest of Religious Education.
Speakers: Rev. H. A. Parris, M. D., and
Rev. S. N. Griffith.
11:00 A. M.–Morning Prayer, sermon and Holy Communion.
Preacher, Rev. R. I. Johnson.
Celebrant, the Dean, Rev. W. J. Herritage.
3:30 P. M.—Quiet hour, Bishop Darst.
4:30 P. M.—General Discussion.
8:00 P. M.—Evening Prayer.

Addresses by Dean Herritage and Bishop Darst.

MEMORIALS

ST. JAMES CHURCH, BELHAVEN.

JAMES W. SMITH.

Born July 15th, 1859—Died July 10, 1917.

St. James' Church, Belhaven, has lost one of its best and one of its most useful communicants in the death of Mr. James W. Smith, vestryman and Sunday School Superintendent.

A special memorial service was held on Sunday morning, July 22nd. In the course of his sermon the Rector, the Rev. C. C. Kelsey said "Mr. Smith was one of God's good men. When I use the word 'good' I mean all that the word implies. Mr. Smith was good in the truest sense. He was also a great man. There was nothing little in our brother departed. His death has left a big gap in the parish—a gap it will be hard to fill."

"We, the Rector and Vestry of St. James' Protestant Episcopal church, Belhaven, desire to express to the family of our brother James W. Smith our deepest sympathy in this their hour of bereavement. We earnestly pray that He, our Father will comfort and strengthen them and sanctify His correction to you. We desire to place on record at this time our deep regard for our brother, deceased. The church militant today is poorer for his death, the church triumphant richer. He was a loyal and devoted churchman and rejoiced in the extension of the kingdom. For many years he served on the vestry and took a deep interest in everything pertaining to the kingdom. At the time of his decease our brother was acting superintendent of the Sunday School. The same spirit which he manifested in the life of the parish generally was especially manifested here and he was thoroughly alive to the needs and interests of the scholars.

Be it therefore resolved, that a copy of this letter be sent to the family of Mr. Smith, a copy published in the Journal and a copy placed on the minutes of the vestry.

(Signed)
CHAS. C. KELSEY, Rector.
GEO. L. SWINDELL, Secretary.
E. F. MARSH.
W. T. MARSH.

NANNIE LOU WALDROP.

On Tuesday morning of Holy Week, April 3rd, 1917, the soul of Nannie Lou Waldrop, wife of Dr. Zeno Brown passed into Life Eternal: "Through the Valley of Silence, with no foot step, save God's and her own." Although the summons came suddenly she was ready to obey the call.

Since the organization of the Woman's Auxiliary, in this Parish, she has been a faithful member, serving as Vice-President and Leader of the Junior Auxiliary. Not only in the work of the Auxiliary but in all things pertaining to the Church and Parish, especially the Mission Sunday School, she was a most willing, generous and earnest helper. Being gifted with a voice of rare beauty, she added greatly to the service of our beloved Church, as a faithful member of the choir.

We, the members of The Woman's Auxiliary of St. Paul's Parish, deplore with deep sorrow, the death of our loyal member, yet we bow in humble submission to His will.

We extend to the bereaved husband and little children, the mother, brothers and sisters, our heartfelt sympathy. May they look to Him, who is ever ready to comfort the afflicted.

We recommend that this memoriam be forwarded to the members of the family, a copy be sent to the Mission Herald for publication, and that a copy be recorded in the Minutes of this Society.

MISS BETSY GREEN,
MRS. E. B. FICKLEN,
MRS. F. C. HARDING, Committee.

RESOLUTIONS OF RESPECT.

The Angel of Death has visited the home of our friends and taken therefrom the soul of our associate, William H. Patrick, who, for a number of years, with untiring zeal, has labored to advance the Kingdom of God in this community.

The soldiers of Lee and Jackson, who, in the pride of manhood and strength, went forth to battle in the sixties, are now but a handful. Each year the common fate of all marks for its own some of the ever thinning ranks. Long since, the bugle call, heralding the brave soldiers to the call of their country, has blown its last trump; long since, the roar of cannon and rattle of musketry, proclaiming the horrors of the War between the States, has ceased; but the army, silently, and without the aid of the stirring drum goes marching on, and, one by one, the soldiers "pass over the river and rest under the shade of the trees."

A soldier of the Cross and a soldier of the Confederacy; a man of the highest type; so strong as to stand the winters of four score years and one; so gentle and so tender as to restore the young bird to the nest from which it had fallen.

His earthly duties to his Church, to his Country, and to his family are ended, and he has gone where corruption puts on incorruption and mortality puts on immortality.

Now, therefore, be it Resolved:

That we, the Vestry of Trinity Church, Chocowinity, North Carolina, fully realize the loss to this Church, to the community, and to ourselves, in the death of our Senior Warden, William H. Patrick; but take consolation in the firm belief that he has gone to eternal rest, where sorrow and pain never come.

We are in the closest sympathy with the bereaved family, and would that we could ease their pain, but can only quote: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Be it further Resolved:

That a copy of this resolution be spread upon the minutes of the meeting, a copy sent to the bereaved family, and a copy to the Church papers.

THE VESTRY OF TRINITY PARISH.
STEVEN D. HARDING per D.
BLANY TURNAGE,
J. W. HAYES,
J. E. TURNAGE,
M. COLGATE DAUGHTREY,
SAM EDWARDS per T.

EPISCOPAL CHURCH CLERICUS, COLUMBIA, S. C.

August 6th, 1917.

Dear Brother: Camp Jackson is now being built a short distance from this city at which from twenty to forty thousand soldiers will be encamped by the middle of September. The presence of such a large body of men in our immediate neighborhood imposes a heavy responsibility upon the local churches. The Episcopal Churches in this city are making preparation for this camp by enlarging their parish house facilities, and equipping their buildings in a manner intended to attract and help the soldier in our midst.

While we consider it our duty to minister to as many soldiers as possible, regardless of their church affiliations, we are especially anxious to reach the Episcopalians at Camp Jackson, and to offer them the advantages of the church. Where so many thousands of men are encamped at one place, you will appreciate the difficulty of finding the communicants of our church, and welcoming them personally as we want to do.

We are therefore, earnestly begging your cooperation in getting us in touch with these men. We ask that as soon as the exemption boards have finished their work, you will send the Rev. Branwell Bennett, Secretary of our Clericus, the names of conscripted men who are communicants of your parish or members of your church families. We want to get in touch with these men as soon as possible, preferably before they leave home. This letter is being sent to every clergyman in North Carolina, South Carolina and Tennessee, as these three States will furnish the soldiers who will be quartered here.

We believe you will recognize the responsibility which the war situation has laid upon our church, and the urgency of the call to the ministers everywhere to co-operate with the clergy in those cities where the cantonments have been located, so that our communicants in the ranks may have the service of the church.

Faithfully yours,

R. G. FINLAY, Rector of Trinity Church.
E. A. PENICK, JR., Rector of Good Shepherd Church.
B. BENNETT, Rector of St. John's Church.
A. E. EVISON, Rector of St. Timothy's Church.

NOTICE.

Owing to the illness of the Dean of the Colored Convocation of the Diocese of East Carolina, the Bishop has kindly consented to postpone the convening of same from September 15th to October 6-7 , at which time it is hoped that the Dean will recuperate enough to be present. Clergymen are asked to send in the names of delegates from their various missions to the arrangement committee at New Bern, of which Mr. Israel Harris is chairman.

We are looking forward to having a successful meeting and we must have the co-operation of all in this matter.

S. J. GRIFFITH, Secretary,
Colored Convocation, Diocese of East Carolina.

"The Eucharist is our strength, consolation and joy. Let us have recourse to it in our troubles and discouragements, and consider the time spent in its presence the most precious of our life."

SEABOARD AIR LINE RAILWAY

The Progressive Railroad of the South,

Effective May 6th, 1917.

Departure of Trains from Wilmington, N. C.

No. 13—3:55 P. M., Charlotte and Intermediate points. Pullman Parlor Car to Charlotte.

Through Pullman Wilmington to Atlanta-Birmingham.

No. 19—5:00 A. M., Charlotte and Intermediate points. Sleeper to Charlotte open 10:00 P. M.

Arrival of Trains at Wilmington, N. C.

No. 14—12:30 P. M., Charlotte and Intermediate points Pullman Parlor Car.

Through Pullman Atlanta-Birmingham to Wilmington

No. 20—12:10 A. M., Charlotte and Intermediate points

Sleeper may be occupied until 7:00 o'clock A. M.

For detailed information and reservations, call on City Ticket Agent, Orton Hotel, or Phone 178.

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Schedule in effect August 12, 1917.

TRAINS LEAVE RALEIGH:

No. 2—6 a. m., Daily for Wilson, Greenville, New Bern Washington and Norfolk.
No. 33—8:30 a. m. Daily for Varina, Lillington and Fayetteville.
No. 31—8:40 a. m. Daily for Charlotte.
No. 18—2:05 p. m. Daily for Wilson, Washington and Belhaven.
No. 35—1:20 p. m. Daily except Sunday for Varina, Lillington and Fayetteville.
No. 4—9:20 p. m. Daily for Norfolk, carrying Pullman Sleeping Car.

TRAINS ARRIVE RALEIGH.

No. 3—7:05 a. m. Daily from Norfolk, carrying Pullman Sleeping Car.
No. 32—10:00 a. m. Daily except Sunday from Fayetteville.
No. 17—12:05 p. m. Daily from Belhaven, Washington and Wilson.
No. 30—1:20 p. m. Daily from Charlotte.
No. 34—5:20 p. m. Daily except Sunday from Fayetteville.
No. 134—4:40 p. m. Sunday only from Fayetteville.
No. 1—7:45 p. m. Daily from Norfolk.

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	No. 79	No. 65
Leave Fayetteville	7:30 a. m.	4:47 p. m.
Leave Hope Mills	8:00 a. m.	5:15 p. m.
Leave Roslin	8:10 a. m.	5:25 p. m.
McMillans	8:17 a. m.	5:30 p. m.
Oakland	8:24 a. m.	5:36 p m.
St. Pauls	8:30 a. m.	5:43 p. m.
Rozier's	8:42 a. m.	5.54 p. m.
Powers	8:54 a. m.	6:06 p. m.
Arrive Lumberton	9:40 a. m.	6:20 p. m.

	No. 64	No. 78
Arrive Fayetteville	12:02 a. m.	10:15 p. m.
Arrive Hope Mills	11:30 a. m.	9:45 p. m.
Roslin	11:20 a. m.	9:34 p. m.
McMillans	11:13 a m.	9:25 p. m.
Oakland	11:07 a. m.	9:17 p. m.
St. Pauls	11:00 a. m.	9:10 p. m.
Rozier's	10:48 a. m	8:58 p. m.
Powers	10.36 a. m.	8:46 p. m.
Leave Lumberton	10:25 a. m.	8:35 p. m.

No. 7			No. 8
11:00 a. m.	Leave St Pauls	Arrive	5:30 p. m.
12:40 p. m.	Arrive Elizabethtown	Leave	3:45 p. m.

Numbers 7 and 8 daily except Sunday.

For additional information as to rates, schedules or reservations, call on local agent or write,

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Rev. Walter Mitchell, D. D.,

Rector,

Box 15. Charleston, S. C.

VOL. XXXI No. 10

The Mission Herald

"Let him that heareth say come" Rev. 22:17

Just For To-Day.

O Lord, for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for to-day:
Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips
Just for to-day.
Let me both diligently work
And duly pray.
Let me be kind in word and deed
Just for to-day.
Let me in season, Lord, be grave,
In season gay;
So for to-morrow and its needs
I do not pray,
But keep me, guide me, love me, Lord
Just for to-day.

October, 1917

Published by the Diocese of East Carolina at Kinston, N. C.

1842——— ———1917

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The Mission Herald.

VOL. XXXI. KINSTON, NORTH CAROLINA, OCTOBER, 1917. NO. 10

CHURCH KALENDAR—OCTOBER AND NOVEMBER.

"O live ye by the Kalendar,
And with the good ye dwell;
The Spirit that came down on them
Shall lighten you as well."—Bishop Coxe.

October	18—St. Luke, Evangelist	(Red)
	21—20th Sunday after Trinity	(Green)
	28—S.S. Simon and Jude. 21st Sunday after Trinity	(Red)
	31—Eve of All Saints	(White for Eve)
November	1—All Saints Day	(White)
	4—22nd Sunday after Trinity	(Green)
	11—23rd Sunday after Trinity	(Green)

The Bishop's Letter.

Had the Rev. Nathaniel Harding lived until the third Sunday in September he would have celebrated his forty-fourth anniversary as Rector of St. Peter's Church, Washington, on that day. Early last spring he had planned for the observance of the day. The morning sermon was to have been preached by the Rev. B. F. Huske and I was to have preached the sermon at night. Old friends would have come as in past years and worshipped with him and rejoiced with him that God had added yet another year to his long and fruitful ministry. But the loving God whom he had served so long and faithfully had other plans for his servant. Instead of celebrating the day with those of us who still walk our earthly pilgrimage, he spent it with that great Company of those who had passed over in to the nearer presence of God.

We had, in part, the service he had planned, and while we sadly missed the familiar, heroic figure of our friend, we felt, in the solemn beauty of the service, that he was very tenderly close to us in spirit.

I preached a simple sermon, dwelling on our Blessed Lord's conception of His ministry and showing, as best I could, how Christ's servant, Nathaniel Harding had walked steadfastly along the road of love and service over which, with triumphant unselfishness, his Master had led the way.

Standing before that splendid congregation, knowing something of their fine zeal aul loyal—unselfish service, looking in to the faces of strong, earnest, Christian men and women, many of whom had found peace and pardon and the joy of oneness with Christ through the life and ministry of him in whose memory the service was held, the wonderful message of the voice from heaven came to me with new beauty and power. From henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labours, and their works do follow them."

On Sunday, September twenty-third, I had the privilege of preaching the sermon at the opening service of the Virginia Theological Seminary near Alexandria. Notwithstanding the fact that so many of last year's Junior and middle classes have gone into the army, the Seminary opened this fall with about forty students, five of them being from the diocese of East Carolina. Of these men, two, Messrs. B. M. Lackey and A. R. Parshley are members of this year's Senior class. One, Mr. F. D. Dean, will complete a special two years course this year. Another, Mr. Theodore Partrick, Jr., is a member of the middle class. The fifth man, Mr. James C. Crosson, is a member of the Junior Class and is planning to take the full three years course leading to the Bachelor of Divinity degree.

I was pleased and thankful to hear the many nice comments, concerning our East Carolina men, made by members of the faculty.

On Thursday, the twenty-seventh, I took part in the Consecration of the Rev. Arthur Conover Thomson, D.D., as Bishop Suffragan of the Diocese of Southern Virginia. The service was held in Trinity Church, Portsmouth, Virginia, of which Bishop Thomson has been rector for the past eighteen years.

Sunday, September the thirtieth, was spent in the progressive and growing town of Kinston.

In the morning I preached and confirmed a fine class of seven in St. Mary's Church and in the evening I preached in the same church.

Since my last visit to Kinston the church has been wonderfully improved by the addition of a beautiful and artistic ceiling, the installation of a wonderfully effective lighting system and new pews and choir stalls of attractive and churchly design.

The energetic rector, Rev. John H. Griffith, and his faithful people are to be congratulated on the successful completion of these most satisfactory improvements.

The Kinston Parish has a great future. The possibilities are practically unlimited and we confidently look for real and continued growth in that fruitful field.

The Rev. Joseph N. Bynum, who has been serving with such faithfulness and success the churches in Gates and Hertford counties since June, 1916, has accepted a call to St. Philip's Parish, Southport, and has entered upon his new duties.

Mr. Bynum's most important work will be in connection with Fort Caswell where more than 1,000 young North Carolinians are in training. The soldiers at Fort Caswell are, for the most part, members of Coast Artillery Companies from Wilmington, Charlotte, Raleigh, Salisbury and other towns in the eastern and central parts of the State—many of them are Episcopalians, among them being Choir members, Brotherhood men and Vestrymen of the Parishes from whence they came. St. Philip's, Southport, is the nearest Church and the rector of that Church has an unusual opportunity for truest kind of service.

Archdeacon Thomas P. Noe has been doing fine, telling work at Fort Caswell for some time, but both of us felt that it was quite important to have an earnest, active Clergyman "on the ground" and in Mr. Bynum we feel that we have secured just the man for the important post.

Now that the fall work has started up again, I trust that the Clergy and Parish Treasurers will realize the importance of making regular and frequent remittances for the missionary work of the church within the diocese.

We have between fifteen and twenty clerical and lay workers who receive part of their support from the Diocesan Mission funds and these faithful workers must have their small stipends promptly and regularly. East Carolina has been wonderfully prosperous during the past year, and especially is this true of the rural sections of the Diocese.

Several Mission groups, now receiving aid from the mission funds, should take advantage of this prosperous time and become self-supporting. All missions and churches in both county and town must give liberally and regularly to the work of Church extension at home and abroad for the religion of Christ is the only power that can save and restore this bleeding, broken world, and we would be false to ourselves and false to Him, if we did not, in this dark hour, do our full part in helping Him to hasten the coming of the Kingdom of God on earth.

Through the blood and smoke of battle I see a vision of a cleansed and purified church—of a nation standing once more upon the eternal principles for which our fathers died and for which our sons are dieing to-day.

If that vision does not come true, this awful conflict will have been in vain.

But, please God, it will come true if you and I and all the other people who name the name of Christ with unselfish devotion, with high and self-forgetting consecration throw ourselves into God's plans and work with Him for the coming of the Kingdom.

Faithfully your friend and Bishop,
THOMAS C. DARST.

BISHOP LLOYD TO BISHOP DARST.

New York, Sept. 28th, 1917.

Rt. Rev. Thomas C. Darst, D.D.,
Wilmington, North Carolina.

My dear Bishop Darst: You do not need it but I want to send a word of hearty appreciation of the help East Carolina has given in again handsomely exceeding its apportionment for the year. Of course, I know the Diocese gives and gives regardless of what its apportionment may be and if the same viewpoint obtained throughout the Church the Board's financial problems would be solved.

I enclose copy of a letter which has gone to those clergy whose parishes have not met their apportionments. As you will see the situation is rather serious and while I am not unduly apprehensive we need to be doubly careful. I am sure you will do all in your power to lead every single congregation to meet its quota and thus further strengthen and safeguard the work.

With kind regards, I am

Very truly yours,
A. S. LLOYD.

AN APPEAL TO LOYAL AMERICANS.

(By the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee.)

Prof. Drummond, in his Natural Law in the Spiritual World, called our attention to the fact that life becomes higher as its relationships are multiplied. The sponge clinging to the rock is a very low form of life; and man, with his freedom, in varied and complex relationship, is a very high form of life.

The man whose interests reach no further than one family, one state, one nation, can be likened to a sponge existing on a lower plane.

One good effect of this war is that it has aroused our people to the recognition of the truth that they have obligations to humanity and are citizens of the world. It is essentially the spirit of the Lord Jesus Christ, Who commanded His disciples to "go into all the world and preach the Gospel to every creature." In Christ's lofty idealism the nation is but a larger individual having moral relations with, and obligations of service to, all mankind.

Therefore, the man to-day who practices self-denial and makes sacrifices in order that the nation may efficiently render service for the good of humanity, is exemplifying the spirit and obeying the law of Jesus Christ.

The United States, as a nation, has been forced to take up arms in the high endeavor to bring about a condition of enduring peace founded upon righteousness, for all the peoples of the earth. And this means war, suffering, and many sacrifices; but it is in the name and faith of that Word of God whom St. John saw in apocalyptic vision "Faithful and true, and in righteousness judging and making war."

The loyalty of American men and women, who rally to the nation's service in this hour, is the kind of loyalty that supports the Church, gives to missions, encourages education, and promotes the love of liberty, truth, justice and honor among men; for the salvation of the world and the incoming of the Kingdom of God.

Diocesan News.

The Rev. George Boate, who, since his graduation from the Virginia Theological Seminary, has been locum tenens at St. Paul's church, Greenville, and was recently assigned to the group of missions in Beaufort county, has accepted the position under the Y. M. C. A., as director of religious work in Camp Dix.

Mr. Jas. C. Crosson, one of our candidates for Holy Orders, who served as lay reader the church at Bath and other points nearby, is now a student at the Alexandria (Va.) Seminary.

The Bishop tells us that East Carolina is well represented at the Seminary this fall, the following candidates preparing themselves for Orders at this School of the Prophets: Boston M. Lackey, Anthony R. Parshley, Jas. C. Crosson, Dr. Frank D. Dean, Theodore Partrick.

Trinity, Lumberton—The children of Trinity church Sunday school, Lumberton, the Rev. H. A. Grantham, rector, have recently placed in their church a handsome marble font.

The Rev. Mr. Grantham spent his vacation acting as Chaplain of the Church Charity Foundation, St. John's Hospital, Brooklyn, N. Y. Since his return to his rapidly growing mission field, Mr. Grantham's parishioners have proven conclusively that they are deeply in earnest in pushing their good works throughout their parochial bounds.

The Church People at Farmville have commenced the erection of their new church, and are eagerly awaiting its completion. The American Church Building Fund Commission at its September meeting made a "Grant" to this church. Some day it is hoped that Farmville will be the center of a very interesting group of churches.

Mr. G. V. Cowper, a vestryman of St. Mary's Parish, Kinston, and a leading and gifted attorney took the morning service in St. Barnabas church, Snow Hill, on the 4th Sunday in September for the Rector, and delivered a most timely address on the present day crises. Judge L. V. Morrill of the Recorder's Court in Greene county, and a faithful communicant of St. Barnabas, read the service. A large congregation was present, many requesting Mr. Cowper to come soon again.

Christ Church, New Bern, is hoping to have a Rector soon. A call has gone to one of our strongest men, and ere long the Vestry hopes to be pushing its great work forward with its accustomed zeal and enthusiasm.

The Convocation of Edenton will convene for its fall meeting in Grace Church, Plymouth, the Rev. T. N. Lawrence, rector, Oct. 29-31st. This fine old church is going rapidly forward along all lines under its faithful and wholesome Shepherd.

St. Stephen's, Goldsboro, is once again happy in having a rector, the Rev. J. H. Gibbony, who entered upon his duties the first Sunday in October.

May the faithful of St. Stephen's and their new pastor be united for many years. A great work is before this Parish, and we congratulate both Priest and people.

September 7, 1917.

My dear Mr. Griffith: This is the first day in the rectory and you, unconsciously, have started it out just right: At ten A. M. the city-delivery-man brought me the September copy of the Mission Herald. This copy is the best yet—SPLENDID, and the Editor deserves profound thanks and congratulations. The pictures were good and added much, especially the timely one of Miss Cox.

Now that I am in my own parish I shall strive to do all that I can for you to make the Diocesan paper what it should be, and what you are indeed making it. In any way I can serve, you have only to ask. Believe me.

First, I want to ask you to do something for me in order that secondly I can do something for you. Could you, at your leisure, send me the names of those to whom you send the Herald and signify whether each has or has not paid up?

I have been sleeping in the hotel since I came here on the first, but moved in the rectory yesterday. Last night my sleeping hours were few indeed. Everything was strange—the noise on the street was terrific; pedestrians walking, talking, whistling; at five and six in the morning I could easily have thought that I was in the center of some immense manufacturing city for the whistles, bells, etc., etc., etc., were the loudest I have ever heard, and the most of them. I'm hoping that I'll soon get accustomed to them and my new quarters in general.

I shall batch it here awhile. Later my ——— will come to keep house for me. I have only two rooms furnished as yet: one bed room and bath, and study. This house is immense, and built so that nothing but the most elaborate, costly and well selected furniture will do at all; anything else looks awful in its surroundings. I haven't the wherewithall to furnish it as it should be, but the parish is going to furnish it by degrees—faster than I shall need it.

I am boarding at the hotel and like it just fine. Before the summer is over I expect to have an awful case of the gout.

The rectory has just been painted and I've been having a time in making the blinds workable again. It seems very strange to be in this large house all to myself; I have to talk (to myself) frequently to keep from getting unsociable, and whistle to keep up my spirits. Say—can't you run over and spend a day or so with me sometime? I'd be delighted to have you. I haven't two beds as yet, but I have one double, and I'll promise not to kick if you will. Do you snore?

A child on her front porch saw the ice-man deliver the ice at her neighbor's, and immediately after went into her own home and told her mother that the ice-man was certainly a very religious man. The mother asked why she thought so. The child replied: "Because I saw him drop a great big piece of ice on his foot and he began at once to talk to the Lord." Before I straighten out my Parish Register I fear that I shall be getting "religious," so goodbye for this time, while I get at it.

Faithfully yours,

This was too good to keep, so we are sharing it with our readers, without permission of the writer. Brother, don't scold us.—Editor.

THE REV. "NAT." HARDING.

Our heart is sorrowful as we pen these lines. "Nat." Harding is no more of earth, but of a fairer and better land. It is not for him, but for and with those he has left behind him that we mourn.

The friend of our young manhood, our comrade on the march and where leaden messengers flew thick and fast, our companion in camp—sleeping under the same blanket, drinking from the same canteen, carrying rations in the same haversack and cooking in the same skillet and frying-pan—how could we help knowing him? We did know him. To know him was to love him. And we did love him.

Since 1865 we met but seldom kept in touch through occasional letters, frequent enough, however, to keep in mind the fact that we remembered and loved each other.

At the close of the war in 1865 our beloved comrade entered the sacred ministry, and for more than forty years served his first and only charge, St. Peter's, Washington, N. C. Here he endeared himself to all classes of people, regardless of sect or creed or class, and passed from them the most highly respected and best loved man in the community if not in the State.

A faithful soldier of the Cross, a gallant Confederate, a devoted husband and father, a loyal citizen in the best and truest sense, a typical Southern gentleman, the Reverend Nathaniel Harding was indeed one of God's noblest noblemen.—Capt. J. K. P. Neathery, Columbia, S. C.

BISHOP DARST BELIEVES WORLD WILL BE BETTER AFTER THIS WAR.

Bishop Thomas C. Darst, of the Diocese of East Carolina, confirmed a class and delivered two excellent sermons at St. Mary's Church Sunday, Sept. 30 Large congregations heard him. It was the Bishop's first visit to St. Mary's since the interior of the edifice was completed, making it one of the handsomest churches in the City. Bishop Darst complimented it highly.

In a masterly sermon at the morning service the Bishop spoke of the idea that exists in some quarters that Christianity has not measured up to its responsibility in the present period of history. But he pointed out previous crises in the religion's career when it seemed weak but overcame all hindrances. He recalled Chief Justice Marshall's advice to a young man not to enter the ministry because the Christian religion was a doomed institution and how 10 years later the church gathered itself together with a mighty effort and set out to evangelize the world. During the middle ages when the religion built its finest cathedrals and churches, it almost forgot God in its zeal for material glory, he said.

Through the smoke and flame and horrors of today Bishop Darst sees a world that will take another big step toward Godliness when the reconstruction commences. His optimism was manifested in eloquent language.—Kinston Free Press.

MISS HAZEL JACKSON WEDS MR. GEORGE O. GAYLORD, OF WILMINGTON, N. C.

On the morning of Thursday, Sept. 6, St. Matthews' church, Yeatesville, was the scene of a most impressive wedding ceremony, when Hazel Meredith Jackson became the bride of George Oden Gaylord, Rev. John R. Matthews, of Barnesville, Ohio, performed the ceremony. The Holy Communion was administered to bridal party and then an invitation was extended to all the congregation.

The bride is a very enthusiastic church worker of Yeatesville. Her influence has greatly been felt at home as well as in the mountains of Western Carolina, where she served as a missionary for two years. The groom is a prominent business man of Wilmington. After the wedding breakfast at the home of the bride's mother, Mr. and Mrs. George O. Gaylord left for an extended trip to the mountains of Western North Carolina.

THE CHURCH PERIODICAL CLUB.

As librarian of the Church Periodical Club of my town, I appeal to all my contributors, and to all others interested, to send their recent periodicals to me for future distribution among the American soldiers when the call shall come to the various librarians for such literature.

I also make a most urgent appeal for greater interest and co-operation manifested in this important branch of Church work; and while the good work of the faithful contributors has been deeply appreciated, still, new members are earnestly requested to enroll their names.

MARY ALETHEA WARREN.

Edenton, N. C.

The service of love is the only service that power cannot command and money cannot buy.—Prescott.

The King is the man who can.—Carlyle.

THE TWO GREATEST WARS.

THE INTERNATIONAL WAR.	THE WORLD WAR.
30 milion soldiers in physical peril.	1000 million people in spiritual bondage.
Cost of International War about $100,000,000 daily.	Expended in World War about $35,000,000 annually.
Fighting strength of armies 30,000,000 men.	Total missionary army about 12 thousand men and 12 thousand women.

AMERICA'S PART IN THE INTERNATIONAL WAR.		THE CHURCH'S PART IN THE WORLD WAR.	
THE NEED	THE RESPONSE.	THE NEED	THE RESPONSE.
1,500,000 men so far.	Over-recruited; more on call.	4,000 men and women.	2,800 recruited; **1,200 still needed.**
$2,000,000,000 Liberty Loan.	Over-subscribed $1,000,000,000.		
$100,000,000 Red Cross Fund.	Over-subscribed $14,000,000.	$1,798,000 just to hold the trenches at home and abroad.	On Sept. 1, $1,295,000 received; $117,000 assured from interest, etc.; **$386,000 still needed by October 31.**

"These ought ye to have done AND Not to leave the other undone."
—Matt. 23:23.

It is estimated that each one of our Missionaries has an average parish of 60,000 souls.

The Church must make adequate provision for them. We must see to it that the lives lost in Europe are not lost in vain—which means we must make the Christ known as the sole Source of real Peace.

A STATEMENT BY THE WAR COMMISSION.

From the day War was declared, clergy and laity, men and women, parishes and organizations of the Church, have been giving themselves heart and soul to the service of the nation.

Our young men were quick to enlist, to enroll in Officers' Training Camps, to offer themselves for every branch of national service.

At all great centers Churchmen and Churchwomen have been forward in all that makes for the comfort, health, and general well-being of our soldiers and sailors. The clergy in considerable numbers have taken the Church's ministrations into Training Camps, Navy Yards, and across the ocean.

So great has the Church's task become that the Presiding Bishop has assumed authority to appoint a Church War commission, to which he commits "the watchful care and direction of Church work in connection with camps and cantonments, battlefields and hospitals, Army and Navy Chaplains, and suchlike matters." He appointed as members of this Commission the following:

The Bishop of Massachusetts, Chairman, Bishop Knight of Sewanee, the Bishop of Western Michigan, the Bishop of Washington, the Bishop of Rhode Island, the Bishop Coadjutor of Southern Ohio; the Rev. W. R. Bowie, D.D., of Richmond, Va., the Rev. J. E. Freeman, D.D., of Minneapolis, Minn., the Rev. W. H. Milton, D.D., of Wilmington, N. C., the Rev. John Mockridge, D.D., of Philadelphia, the Rev. C. L. Slattery, D.D., of New York City, the Rev. George Craig Stewart, D.D., of Evanston, Chicago; Messrs. W. D. Cleveland of Houston, Texas, Louis F. Monteagle, of San Francisco, Arthur E. Newbold, of Philadelphia, Whiteford Cole, of Nashville, Tenn., Charles D. Dickey, of New York City, John M. Glenn, of New York City.

The Commission held its first meeting in Washington, as was fitting, and after making careful plans for the vigorous carrying out of its work, sends out its first message to the Church.

The duties of the Commission are outlined in the words of the Presiding Bishop in creating the Commission.

1. The watchful care and direction of Church work in connection with camps and cantonments.

There are many excellent organizations already at work providing for the general physical and moral well-being of our soldiers and sailors. With these agencies the Commission will hope to co-operate. It recognizes, however, certain definite and solemn responsibilities which belong to the Church, and which she cannot delegate to any other body. The Sacraments must be administered, and it should be possible for every son of the Church to feel and to know her loving, watchful care and presence through her accredited and accustomed representatives. The Commission will seek to make this possible—

(1) By seeing to it that in all military establishments there are clergymen of the Church responsible for this work; assisted, wherever it is necessary and feasible and consonant with camp regulations, by qualified lay workers as assistants.

(2) By providing adequate equipment and moral support to the chaplains of the Army and Navy, whose hands the Commission will strive to strengthen in every possible way.

(3) By giving such assistance as may be deemed expedient to parishes and resident clergy adjacent to military camps.

2. The co-ordination and direction of all existing agencies of War service within the Church.

In order to avoid overlapping and the wasteful confusion of effort, the Commission, through its Executive Committee, in conference with other Church boards, will seek to coordinate the various organizations already at work, general, provincial, and diocesan. It calls upon the whole Church to give it loyal and cordial support in this effort.

3. The Commission proposes to provide for the extension of its work over-seas as the occasion may demand. It already has plans on foot looking to the appointment of a bishop to take episcopal oversight and care of the Church work among the American forces abroad.

4. For this and "suchlike matters" the Commission asks for an immediate sum of $500,000. Its financial needs are based upon the policy of reenforcement, especially that of the spiritual activities and equipment of chaplains in the Army and Navy. It does not propose to finance from its treasury all the War work of the Church, but rather to stimulate and supplement work already undertaken, or about to be undertaken by Churchmen. It assumes that material construction and local enterprises of various kinds will be financed, as far as possible, by the several localities, but will hold in readiness to augment and strengthen these efforts.

In a word, the Commission proposes that every son of the Church in Army or Navy, that every daughter of the Church in hospital or ambulance service, shall be looked after. It is also a great opportunity.

Mr. Henry Newbold, of Philadelphia, is Treasurer of the Commission, and checks for this work may be sent to him, care of Drexel, Morgan & Co., Philadelphia.

GEORGE CRAIG STEWART, Secretary.
WILLIAM LAWRENCE, Chairman.

EDUCATION AND WAR.

Why America's Youth Must Remain in School.

An Appeal from the General Board of Religious Education.

A serious by-product of the war is the retardation of education. Most people will overlook this fact and yet the reasons are easy to understand. There is a special and insistent demand upon the young people of high school and college age to fill the places of those who have gone into the service of the United States and to enter new industries which are calling for labor, such as the manufacture of munitions. To quote the United States Commissioner:

"From the beginning of our participation in the war we should avoid the mistakes which some other countries have made to their hurt and which they are now trying to correct."

In support of this it might be well to quote from the editor of the Challenge, a paper of the Church of England:

"Education has been interrupted in a deplorable way. We have not left anyone at the university except medical students and in our circumstances it would have been out of the question to do so. I think that everyone agrees that one of the most disastrous influences of the war has been the withdrawal from school for industrial purposes, chiefly agriculture, of children under 14. Further, the high wages of the boys, and to some extent also the girls, in munition work, has led to general demoralization."

So seriously does our Government view such a situation, equally possible for us, that the Commissioner of Education wrote to the graduates of high schools and the undergraduates in college, urging them to continue at their studies unless called by the nation to some greater task. It yet remains to bring the facts home to the parents. Economic stringency in these days of high cost of living may blind parents to the larger issues; they must sacrifice to keep their young people at their studies.

A consideration of the demands of the future on the young people of America will make clear how much is at stake. These demands have been clearly stated by Dr. Claxton in his letter to the pupils in public and high schools.

"This appeal is made on the basis of patriotic duty. If the war should be long the country will need all the trained men and women it can get—many more than it now has. There will be men in abundance to fight in the trenches, but there will be a dearth of officers, engineers, and men of scientific knowledge and skill in all the industries, in transportation, and in many other places where skill and daring are just as necessary for success as in the trenches. The first call of the allies was for 12,000 engineers and skilled men to repair the railroads of France and England, and other thousands will be needed later. Russia will probably want thousands of men to repair and build her railroads. New industrial plants, shipyards, and our armies abroad will call for highly trained men beyond all possible supply unless our colleges and technical schools remain open and increase their attendance and output.

"When the war is over there will be made upon us such demands for men and women of knowledge and training as have never before come to any country. There will be equal need for a much higher average of general intelligence for citizenship than has been necessary until now. The world will have to be rebuilt and American college men and women must assume a large part of the task. In all international affairs we must play a more important part than we have in the past. For years we must feed our own industrial population and a large part of the population of Western and Central Europe. We must readjust our industrial and social and civic life and institutions. We must extend our foreign commerce. We must increase our production to pay our large war debts and to carry on all the enterprises for the general welfare which have been begun but many of which will be retarded as the war continues. China and Russia, with their new democracies and their new developments which will come as a result, will need and ask our help in many ways. England, France, Italy, and the Central Powers will all be going through a process of reconstruction and we should be ready to give them generously every possible help. Their colleges and universities are now almost empty. Their older students, their recent graduates, and their younger professors are fighting and dying in the trenches, or are already dead; as are many of their older scientific and literary men, artists, and others whose work is necessary for the enlargement of the cultural and spiritual life and for all that makes for higher civilization. For many years after the war is over some of these countries will be unable to support their colleges and universities as they have supported them in the past. America must come to the rescue. We must be ready to assume all the responsibilities and perform thoroughly and well all the duties that will come to us in the new and more closely related world which will rise out of the ruins of the old world which is now passing away in the destruction of the war. To what extent and how well we may be able to do this will depend upon young men and women who have this year been graduated from our high schools and upon those who will follow in the next few years to a larger degree than upon any other like number of people."

The Government requested the Boards of Education of the different Churches to see that this matter was brought to the attention of the ministers of the country in order that they might use their influence to keep the young people in school and college. At its meeting on June 6th, the Collegiate Department of the General Board of Religious Education voted to place an appeal in the Church papers that the clergy preach upon this topic early in September, or at least make an earnest plea at the time of the giving out of notices. The chairman of the Department and the secretary-elect were appointed a committee to draw up such an appeal, and they trust that the above will be sufficient to call the attention of the clergy to the great need of action in this matter.

THEODORE IRVING REESE,
Bishop Coadjutor of Southern Ohio.

PAUL MICOU,
Secretary of Collegiate Department.

The Mission Herald.

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Beginning November the first the subscription price to the **Mission Herald** will be **seventy-five cents** instead of fifty cents as at present. **We just must pay expenses, that's all.** Of course, since we have many wealthy church people in East Carolina, we shall expect them to send us a **dollar** per year, but as not all are wealthy 75 cents will be the regular charge. Should however, any one want the Herald and is not able to pay for it, the Editor will cheerfully see that it goes as a gift. All the Clergy in the Diocese are asked to send names of those to whom they would like to have it to go.

Are there not some generous minded (financially) of our readers who will from time to time pay for a cut or two to make the Mission Herald more attractive in the **make up**? We would like to have three or four illustrated articles each month, but how can we when our treasury has a minus sign attached to it? Cuts cost from $1.25 to ——.

The other day the Editor received the following letter which he appreciates in no uncertain terms:

I want to congratulate you on your great success with the paper, both as regards the business management and the editorial work. You are making it a live, readable and attractive paper, for which you deserve, as I dare say you have, the appreciation and thanks of the diocese. Your financial report to the Council shows also that you have made a success of the business end of it, which I know from experience is no easy task. As one of its appreciative readers I send you my congratulations and my sincere thanks. Faithfully yours,

WM. E. COX.

Now read this one:

"I think you deserve a great deal of credit for working on the Herald as you do. I do not believe there is another man in the diocese who would stick to it as you do. The Herald is better than most diocesan papers, **but the plain, unvarnished truth about the matter is, that the people of the diocese do not appreciate it, or care enough about it to keep it going."**

This letter came from one of our best friends who knows something about our business troubles.

But read the following from the Diocese of North Carolina:

Dear Mr. Griffith: I am sending you a contribution of $2.00 for the Mission Herald. I always enjoy each copy.

Now brethren of East Carolina, **give us your criticisms.** We want to know from all, and especially those who do not pay up promptly, what you think of us, and if we are worth while.

A noted Baptist Divine recently said to the Editor, your church paper is one of the best missionaries your diocese has.

"NO HUMAN BEING HAD ANY INTEREST IN THEIR RELEASE."

This is what Governor Bickett said in explaining the issue of pardons to certain inmates of the penitentiary.

"I Was in Prison and Ye Visited Me Not."

A greater than any Governor once said.

Read This List.

Age, 11 years; sentence, 20 years; offense, burglary.
Age, 13; sentence, life; offense, burglary.
Age, 12; sentence, 15 years; offense, criminal assault.
Age, 12; sentence, 25 years; offense, arson.
Age, 13; sentence, 25 years; offense, infanticide.
Age, 13; sentence, 20 years; offense, burglary.

The average age of these six prisoners was 12 years and four months—an age at which we hesitate to send a boy to a boarding school, where we expect him to be comfortably housed, properly fed, and intelligently trained.

And We (You and I) "Passed by on the other side."

We were busy—we kept on our way. We worked during the week, we attended church on Sundays, we heard sermons—some of them perhaps from the text "Whosoever offendeth one of these little ones, that believe on me, it were better for him that a mill stone were hanged about his neck" and suffer drowning. But perhaps the unprotected little ones were not referred to. The Scripture meant good little children, well clothed, well fed, well taught—it did not include those who needed Christian training, who had been neglected when at liberty, who were never instructed in obedience and good behavior. These had violated the law (which of course none of us had ever done) and should be punished, not taught. Not deprived of physical life, oh no, that would have been inhuman—but just morally and mentally destroyed, and turned loose then to be forever good.

Look on this Picture.

On one side, a child 11 years old, with all of a child's ignorance of law and probably of gospel. On the other, a learned judge, a solemn looking jury, an imposing sheriff, an active prosecuting attorney, all employed by the State to administer justice. Beautiful picture of justice—on one side, a child, needing instruction, needing training, restraint no doubt, morally sick, perhaps—on the other, Christian governors, Christian legislators, Christian judges, Christian officers, a Christian people of over two million, concretely called the State of North Carolina. And all this great government, this great people, could do to reform and educate into usefulness a boy, 11 years old, was to put him in prison for twenty years.

Some "Did Not Pass By On The Other Side."

Some time ago, a man was convicted of the illegal manufacture of liquor. He had been a violator of the law before. He knew what he was doing, because the law was no obscure undefined thing to him. He had felt its hand before for similar violation. He was sentenced to the penitentiary. Did he go? Oh no. Some one "took an interest" in him. Ministers and laymen petitioned the Governor and his sentence was commuted by permitting him to pay part of his ill gotten gains into the public treasury. There were Good Samaritans for the adult wilful violator of law, but the little boy—"they passed by on the other side."

What Are We Going To Do About It?

Continue to content ourselves with thinking we are rather good, continue to attend church, to hear sermons, to live in comfortable dwellings, to eat and drink, and "take no interest" in these things that strike at the very vitality of our Christianity? Let us hope not. Let us pray not.

THOS. D. MEARES.

Subscriptions Received From Sept. 1st to October 1st.

HELP to keep THE MISSION HERALD ALIVE. Each issue costs between $62.00 and $65.00 so we need 150 persons to pay up each month. May we not expect to see your name in this column next month,

Those paying one dollar and more—Mrs. M. L. Griffin, Mrs. O. H. Guion, Mrs. L. Duffy, G. H. Roberts, J. A. Lupton, Mrs. Bryan Grimes, Mrs. B. F. Bowers, Mrs. W. B. Morton, H. H. Satterthwaite $1.50, Rev. W. E. Cox, Mrs. C. E. Moore $2.00. Amount $12.50.

Those paying fifty cents—Miss A. Wooten, Mrs. C. F. Warren, W. B. Harding, Miss May Hosea, Mrs. A. B. Cook, H. J. Lovick, Rev. L. T. Hardin, Capt. J. Y. Bonner, Mrs. T. C. Jones, Mrs. S. E. Martin, Miss Lizzie Griffin, Mrs. M. A. Warren, Mrs. A. Bowers, D. W. Bell, Rev. J. S. Moody, Mrs. M. D. Nelson, Mrs. J. R. Johnson, J. A. Ferrell, T. M. Ferrell, Jr. Amount $9.50. Total $22.00.

BISHOP SUMNER OF OREGON.

To the Reverend Clergy and Members of the Laity—

In these times when men's hearts are troubled, words, however forceful at ordinary times, seem to lose their stirring powers. And yet to the clergy is left but little except words—words spoken in sincerity to stir men's souls. But will men listen? Will they enter God's house that the words may reach them? My Brethren, these are great and awful days through which we are passing; never did men need religion more; never did society require the leaven of Christian brotherliness more; never did you or I need a closer personal union with the Saviour of mankind than at this very moment. What are we doing about it?

First may I exhort you, the priests of the Church, to read your Ordination vows on your knees in meditation if you have not already done so within the past few weeks—or if you have do it again and often! Recall there that God promises to be with His church to the end of the world. That means He will be with us His priests. But remember, too, that in the meantime you have many duties to perform, responsibilities to shoulder, work to be done in Christ's vineyard. Never in the days of our ministry ought we to be so active in saving souls as to-day. Take advantage of this magnificent opportunity before us—men are hungry for spiritual experiences—are you doing your utmost to feed them? I beg of you to labor as you have never labored before. Try every form of organized effort—multiply every avenue of work; strengthen every guild and club; labor day and night to bring the youth of our land to the Sunday School. Keep your church building open all day for prayer and intercession—put up an adequate sign that the fact may be known; multiply the services of the Church—week days and Sundays. No clergyman in the Diocese can afford to deny the laity—even in small numbers—the right of services. Encourage them to come as never before that their spiritual life may be enriched. Labor and Pray—let Love and Sacrifice be apparent in the lives of our clergy as never before.

And to You My Friends of the Laity. There will never be progress in the Church or in your personal life until there is a spiritual awakening. This can only come about as you place yourself in a position to know and to worship the Christ. Go to God's House; pray as you have never prayed before; meditate on God's goodness to you in these dark days; give Him in return yourself—unselfishly and with consecration. When you do there will be no more worry over the temporalities of the Church—no more anxiety about stipends or gifts to Missions, but rather then you "will ponder these things and shall understand the loving kindness of the Lord."

God be with us all during these trying days and bring a new religious awakening in every congregation and in every heart in the Diocese of Oregon, in priest and in people alike. Affectionately, your BISHOP.

ORPHANAGE NOTES.

We make our acknowledgment of cash and kind from the 10th of one month to the 10th of the next, and this time we have nothing to report except the solitary cash contribution of $4.00 from Christ Church, New Bern, Not that our "ever faithful" Sunday School at Bath failed us, for it did not, but sent its contribution so promptly that it was included in the report for the previous month.

We hope that our friends in East Carolina are not so interested in the possible orphans that will be made by this war that they have forgotten the actual orphans here at their doors for whose support they have become partially responsible. We don't believe they have, and we feel sure that when Thanksgiving Day comes they are going to make a larger contribution than ever before. As a matter of fact the figures show that East Carolina just about takes care of all the children that we have from that Diocese, and we are just hoping that they will send us a little surplus to help take care of the children that come from the mountains. Summer is a hard time with all the Orphanages, and a little extra help would be especially acceptable at this time when everything we buy is so high. Our children get their three meals a day, and their looks show that they fare well. They look a great deal better than those who go home for the vacation and come back. For their winter use they have put up 865 quarts of fruit and vegetables (mostly fruit), 85 pounds of dried apples, and 62 pounds of dried corn. We still hope that some of our friends have marked some of their cans with a "T. O", and that in due time they will find their way to the Orphanage.

So far as our books show, only four Sunday Schools in East Carolina have given anything to the Orphanage since the first of April, and they are of Grace Church, Plymouth; St. Thomas', Bath; Church of the Advent, Williamston, and St. Mark's Mission, Roxobel. Would it not be well to interest the Sunday Schools in this work—a work that should appeal to children with a peculiar force?

Our school opened on the 12th, and will be in charge of Miss Carrie Haney, of Hattiesburg, Miss., and Miss Emilie Hester, of Mount Carmel, S. C. Miss Field is back again in charge of the sewing room, and we are glad to have her. Two of our boys, Roy Yates and Ronald Boyd have gone to Christ School, Arden, and we hope they are going to do well. Ronald is from Edward, in East Carolina, and his sister in Washington is helping him with his expenses.

On the 6th of last month we were favored with a visit from the Editor of the Mission Herald, and we were glad to have him spend the night with us. He made a very helpful talk to the children in the chapel, and spent some time with the matrons and children in the buildings. Mr. Griffith is a good friend of the Orphanage, and he and his parish do a great deal for it, We were glad to have him with us, and hope he will come again.

Mr. Thornton is busy cutting and shocking his corn. He has gathered over three hundred pumpkins, and it would be hard to estimate how many pies they would make. Some of them are very large, one we noticed measuring two feet in length.

What a fine thing it would be if every Sunday School in East Carolina would send us an offering every month. Why should they not? Can you tell?

Better to stem with heart and hand
The roaring tide of life than lie,
Unmindful, on its flowery strand,
Of God's occasions drifting by!
Better with naked nerve to bear
The needles of this goading air,
Than in the lap of sensual ease forget
The godlike power to do, the godlike aim to know.

—Whittier.

PROGRESS OF THE ST. MARY'S SCHOOL FUND.

The most conspicuous and encouraging aspect of the campaign for the St. Mary's School Fund is the progress now being made in the Diocese of North Carolina. This Diocese has been well organized with a strong local committee in almost every parish. These committees are now selecting dates for their canvass, and the indications are that the amount expected from the Diocese of North Carolina will be raised this fall. Four parishes have already subscribed or agreed to raise $40,000, which is half of the amount that is expected in this Diocese.

The Trustees are now co-operating with their Special Representative in urging the matter upon the immediate attention of every one. On October 7th, Mr. Geo. C. Royall, one of the Trustees from East Carolina, went to Tarboro, at the invitation of the local committee, to speak to the congregation from the point of view of the Trustees. The local committee in Tarboro have apportioned themselves $4,000 as their amount of the Fund, and the indications are that the amount will be fully subscribed.

The meeting which Bishop Darst was asked to call in the interest of St. Mary's School by the special committee appointed by the Council of the Diocese of East Carolina has been postponed in order that the plans for this gathering may be more thoroughly perfected. The Diocese of South Carolina expects to call a similar meeting of representatives from every congregation in the Diocese during the meeting of the Provincial Synod which meets in Charleston, November 13th. A very strong committee of clergymen and laymen in South Carolina have the matter in charge, and the indications are that the canvassing in this Diocese will not be much longer delayed.

On September 20th, the School opened with a full attendance, and the personnel and standard of scholarship among the new girls is very high. After the opening exercises in the chapel, the Executive Committee of the Board of Trustees met and passed the following resolution:

It having been brought to the attention of the Executive Committee of the Board of Trustees of St. Mary's School that there is, on the part of some, a tendency to regard the raising of this fund of less urgent importance than other demands of the times, held a special meeting, on September 20, 1917, to consider this matter and unanimously adopted the following resolution:

Resolved, That this Committee desire at this time to emphasize the importance of pressing with all possible earnestness the effort to raise funds, for the improvement and development of the School, for the establishment of some adequate endowment, and for relieving the School of the incubus of the existing building debt. The critical importance of completing the work of raising the $250,000 Fund in accordance with the plans inaugurated by the Board of Trustees, is even more apparent to members of this Committee at the present time than it was a year ago; and we feel that the special committee to whom the matter has been entrusted, will spare no pains to keep the needs of the School before our people, and in every possible way to solicit their increased interest and liberality. The largeness of courage and enterprise, which proposed this effort to make some adequate provision for the demands of the School, has greatly encouraged the friends of St. Mary's. Any declination at this time from that high and generous purpose will be most unfavorable to the prosperity of the School. Its needs are not such as can be safely postponed. The Executive Committee have confidence in the Committee on Raising Funds, that they will at this time, in view of the many demands made on our people, not allow this vital matter of the welfare and success of St. Mary's School to be lost sight of or postponed to other objects. There is no object more important and no duty more sacred than that of maintaining our institution for the training of the young. We are gladly giving our sons for the service of our country. Millions are freely spent to prepare them for effective service. We must not begrudge a few thousands for the training and development of our daughters, and their preparation for the more important and more sacred duties which devolve upon the women of our land.

A MESSAGE FROM BISHOP LAWRENCE.

Our boys and men are leaving our homes and parish churches for the war. Our hearts follow them with solicitude. Will the Church follow them, too, through the camps, into the trenches, with messages, Sacraments, and pastoral care? I believe she will.

The chaplains of the Army and Navy are commissioned to serve the men, to gather them in worship and social comradeship. Surgeons have instruments, paymasters have desks and account books, chaplains have nothing, for equipment. Will the Church equip them for effective service? I believe she will.

Through the War Commission the people and clergy of the Church will follow up the boys.

WILLIAM LAWRENCE.

ICEBERGS AND SAINTS.

"I don't see," said Robert Kittredge to his mother, "how old Deacon Bradbury can be so serene when he has so much to put up with at home, I think he must have been born a saint!"

"If you had known Deacon Bradbury as long as I have you would know that he wasn't born a saint," said the mother. "I knew Wilson Bradbury long before he was a deacon. I have known him more than forty years, and I can assure you that he wasn't born a saint. He was one of the most impulsive and quick-tempered young men I ever knew."

"Then how did he come to be so patient and quiet?" asked Robert.

"I think," said the mother, "that he would tell you that it is because long years ago he saw the folly of his quick temper, and began deliberately to curb it and to acquire the habit of restraint. This is a hard thing for young persons to understand; you look at the ripened saints about you and you think of only the finished product. You don't see that it has been the achievement of years of striving against desperate handicaps, and so you talk of 'born saints.' There is no such thing.

"Some persons are born with a better start than others, but every one has had his own peculiar battle to fight. If he hadn't he would be no better than a plaster saint adorning a niche in the wall somewhere. Sainthood, Robert, is built up by years of work. Do you remember the iceberg we saw last year on our trip abroad? Do you remember that you asked me what made it go in one direction, while the wind and surface waves were going in the other? The reason was, as I told you, that two-thirds of the iceberg was below the surface of the water, and there were currents far down beneath that were carrying the iceberg along with them, regardless of winds and surface currents.

"That is the way with people. Two-thirds of us are hidden down out of sight of the world. That is the region of thoughts, ideals, emotions, secret habits and imagination. When some man high in public esteem suddenly falls into disgrace it means that the two-thirds of him that was out of sight was running counter to what he was professing in public. And when some man like Deacon Bradbury lives a life of serenity in the midst of surface currents that are trying to carry him in the other direction, it means that the two-thirds of him you don't see are reaching down into currents of patience and peace, currents that he has been establishing for years.

"I hope you won't be fooled or discouraged by thinking of born saints. Just keep the hidden two-thirds of your life—your dreams and ideals and imagination—set in the right direction, and the current some day will set straight and carry you strong into some such haven of peace as Deacon Bradbury enjoys."

MISSIONARY NOTES.

At the request of the General Secretary of the Woman's Auxiliary, Miss Frances Withers of New York, was appointed at the June meeting of the executive committee of the Board of Missions as secretary for the Junior Auxiliary.

For some time past Miss Withers has been working with the Board of Religious Education, and her ability in Sunday-school work has won her many friends as she has visited in different parts of the Church. This experience and her practical working out of the plan in her own Parish Sunday-school promise a speedy and enlarged interest in and development of the New Junior Plan to which she will largely devote her time. Miss Withers comes to the Missions House on November first, and arrangements are already being made for her to lead in institutes this fall and winter.

As usual, The Alaskan Churchman Calendar will be published for 1918. The edition is now on the press and will be ready for sale by October fifth. Hereafter the Reverent Guy H. Madara, who has recently been appointed as Bishop Rowe's chaplain, with headquarters at 418 Mutual Life Building, Seattle, Washington, will have charge of the states office for The Alaskan Churchman and The Alaskan Churchman Calendar. A limited number of copies will be kept at Haverford, Pa., which may be secured by addressing The Alaskan Church Calendar at that place. The price as in former years is fifty cents, postpaid anywhere.

A Church of 109 communicants in North Carolina has the following record for missionary giving: In 1910 they sent the Board $7.30; 1911, $5.30; 1912, $50.00; 1913, $25.60; 1914, $52.91; 1915, $118.08; 1916, $197.00. Last year, 1916, their apportionment was $125.00 which was exceeded by $72.00. After their canvass, they increased their apportionment voluntarily to $225.00, and now they have exceeded that increase $100.00 Who can guess the name of this parish? Is it in North or East Carolina, or the District of Asheville?

ST. MARY'S SCHOOL HAS OPENED.

St. Mary's School had an unusually good opening with a registration of 160 boarders from sixteen states and 21 Dioceses, of whom 57 are from the Diocese of North Carolina, 25 from East Carolina and 9 from the Jurisdiction of Asheville. This is well beyond the average for the last eight years since the new buildings were erected. All the students were present on time except one who was detained by unavoidable sickness. This enabled the School to start with absolute promptness on the first morning when all classes were held. All the former Faculty returned except Miss Eleanor W. Thomas the Lady Principal, but it was a pleasure to welcome Miss Lucy G. Hester who has taken hold at once and made an excellent impression on all. The student body seems to be an unusually good one, and we have begun with an unusually cheerful and faithful spirit.

The improvements in the parlor including the beautiful new floor have added very much to its appearance, and it will be also a great advantage to the students who have its use to so large an extent.

When the day scholars are present at the morning services the Chapel is full. At the opening service on September 20th Bishop Cheshire, President of the Board of Trustees, as usual made an address giving suggestions on the spirit in which the school work should be undertaken.

The Rector preached on the first Sunday, and on September 30th Rev. Francis M. Osborne, Special Representative of the Board of Trustees, preached in the morning and spoke on the campaign for equipment and endowment at the afternoon service.

As the war has wiped out practically the whole of the basses and tenors it was decided for the present at least to omit the men's part of the choir for the afternoon service. This will be regretted by many as it added very much to the choral rendering of the service to have all four parts at Evening Prayer on Sunday. The School appreciates greatly the faithful attendance of these gentlemen in years past who at considerable inconvenience have added much to the heartiness and beauty of these services.

HERBERT HOOVER, FEDERAL FOOD ADMINISTRATOR, MAKES THE FOLLOWING ANNOUNCEMENT:

The week of October 21 to 28, has been selected for a nation-wide campaign to complete the enrollment of our forces in conservation of our food supply.

The harvest is now in hand, and we can measure the world's food resources.

The available supplies this harvest year are less than last year; the demand upon us is greater than last year, and from the last harvest we exported more than we could really afford. We can only meet the call upon us next year by savings and by substitution of commodities which cannot be transported.

The Allies are our first line of defense. They must be fed, and food will win the war. All Europe is on rations or restricted supplies. Only in our own country is each one permitted to judge for himself the duty he owed his country in food consumption, although the world depends upon us to guard and provide its food supply.

This is a duty of necessity, humanity and honor. As a free people we have elected to discharge this duty, not under autocratic degree but without other restraint than the guidance of individual conscience. On the success of this unprecedented adventure in democracy will largely stake the issue of the war.

THE LESSONS OF THE WAR.

By the Rev. J. H. Newsham Taylor in The Guardian.

"I am not surprised," said Ruskin, "at what men suffer, but I am surprised at what they miss." The great masses of men are missing the very secret of the universe that Christ in the life is force in the life. Has the Christian Church lost its power to penetrate into the very hearts of men—to see and read there the actual instincts, wishes and aspirations which are enshrined there? Has it lost its power to direct, to redirect, to interpret in the Word, in the Name, in the honor of Christ? In Him the secrets, the uninterpreted aspirations of men's hearts are to find their explanation, their revelation. It would seem indeed as if the war had been made one of God's "occasions for men"—an occasion in which the Holy Spirit had spoken directly into the hearts of men, and gathered them in the experience-school of the Cross. In that school the first lesson has indeed been learned by a myriad scholars that he who would save his life is losing it—the lesson has yet to close with the confessed Name, with acknowledged authority, with ascription of honor and praise to Him Who first lived it and then gave it.

SYNOD OF SEWANEE.

The synod of the Province of Sewanee will meet in Charleston, S. C., on November 13th, 14th, and 15th. In addition to the regular reports on Missions, Social Service, and Religious Education, and some reports of special committees there will be discussion on such subjects as The Church and the Flag, Moral and Spiritual Preparedness, The Best Method to pursue in order to improve the moral and spiritual condition of our soldiers and sailors, The Mission of the Church in the world's present crisis, The Special Need of Christian Education at this time, and The Spiritual Foundations of Democracy.

MEMORIALS

After a short illness, Thomas Davis Warren, the son of the late Dr. Thomas Davis Warren and Margaret Warren, departed this life in the early morning of August the twenty-fifth, nineteen hundred and seventeen. He was born on the first of May 1845 in the historic town of Edenton, N. C. He received his education under a tutor and later at the University of Virginia. He served as Confederate soldier in the Civil war, and after his return to his native place, he married Sarah Badham, the talented and lovely daughter of the late William and Mary Badham of Edenton. A few years after the death of his young wife he married Sarah T. Wright, whose bright companionship he enjoyed until her death a few years ago. Soon after that sad time his health gradually declined, so that this last year has mercifully prepared his beloved children to meet the inevitable and with Christian resignation. He has passed beyond the silent portals of eternity, but he leaves as a precious heritage to his children, relations, and friends the memory of a sweet, unselfish character. The funeral service was held at St. Paul's Church, by the Rev. Robert B. Drane, D.D., Sunday afternoon, and he was laid to rest in the Warren family plot there awaiting the resurrection.

All of his children were present at the last solemn service, also Mrs. Henry de B. Hooper, the sister of his wife, who was the daughter of the late David Newton Wright, M. D., of Norfolk. Mr. Stephen Worth, at one time connected with the government fish commission business near Edenton and now of Norfolk, was also present, thus attesting his sympathy in the loss of the father of his son-in-law, Ernest Warren of the Norfolk Terminal, Norfolk, Va.

The flowers sent by relatives and friends were fragrant and beautiful, bearing silent testimony of their loving sympathy.

The lonely evening, full of radiant sunshine, was suggestive of the beautiful close of Browning's evening,

"White the quiet end of evening smiles
Miles and miles."—

shedding light and benediction as the people moved away from the hallowed place, leaving the remains of that good man who sleeps man's last untroubled slumber beneath earth's kindly covering, his soul awaiting with humble hope and christian confidence final redemption through Christ crucified.

"Peace, perfect peace, death shadowing us and ours?
Jesus has vanquished death and all its powers."

DEATH OF MRS. SALLIE BLOUNT SKINNER.

Sallie Blount Skinner, of Hertford, N. C., wife of the late Joshua Skinner and daughter of the late John and Elizabeth M. Skinner, entered into life eternal on Sunday at five p. m., September 9th, 1917, age sixty-seven years. All that professional services and loving hands and hearts could do, was done; but they could not restore health, for God had called her home.

During her life she was a true member of the church of the Holy Trinity, Hertford, which is also the church of her ancestors. Always patient, gentle, affectionate and considerate, she lived a loving christian life.

The burial service was said by the Rev. T. N. Lawrence in Holy Trinity Church, Hertford, assisted by the Rev. R. B. Drane, on the following Tuesday afternoon.

"Abide with me: fast falls the even-tide;
The darkness deepens: Lord with me abide:
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me."

HOLY TRINITY, HERTFORD, N. C.

T. N. Lawrence, Rector.

The first rector of this parish was the Rev. W. E. Snowden, who held his first service here in the court house on Easter Sunday, April 19th, 1848. The church was built during his rectorate, 1848-1868, and consecrated 1861 by Bishop Ives. The following have been pastors of the parish since:

The Rev. A. A. Benton—
The Rev. Francis W. Stilliard—1868--1870.
The Rev. James A. Weston—1870-'83.
The Rev. Charles Stewart—1883-'85.
The Rev. W. J. Synd—
The Rev. Fred N. Skinner—1889-'70.
The Rev. Claudius F. Smith—1890-'93.
The Rev. Henry Wingate—1895-1896.
The Rev. R. B. Drane, D.D.—
The Rev. Geo. M. Tolson—1898-1901.
The Rev. B. S. Lassiter—1901-1912.
The Rev. C. P. Parker—1913-1916.

The present rector began his work in July, 1916.

In 1849 Mr. George Patterson was ordained Deacon in this church.

To-day the church has a membership of about seventy-five and owns a large and comfortable rectory, which has just been thoroughly overhauled, the vestry spending around $2,000 on it. Something over one-half of this has been paid in one year. A more loyal set of church people will hardly be found anywhere, which makes the work here most pleasant. In the past year a vested choir has been organized, most of them being girls and boys, and a full choir can always be counted on. While there is no prospect of rapid growth, the future of the church is certainly good.

Colored Department.

REV. S. N. GRIFFITH, Editor in Charge.

Dr. Wm. N. Harper, a student of the Bishop Payne Divinity School, who has been in charge of St. Cyprian's Church, New Bern, for the summer, has returned to that institution where he enters upon his work for the Senior year. Dr. Harper has done a good work during his incumbency at St. Cyprians and we wish for him much success in his studies. S. N. G.

To the Editor Mission Herald:

St. Augustine's Kindergarten Parochial school began its third session under most favorable auspices. This school which was started as an experiment, is becoming an indispensable factor in this community, to the extent that we are besieged by anxious little children eager to begin with us, for admission to this school. This year we are going into a rented place having left the church where we began two years ago. It is really interesting to be among the little ones, to observe how they think and act and finally to see how they go about doing things. It is interesting too to hear them tell their stories—as we have them to do every morning—of things they see the day previous. It goes without saying that such work requires not only much painstaking, but also the necessary equipment with which to make it interesting for these little ones. We need anything and everything pertaining to kindergarten work and we shall be thankful to any one telling or giving us anything that will make our work a success. I shall be glad to receive same if addressed to me at Kinston, N. C.

S. N. GRIFFITH, Rector.

The more God empties your hands from other work, the more you may know that He has special work to give them.

WHAT SHALL OUR NATIONAL ANTHEM BE?

"'The Star Spangled Banner' is a bad poem squeezed into a drinking-song. An anthem beginning 'Oh, say' is laughable. Then 'bombs bursting in air' and 'rockets red glare' is cheap imagery. The American ideal of patriotism is not mere physical bravery. All peoples have that in about equal measure. If any have believed otherwise this war should have shown them their error.

"Julia Ward Howe's lyrics for 'The Battle Hymn of the Republic' are the nearest approach we have made to this great national poem. They are not near enough, however, and they are wedded to a hurdy-gurdy air. Subtract Mrs. Howe's words from the melody, and it becomes 'John Brown's Body,' a negro chant. She may have had the air in mind when she wrote the words. Certainly a composer would hesitate before attempting a melody to carry a seven-foot lambic meter such as Mrs. Howe used. Those who enter this contest should remember that simple verse-forms are best."

There will be patriots who would bewail any repudiation of "The Star-Spangled Banner." They may exercise their argumentative powers on C. B. Ter Kuile, who sends to the New York Tribune five reasons why this national hymn should go into the discard:

"1. It is practically unsingable by the masses, because its range of melody, covering one octave and four notes, requires a voice of extraordinary compass.

"2. The melody is not American. Judge Nicholson, of Baltimore, discovered that the tune of 'Anacreon in Heaven,' an old English drinking-song, fitted the words of Francis Scott Key, so the words and music were speedily joined.

"3. As a lyric poem 'The Star-Spangled Banner' is inadequate, because the words and music are not a good fit. Many of the phrases, abounding in harsh-sounding consonants, are inharmonious, such as 'Whose broad stripes and bright stars,' 'and the rockets' red glare, 'the bombs bursting in air,' 'the foe's haughty host,' 'What is that which the breeze,' 'Then conquer we must, when our cause it is just,' etc. On the words 'glare' in the first verse and 'must' in the last the note F (high for most voices) must be sung. The beginning, 'Oh, say, can you see,' is weak.

"4. 'The song was occasional,' pertaining to a certain occurrence, and, as such, fails to embody the most enduring sentiments.

"5. The composition does not compare favorably with the patriotic hymns of other countries and has been deplored and ridiculed for years by musicians."—Literary Digest.

MINISTERS' SONS.

Myths and superstitions are hurried to death by facts. Ministers' sons are not distinguished, as a rule, by depravity, but by worthy careers. There is a close relation between spiritual living and a virile progeny. Ease and soft ways of living are not characteristics of the usual minister's home. Hardness, self-sacrifice, idealism and the basic virtues are, and these nourish achievement.

Of 416 colleges, including state universities and technical schools, 222 have clergymen and 46 clergymen's sons as presidents—64 per cent.

Of the 51 names in the National Hall of Fame, 12 are from ministers' homes: Roger Williams, Jonathan Edwards, William Ellery Channing, Ralph Waldo Emerson, Oliver Wendell Holmes, Henry Clay, Louis Agassiz, George Bancroft, Henry Ward Beecher, Harriet Beecher Stowe, James R. Lowell, Phillips Brooks. This is fifty times more than a proper proportion, if other families measured up.

The last edition of "Who's Who in America," lists 26,885 names. Of these 3,413 are clergymen, and 1,185 are clergymen's sons—17 per cent, leading all other professions.

Of 27 presidents, three were ministers' sons, and five others had the good sense to marry ministers' daughters. And in this year of grace, whether you vote the Republican or Democratic ticket, you vote for a ministers' son. You can't miss it either way. Pity we can't elect both of them. —The Thermometer.

CONCERNING MILITARY POSTS.

To the Editor of The Living Church:

Believing it my duty to minister to the boys in the trenches I resigned my charge in the Church's mission field and after making my application for a chaplaincy enlisted in the Medical Corps. I now write to ask the attention of the Church to a most vital matter. Writing from the viewpoint of an enlisted man, the boys whom our country is sending into this war are under frightful temptations, not only from drink but from the social evil as well. A young man who has all his life known only gentle and Christian surroundings believes it his duty to enlist and give his young life for his country if necessary. Entering the army he is immediately shipped to a distant post far from any one he has ever known before. Here he is thrown with people of all classes, including much of the riffraff and scum of our civilization. Unless he holds himself aloof from his fellows he every moment hears oaths of the most vile character and the obscenest of stories. It may be the right thing and the heroic thing thus to ostracize himself, but not many will do it. If he wishes to get away from this into feminine society, being a stranger in a strange land is often enough to cut him from the society of any but street walkers.

Would it be too much then for each home church to keep a list of those who leave its congregation for the army, and, classifying them by regiments, send the list with comments to the rector or pastor of some Christian body, in the town to which these commands are ordered? Then let those who receive these letters see to looking up the young men and at least invite them to Church functions. When a command leaves a town let the minister of that local Church send his list to the Church's officials in the town to which his charges are moving. For the recruiting stations where all is disorganized, could not the clericus, or, in case of towns where there is no clericus, the ministerial association appoint a secretary to go each week to the headquarters and get a list of those who have been sent away and distribute these to the ministers so that each denomination may handle its own men?

Thus those who are trying to live decent lives will be helped by the whole Church, and, if other denominations can be persuaded to co-operate, by the entire body of corporate Christianity. Men are too bashful often to present letters, but if looked up will appreciate it greatly. A chaplain can do much but often there may be no chaplain at a crucial time in a man's life. If there be a chaplain of course anything done should be done after consultation with him. But men need feminine society, and decent men should not be deprived of decent society, which only the local parishes can provide.

Many individual churches already are doing this, but would it not be a good plan for many more to do so? It would cause much trouble, but is the prize to be won too small for the extra work? Human souls against extra clerical work? A letter written by a mother and her rector a price too great to pay that her son and his boy may return as pure and clean as he went away? Could those who read this see as I see the look of despair on so many of our young soldiers' faces at this loneliness and separation from Christian people, and how they welcome a clean, kind word from anyone, your very lives would be too small a gift to give to help them. Is the extra time and trouble to tell your Church about your boy, or to look up somebody else's boy, too much to ask? R. F. BLACKFORD.

Columbus Barracks, Columbus, Ohio, September 18th.

It is only when we have learnt it in life that we can make real use of the words, "I believe in God the Father Almighty."—A. H. McNeile.

OLD GLORY'S CALL.

(By William Laurie Hill.)

Amid the din of battle cry—
I hear the call; our country's call.
We would have peace with all the world,
Would keep Old Glory still unfurl'd,
And have her floating in the breeze
And sail our ships o'er peaceful seas.

But hark! a Despot tells the world,
"You have no rights on land or sea,
My submarines, they guard the seas,
Your ships must sail just where I please,
So furl your banners, take your ease
Until my foes come to their knees."

"Your ships must stay without my zone,
Our allied foes we would destroy.
'Tis ruthless war we wage today,
And if you do not like our way
Just try our ready hand to stay,
Our submarines will say thee Nay."

Sons of the Sires of Seventy-Six,
Old Glory calls! Old Glory calls!
God gave us pathways through the seas,
He bids us use the heavenly breeze
Nor have we ever bent our knees
A king or kaiser's will to please.

Old Glory calls! the tramp is heard
From Lakes to Gulf; from sea to sea.
Millions are ready for defense,
We read the news with feelings tense,
We seek no scrap, but common sense
Bids that we drive invaders hence.

'Tis sad to hear a call to arms
To see our gath'ring hosts arrayed,
But Freedom's battle hath begun,
'Tis sadder still to see the sun
Bedim'd by Despot victories won
And Freedom slain by Goth and Hun.

Sons of America, be true
Nor ever flinch from Duty's call.
Old Glory's banner is unfurled;
We'll sail our ships around the world
To Despots—answer now is hurl'd.
Old Glory still remains unfurl'd."

PRESBYTERIANS DESIRE TO REVIVE CONFIRMATION.

In his address to the General Assembly of the Scotch Kirk its Moderator, Dr. Copper, instanced the growing observance of the Christian Year, and repeated a remark of Dr. Milligan, made on his death-bed, that the reform in the Church of Scotland which was needed above all others was the revival of the weekly Eucharist.

"What was there to hinder it? No law of their Church forbade it. There was Scripture for it. In another great department of Christian work—that of organized service to the poor and needy—they had already, much to their advantage, borrowed an institution from Catholic antiquity. On the initiative of Dr. Charteris they revived the order of deaconnesses. To Dr. Donald Macleod they owed the helpful addition of the parish sister. What should they have done without them in times likes these? Ought they not, in view of the enormous development of nursing, to take a leaf from the France of the seventeenth century, and offer (at any rate) to the women who chose this profession a systematic course of instruction and training in the spiritual side of their high vocation? To two of the genuine old paths in particular it humbly appeared to him that they ought forthwith to revert—as under their present constitution they had ample power to do. He referred to the apostolic diaconate and the no less apostolic laying on of the hands in confirmation of the baptismal gift and vow. They were, he believed, the only National Church in the world—Reformed or other—which had laid aside confirmation, and they were the poorer for the want of it. Then their system of 'probationers' was never good in theory. Why should they not lay aside so anomalous a system and reintroduce the genuine New Testament diaconate, whereby each local center had a resident staff of approved men, candidates for the presbyterate yet already ordained with the laying on of hands, and appointed not to control the purse (which would have made them masters), but to serve in the distributing of the Church's alms, to learn their life's work as the servants of the Presbytery, and permitted under its direction to preach and to baptize? It was not new inventions their Church was needing, but that she should ask for the old paths and walk therein, and find rest unto their souls."

A RELIC OF THE WAR.

The following beautiful composition was found on the battlefield at Charleston, South Carolina, during the war. It was written by a wounded comrade, who never lived to get home; and is quite a literary curiosity:

Thou to Thy mercy seat our souls dost gather,
To do our duty unto Thee—**Our Father,**
To whom all praise, all honor should be given,
For Thou art the great God—**Who art in Heaven.**
Thou, by Thy wisdom, rul'st the world's whole frame,
Forever, therefore—**Hallowed be thy name.**
Let never more delay divide us from
Thy glorious face, but let—**Thy kingdom come;**
Let thy commands opposed be by none,
But thy good pleasure and—**Thy will be done.**
And let our promises to obey be ever
The very same—**On earth as 'tis in Heaven.**
Then for our souls, O, Lord, we also pray,
Thou wouldst be pleased to—**give us this day**
The food of life wherewith our souls are fed,
Sufficient raiment and—**Our daily bread.**
With every needful thing do Thou relieve us,
And of Thy mercy, pity—**And forgive us**
All our misdeeds, for Him whom Thou didst please
To make an offering for—**Our trespasses.**
And for-as-much, O Lord, as we believe
That Thou will pardon us—**As we forgive,**
Let that love teach, wherewith Thou acquaint'st us,
To pardon—**Those who trespass against us;**
And though sometimes Thou finds't we have forgot
This love for Thee, yet help—**And lead us not**
Through soul or body's want to desperation,
Nor let earth's gain drive us—**Into temptation.**
Let not the soul of any true believer
Fall into the time of trial,—**But deliver,**
Yea, save them from the malice of the devil;
And both in life and death keep—**Us from evil.**
This pray we, Lord, for that of Thee, from whom
This may be had,—**For Thine is the kingdom,**
This world is of thy works its wondrous story;
To Thee belongs—**The power and the glory,**
And all Thy wondrous works have never ended;
But will remain forever and—**Forever.**
This we poor creatures, would confess again,
And thus would say eternally—**AMEN.**

THE OIL OF JOY.

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread.

The oil of joy is very cheap, and if you can help the poor with a Garment of Praise, it will be better for them than blankets.—Henry Drummond.

YOUR LAD AND MY LAD.

Down toward the deep blue water, marching to throb of drum,
From city street and country lane the lines of khaki come;
The rumbling guns, the sturdy tread, are full of grim appeal,
While rays of western sunshine flash back from burnished steel.
With eager eyes and cheeks aflame the serried ranks advance;
And your dear lad, and my dear lad, are on their way to France.

Before them, through a mist of years, in soldier buff or blue,
Brave comrades from a thousand fields watch now in proud review;
The same old Flag, the same old Faith—the Freedom of the World—
Spells Duty in those flapping flolds above long ranks unfurled.
Strong are the hearts which beat along Democracy's advance,
As your dear lad, and my dear lad, go on their way to France.

The word rings out; a million feet tramp forward on the road,
Along that path of sacrifice o'er which their fathers strode.
With eager eyes and cheeks aflame, with cheers on smiling lips,
These fighting men of '17 move onward to their ships.
Not even love may hold them back, or halt that stern advance,
As your dear lad, and my dear lad, go on their way to France.

—Randall Parrish in the Chicago Tribune.

THE CHURCH AND HER SOLDIER BOYS.

The American Church proposes to extend her pastoral care to her sons, wherever they may be, who are wearing their country's uniform—in training camp, on the seas, in navy yards and in the trenches in France.

With timely foresight, the Presiding Bishop has appointed a commission to which "he has committed the watchful care and direction of Church work in connection with camps and cantonments, battlefields, hospitals, and army and navy Chaplaincies." The first meeting of that committee has been held in Washington. The personnel of the committees appointed to carry out its mandates and plan its future work is surety that the problem, tremendous as it is in its scope and opportunity, will be handled with skill, promptitude and practical vision.

Already the wheels of this great organization have begun to move. The Church throughout the country is being told her duty by men whose leadership we have become accustomed confidently to follow. Churchmen see in the impetus with which the Commission starts its work the same imagination that marked the great Pension Fund campaign.

The War Commission asks for five hundred thousand dollars for the performance of a task unprecedented in the history of our Church. The money will come, no one doubts that for a moment. Fathers and mothers who have said good-bye to their sons: friends who have watched the companies of boys march through our streets, beautiful in their strength and manhood; parishes that have sent their rectors and curates and their sons to give whatever their country may ask of them, will see to it that these men shall have the consolations of their religion. The sacraments and pastoral care of the Church will follow them. The War Commission will be given adequate means to follow up the boys.

We confess that it is a relief to be told that we do not propose to delegate this task to another, or to shift our pastoral responsibility upon the shoulders of any outside organization, however skillful and well-equipped that organization may be. We are heartily glad that the Church has come forward again in a statesman-like way to meet a great emergency. She has said, "We will look after our own." Every diocese, every parish, every churchman in the country will spring forward to lend a hand. God bless the War Commission!

THE MAYO BROTHERS.

When one reads in the daily paper that two great surgeons, who have founded a Mecca in the middle of our continent toward which suffering people have turned from all over the world, have given the bulk of their savings for more than a generation to the University of Minnesota to establish a fund for medical education, it helps to stiffen our optimism in these trying times. That was a fine word that came with the gift from the Mayo brothers: "The money came from the people and we feel it should return to the people—a continuing fund that shall serve this State for generations to come."

The medical profession has been criticised in late years for its materialism, but gifts such as this and the splendid attitude of American physicians who, in giving up lucrative positions to go to the front, have risked their professional future, refute such a charge. One can find plenty to substantiate almost any theory of life he cares to hold during these depressing times; but the world is facing right. What the Mayo brothers have done is one among many beneficent acts of Americans during the war that help to keep our hearts sweet.—The Churchman.

NORFOLK SOUTHERN

SPECIAL EXCURSION FARES

TO

Goldsboro, N. C.,

ACCOUNT WAYNE COUNTY FAIR,

October 9-12, 1917.

Round Trip Tickets on sale October 9-10-11-12, final limit for return October 12th, 1917.

NORFOLK SOUTHERN

SPECIAL EXCURSION FARES

Round Trip rates to

New Bern, N. C.,

ACCOUNT EASTERN CAROLINA FAIR,

October 16-19, 1917.

Tickets on sale daily October 15th to 19th, final limit for return October 20th, 1917

SEABOARD AIR LINE RAILWAY

The Progressive Railroad of the South,

Effective May 6th, 1917.

Departure of Trains from Wilmington, N. C.

No. 13—3:55 P. M., Charlotte and Intermediate points. Pullman Parlor Car to Charlotte.

Through Pullman Wilmington to Atlanta-Birmingham.

No. 19—5:00 A. M., Charlotte and Intermediate points. Sleeper to Charlotte open 10:00 P. M.

Arrival of Trains at Wilmington, N. C.

No. 14—12:30 P. M., Charlotte and Intermediate points Pullman Parlor Car.

Through Pullman Atlanta-Birmingham to Wilmington

No. 20—12:10 A. M., Charlotte and Intermediate points

Sleeper may be occupied until 7:00 o'clock A. M.

For detailed information and reservations, call on City Ticket Agent, Orton Hotel, or Phone 178.

H. E. PLEASANTS, T. P. A.,
Wilmington, N. C.
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VIRGINIA and CAROLINA SOUTHERN RAILROAD.

	No 79	No. 65
Leave Fayetteville	7:30 a. m.	4:47 p. m.
Leave Hope Mills	8:00 a m	5:15 p m.
Leave Roslin	8:10 a. m.	5:25 p. m.
McMillans	8:17 a. m.	5:30 p. m.
Oakland	8:24 a. m.	5:36 p m.
St. Pauls	8:30 a m.	5:43 p. m.
Rozier's	8:42 a. m.	5.54 p. m.
Powers	8:54 a m.	6:06 p. m.
Arrive Lumberton	9:40 a. m.	6:20 p. m.

	No. 64	No. 78
Arrive Fayetteville	12:02 a. m.	10:15 p. m.
Arrive Hope Mills	11.30 a. m.	9:45 p. m.
Roslin	11:20 a. m	9:34 p. m.
McMillans	11:13 a m.	9:25 p. m.
Oakland	11:07 a. m.	9:17 p. m.
St. Pauls	11:00 a. m.	9:10 p. m.
Rozier's	10:48 a. m	8:58 p. m.
Powers	10.36 a. m.	8:46 p. m.
Leave Lumberton	10:25 a. m.	8:35 p. m.

No. 7			No. 8
11:00 a. m.	Leave St Pauls	Arrive	5:30 p. m.
12:40 p. m.	Arrive Elizabethtown	Leave	3:45 p. m.

Numbers 7 and 8 daily except Sunday.

For additional information as to rates, schedules or reservations, call on local agent or write,

L. C. PARKER,
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VOL. XXXI No. 12

The Mission Herald

"Let him that heareth say come" Rev. 22:17

A PRAYER FOR CHRISTMAS EVE.

SO long ago Thou gavest men a greeting
Of peace and kindliness, on that first day
When war was not, and all the wide Earth lay
In quiet. Is remembrance then so fleeting
Dear Lord,—have men so soon forgotten Thee?
Ah, no! And yet the long tumultous sea
Of life sweeps on,in waves of strife and danger
And love seems very old and weak and sere!
Lord,if Thou wilt,give grief and many a tear
But never in this life come, as a stranger,
To us who livest here!
We are so small! Hold us in Thy keeping,
For Thou art Love, and let us know Thy face
Cast over us the mantle of Thy grace,
King Shepherd, in our waking and our sleeping
Let us seek Thy sure refuge,when oppressed
By trouble, and we have no mother-breast
To flee to;guide us safe though joy and sorrow
In shadow of the Cross that Thou hast worn
Hear this our prayer, dear Lord! Be near
from morn
To eve; and bless us in Thy love to-morrow;
The day that Thou wast born!

December, 1917

Published by the Diocese of East Carolina at Kinston, N. C.

1842——— ———1917

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The Mission Herald.

VOL. XXXI. KINSTON, NORTH CAROLINA, DECEMBER, 1917. NO. 12

CHURCH KALENDAR—DECEMBER AND JANUARY.

"O live ye by the Kalendar,
And with the good ye dwell;
The Spirit that came down on them
Shall lighten you as well."—Bishop Coxe.

December	16—3rd Sunday in Advent.	(Violet)
	21—S. Thomas, Apostle—Ember Day.	(Red)
	23—4th Sunday in Advent.	(Violet)
	25—Christmas Day.	(White)
	26—S. Stephen, Martyr.	(Red)
	27—S. John Evangelist.	(White)
	28—The Innocents.	(Violet)
	30—Sunday after Christmas.	(White)
January	1—Circumcision.	(White)
	6—Epiphany.	(White)
	13—1st Sunday after Epiphany.	(White)

The Bishop's Letter.

The first of November found me in the beautifully situated town of Oriental down near the mouth of the Neuse river in the county of Pamlico.

Our communicants in Oriental, while few in number, are strong in zeal and enthusiasm and the work at St. Thomas' mission is progressing hopefully under the faithful leadership of the Rev. Floyd S. Cartwright. I preached in St. Thomas' on the night of the first and at Christ Church, Stonewall, our other Pamlico County mission, on the morning of the second. At Stonewall we have a few loyal and devoted Church people and we regret our inability to give them more frequent and regular services.

Sunday, the fourth, was spent in the attractive old town of Beaufort, and was a very busy day.

I preached, confirmed a class presented by Mr. Cartwright, and administered the Holy Communion at eleven o'clock. In the afternoon I preached in St. Clement's church to our Colored congregation, and at night I preached again in St. Paul's. The work in Beaufort, under Mr. Cartwright's wise and consecrated leadership, is going forward along all lines and he has every reason to be encouraged.

The Colored Mission—St. Clement's—which has been practically abandoned for several years has been revived; a Parish school has been started, and regular services will be held two Sunday afternoons, in each month by Mr. Cartwright.

On Tuesday, the sixth, I confirmed a sick man in private foi Dr. Milton, of St. James', Wilmington.

On Sunday, the eleventh, I preached and confirmed a large class, presented by the rector, Rev. H. S. Osburn, in Christ Church, Elizabeth City.

In the afternoon I preached and confirmed a class presented by Mr. Osburn, in St. Joseph's Church, Camden—preaching in Christ Church again in the evening.

Mr.Osburn found a strong well organized parish when he came to Elizabeth City a few months ago and under his fine constructive leadership the Parish is maintaining its splendid reputation in the community and in the diocese.

From the thirteenth to the sixteenth I was in Charleston, S. C., attending the meetings of the Synod of the Province of Sewanee. The Diocese of East Carolina was splendidly represented at the meeting, our six clerical delegates being present, also three laymen and six delegates to the Woman's Auxiliary meeting. We were all pleased to learn from the address of the Provincial Secretary, Dr. Patton, that our diocese had led the province again in per capita gifts for missions.

On Sunday, the eighteenth, I preached and confirmed a class, presented by the Rector Rev. C. H. Jordan, in the Church of the Advent, Williamston.

In the afternoon I confirmed an aged colored man, presented by Mr. Jordan, preaching in the Church of the Advent again at night.

On Monday afternoon, Mr. Jordan and I went on to Hamilton where I preached and confirmed a class in St. Martin's church that night.

From Wednesday, the twenty-first, to Monday the twenty-sixth, I was in the good county of Hyde for my annual visitation to that interesting field. During that time I traveled a good many hours by "gas boat" and something less than a hundred miles by Ford, and as usual, was helped and strengthened by my contact with the fine, loyal people of that hospitable county and inspired by the large, earnest congregations that greeted me at every parish and mission. On Thursday, the tweny-second, I preached in S. John's, Sladesville, in the morning, and was joined by the Rev. A. C. D. Noe for the services at Swan Quarter that night when I had the privilege of preaching to a large congregation in the Methodist church.

On Friday, Mr. and Mrs. Noe and the remarkably good and cheerful Noe baby, went on to Fairfield, twenty miles, where I preached in our attractive little All Saints Chapel morning and night.

On Saturday morning we set out for another twenty miles drive to the Rectory of Wysocking in the ancient but honorable Ford arriving in fairly good time, thanks to the almost uncanny mechanical skill of the Rector. (Let me say in parenthesis, that Mr. Noe needs a new car and I trust that some generous friend, reading this letter, will see to it that this faithful and self-denying missionary is provided with one. He is the pastor of the entire county and is ever ready to go long distance in all kinds of weather, over all kinds of roads, in his beautiful ministry of service. I stand ready to contribute $50.00 toward a new car for Mr. Noe—and will be glad to receive contributions from other friends of the remote county work in East Carolina.)

On Sunday the twenty-fifth, I preached and administered Holy Communion in St. George's, Lake Landing, and at night I preached and confirmed a class presented by Mr. Noe in the same church. The day was bitterly cold but the church was crowded at both services, many of the congregation having come ten, fifteen and even twenty miles to the services—(I trust that members of town and city congregations who stay away from the church a few blocks away on account of the weather may find some food for thought in the above statement.)

After the night service I came on back to Swan Quarter—twenty miles—where I took passage for Belhaven in a gas boat at seven o'clock the next morning.

On Monday, the twenty-sixth, I preached in St. James' church, Belhaven, Rev. C. C. Kelsey, rector.

On Tuesday, the twenty-seventh, at eleven o'clock in the morning, I ordained the Rev. Robert Isaiah Johnson to the Priesthood in St. Mary's church, Belhaven. The excellent and timely ordination sermon was preached by the Rev. John W. Herritage, of Fayetteville, and the candidate was presented by the Rev. Robert B. Drane, D. D., of Edenton. The Litany was read by the Rev. Henry B. Delaney, D. D., Archdeacon of the Colored Work in the diocese of North Carolina, the Epistle by the Rev. John B. Brown, of Washington, and the Gospel by the Rev. W. J. Herritage, of Edenton; other clergymen present and joining in the laying on of hands, were the Rev. C. C. Kelsey, of Belhaven, and the Rev. J. Malcolm Taylor, of Washington. The newly ordained Priest will continue in charge of St. Mary's, Belhaven, and St. Ann's, Roper, where he has been doing fine, constructive work for several years.

On Friday, the thirtieth—St. Andrews' Day—in St. John's church, Wilmington, I ordained to the priesthood, the Rev. Louis T. Hardin, who, for the past eight months has been in charge of the work in Clinton, Warsaw and Faison. The candidate was presented by the Ven. Thomas P. Noe and the ordination sermon was preached by the Rev. R. E. Gribbin, rector of St. John's church. The sermon was helpful and inspiring and the charge to the candidate was especially beautiful and appropriate. The Litany was read by the Rev. D. L. Gwathmey, who, with the other clergy present, joined in the laying on of hands.

The newly ordained priest will have charge of the work at the church of the Good Shepherd, Wilmington, for the next three months, or until a successor to the Rev. W. R. Noe is elected. The following article from the Morning Star of Wilmington, will be read with much interest by the people of the diocese:

"On account of the ill health of his little daughter, making it advisable to seek a higher climate, Rev. W. R. Noe has resigned the rectorship of the Church of the Good Shepherd, in which capacity he has served with great success for the last several years, and has gone to Saltville, Va., where he has assumed charge of a parish. His successor will not be elected for some time.

"Rev. L. T. Hardin, who has been serving as rector of the Clinton parish and who will be ordained to the priesthood at St. John's church this morning at 11 o'clock has been named by the bishop as supply rector and will immediately take charge of this work. Mr. Hardin is a young minister who has done splendid work and he comes highly recommended and will receive a cordial welcome to the city.

"Rev. Mr. Noe before coming to Wilmington was rector of the church at Windsor. He is a brother of Archdeacon Thos. P. Noe and succeeded the latter at the Church of the Good Shepherd. He is greatly beloved by the members of his parish and it is with deep regret that they have given him up. He has served as secretary of the Diocese of East Carolina, and has been actively interested in many phases of diocesan work. Rev. Mr. Hardin, who succeeds him as rector, is assistant secretary of the diocese."

Mr. Noe's departure from East Carolina will be deeply regretted by his many friends in the diocese, and to me his going from us brings genuine sorrow. We earnestly pray that his little daughter may soon be restored to perfect health and that he may come back to take up once more his faithful and efficient service for the church in this his native diocese.

The Rev. Daniel G. MacKinnon, S. T. D., formerly rector of St. Bartholomew's Church, Philadelphia, entered upon his duties as rector of Christ Church, New Bern, on the first of December. Dr. MacKinnon is a clergyman of force and ability and is the fortunate possessor of a most delightful personality. His work will be among a loyal and harmonious people and we predict for him a most useful and happy rectorship in that fine old parish.

On behalf of the diocesan family I extend to Doctor and Mrs. MacKinnon a hearty welcome to East Carolina.

In closing let me urge upon the rector and parish treasurer the great importance of making regular monthly payments on their appointment for diocesan missions. The work of God and His Church must go on in East Carolina in spite of the many worthy appeals that are coming to us from the outside—we must give and give liberally to the Red Cross, to the Army Y. M. C. A. work, to the various relief funds, but we can not, we must not neglect to maintain the Church's work, for unless the Church is kept strong, liberty will mean but little and democracy will have no power to make the world safe.

Faithfully, Your friend and Bishop,
THOMAS C. DARST.

Diocesan News.

Recent numbers of the Mission Herald, published by the diocese of East Carolina, contained a series of articles on the action of Governor Bickett in issuing pardons. It makes a very interesting and suggestive story of one chief executive's thought and care for the helpless. Governor Bickett, like his colleague, the Governor of South Carolina, is an active Churchman.—Living Church.

The Rev. J. Malcolm Taylor, who served his Diaconate as minister-in-charge of the Chapel of the Holy Cross, Aurora, has accepted Bishop Darst's appointment as minister-in-charge of the Church in Chocowinity, Bath, Yeatesville, Zion and Pinetown. Mr. Taylor will live in Washington, N. C.

Before Mr. Taylor left his former cure he assisted Bishop Darst in the consecration of the Church of the Holy Cross, Aurora, on October 28.

The Rev. W. R. Noe, rector of the Church of the Good Shepherd, Wilmington, N. C., and Secretary of the Diocese of East Carolina, has accepted the rectorship of Preston Parish, Saltville, Va., in succession to the Rev. Thomas F. Opie. The health of Mr. Noe's little girl made the change necessary.

The Church of the Good Shepherd will not elect a new rector for some time, the Rev. L. T. Hardin having charge of the parish as locum tenens. Communications for the Secretary of the Diocese should be sent to the Rev. L. T. Hardin 511 Queen Street, Wilmington, N. C.

The fall meeting of the Convocation of Wilmington was held in St. John's Church, Wilmington, November 20-23, the Rev. W. H. Milton, D. D., Dean presiding.

The Convocation put itself on record as believing in the opportunity and responsibility of the clergy and laity going out into the weak places of the Convocation to strengthen the work entrusted to the Church. The large attendance of the clergy made an informal conference of the clergy a valuable feature of the Convocation. The last meeting of the Convocation was addressed by the very Rev. George B. Myers, Dean of Holy Trinity Cathedral, Havana, Cuba.

At St. Paul's Church, Wilmington, N. C., on All Saints Day, a receiving alms basin was dedicated in memory of Isabel Rountree King, wife of Major Vann R. C. King, U. S. R., and two alms basins in memory of David Hazlitt King III, their infant son. At the same service two glass cruets given as a thank offering by two members of the parish were dedicated by the rector, the Rev. D. L. Gwathmey.

Ordinations.—On November 27 Bishop Darst advanced to the priesthood the Rev. Robert I. Johnson, in St. Mary's Church, Belhaven, N. C. The ordinand was presented by the Rev. R. B. Drane, D.D., and the sermon was preached by the Rev. J. W. Herritage. Other clergy taking part in the service were the Ven. H. B. Delany, D.D., Archdeacon of colored work in the Diocese of North Carolina; the Rev. J. B. Brown, the Rev. C. C. Kelsey, rector of St. Mary's, and the Rev. J. Malcolm Taylor.

In St. John's Church, Wilmington, N. C., on St. Andrew's Day, 1917, the Rev. L. T. Hardin was advanced to the priesthood, Archdeacon Noe presented the ordinand, the Rev. R. E. Gribbin preached the sermon. The Rev. D. L. Gwathmey also assisted in the service. Mr. Hardin, formerly a Presbyterian minister, will be locum tenens for the next three months at the Church of the Good Shepherd, Wilmington.

Capt. Stuart Allen, the University of North Carolina's military instructor borrowed from the Canadian forces, addressed a large audience at Kinston on Saturday evening, December 1st. Captain Allen described conditions in France as an active participant. His stay in this country is limited to his health's restoration, having been wounded in service.

Captain Allen's lecture was under the auspices of the Red Cross. In the audience was the Rt. Rev. Bishop of the Diocese who listened to his brother Churchman's lecture with interest.

A Letter to the Men on the Honor Roll from St. James Church, Wilmington.—Under date of November 15th, just in time for Christmas arrival in France, the Rev. Dr. William H. Milton, D.D., rector of St. James Parish, Wilmington, has arranged a triple folder in postcard form to send to the "boys of old St. James' " in army and navy. The first of the inner pages is an engraving of the church; in the center is the parish roll of honor, with sixty-one names; and on the third inner page is a letter from the rector to the men on the roll: "Most of all we want you to feel that our hearts are with you; hence this letter from your rector, not alone for himself but as the spokesman also for all those whom you have loved and only lost awhile."

Through the generosity of Mr. Thomas Harvey, St. Mary's Church, Kinston, presented to each soldier and sailor going from the parish a beautifully bound new shape India paper Prayer book. From the letters received from "the boys' the parishoners and donor will ever think of the St. Mary's boys who are in the trenches.

Miss Venetia Cox, our representative in China, is at the Union Language School, Peking, China, in care of Mr. Pettus where she will be for the winter. After April it will be American Church Mission, Hankow, China.

The Editor wonders how many members of the Auxiliary in the Diocese have even dropped their representative in China a post card? Miss Cox is your and my "self" in the China Mission Field.

Mr. Anthony P. Parshley, one of our candidates for Holy Orders, has been accepted by the Y. M. C. A. as a Secretary and will be sent to France very shortly. Mr. Parshley was highly commended by the Faculty of the Virginia Seminary where he is a student and given an indefinite leave of absence. Bishop Darst heartly concurs in Mr. Parshley's heart's desire and sends his young brother forth with his blessing and best wishes. Mr. Parhley's work at the Seminary has been of the highest order, and as a speaker and "mixer", and worker Mr. Parshley may be counted upon as doing his best for East Carolina.

East Carolina was well represented at the meeting of the Synod at Charleston. The Rt. Rev. Bishop, the Messrs. W. H. Milton, D.D., Griffith, T. P. Noe, Boogher, Drane, D.D., and Gribben, Messrs. Cotten and Rose, Mesdames Staton, Rose, Woolvin, and Noe.

The Rev. Dr. McKinnon, the new Rector of Christ Church New Bern has with an aggressive mind and heart and hand taken hold of the reins of his new parish. The New Bern papers speak of his sermons as "Masterful discourses.' May Priest and people be long united.

A LETTER TO THE CHURCH IN THE UNITED STATES

My dear Brethren: As you know, the House of Bishops has asked me to visit Liberia, in order to investigate and adjust the Church's work there. Archdeacon Schofield, of Denver, is going with me, and we are taking our departure on the twenty-fourth of November.

I am sending this in the first place to ask that you shall have this mission in mind, especially at the time of the celebration of the Holy Communion, and to bespeak your constant intercession that we may be given wisdom to perform usefully this most delicate task.

May I not bespeak also your own and your parish's cordial cooperation with the Board during my absence. The time we live in emphasizes the necessity for pressing all the more urgently the Mission intrusted to the Church. All that can be done wisely may be done without pressing upon anybody heavily, if all would help.

I know you will be zealous for the welfare of the work and for the good name of our Master. In this confidence I am going away without any sense of solicitude on account of the work which the Church has intrusted to the Board of Missions.

It will be grateful to know that you are keeping us in mind. May a blessing come to the church in America as well as to its mission in Liberia through the labors of its servants.

Very truly yours,

A. S. LLOYD.

AT THE GOLDSBORO RECTORY.

On Monday afternoon from four to five, Mrs. John Haller Gibboney most hospitably received the members of St. Stephen's Parish at her home in the Rectory.

The house was most attractively decorated and was lovely in fall flowers and autumn leaves.

The afternoon was pleasantly spent combining business with pleasure.

The guests were met at the door by Mrs. Wilborn Davis and Mrs. W. H. Smith. After being received by Mrs. Gibboney and her sister, Mrs. Cunningham, they were invited into the dining room where Mrs. Z. M. L. Jeffreys most charmingly presided at the tea table.

Those assisting Mrs. Jeffreys were Miss Virginia Allen Mrs. B. R. King, Mrs. A. W. Falkener and Miss Minnie Bell Hill.

CONGREGATIONAL MEETING.

A congregational business meeting took the place of the usual service at St. Mary's Episcopal Church Sunday morning, November 25th. Mr. G. V. Cowper, of the vestry, made an address, telling of the spiritual and material progress of the church. Treasurer D. F. Wooten stated that the approximately $5,000 worth of improvements were practically paid for, although the congregation will have to spend more in future for running expenses. C'est le guerre. Mr. H. C V. Peebles called upon the parishioners to give more freely of self for the furtherance of the church's work. It was determined that St. Mary's parish is in the best condition ever. The church's property is valued at $30,000 or $40,000.

McD.

BISHOP BRENT ACCEPTS.

The Rt. Rev. Charles H. Brent, D.D., has accepted the action of the diocesan council of Western New York, and will succeed Bishop Walker in that see. With the approval of the standing committee of the diocese, however, he has cut very short his stay in New York, sailing last week for an indefinite stay in France, where he will remain in the interest of the Y. M. C. A., as long as his presence is deemed advisable. Bishop Brent goes to the front at the invitation of General Pershing, whom he confirmed not very long since.

WHO IS THERE? IT IS THYSELF.

One knocked on the door and a voice asked from within "Who is there?" And he answered, "It is I." Then the voice said, "This house will not hold me and Thee," and the door was not opened.

Then went he into the desert and fasted and prayed, and returned again and the voice asked, "Who is there," and he said, "It is thyself", and the door was opened.

The world is unifying itself in this terrible ordeal of fire to write not for us alone, but for all mankind a new chapter in progress in the new terms of the divine nature of human life, through which, under God, we shall have a new birth of material spiritual freedom.

GLORY AND GOODNESS.

A Christmas Tale.

"The glory of the Lord shone round about them."—Luke ii.9.

There were just two of them—Freddie and Winnie—or perhaps should say Winnie and Freddie—for ladies come first. But she was a very little lady as yet, being only six years old; but a little lady of six years old is very old indeed, because she is a lady—for all ladies are born old and get younger and younger the longer they live. Freddie knew this; he hadn't a doubt about it, and though he was two years older he always obeyed his sister, and wondered at her, and looked up to her as a very superior person indeed, just as a brother should.

And now they were sitting by the fire, or rather Winnie was—sitting very prim and proper in a little cane chair; but Freddie was lying on the rug, half curled round, like a dog, which isn't the attitude gentlemen generally take when ladies are present.

They had been very quiet for a time, for they had said almost all that could be said about the picture-book and the Noah's Ark, and the soldiers who could have their heads turned in a moment, and their arms pushed up or down, and who always wore the same bland smile whether they stood on their feet or were shot down, as true soldiers should; and they hadn't found anything fresh to say about what they were going to do next day, and what Winnie was going to wear, for next day was Christmas, when little ladies have a deal of thinking to do about their dress. So they were quiet, quiet for such a time!—full five minutes by the clock, looking into the fire and seeing many, many a wonder there.

"I say, Winnie," said Freddie, in his drawling way, as if he were speaking in a dream; "do you know what 'the glory of the Lord' is? Jane says the shepherds saw it, for 'the glory of the Lord shone round about them.' I don't understand it."

"Don't you?" said Winnie in a matter-of-fact, indifferent way; "then it is time you did. You are eight years old now," she added severely; "and if you don't understand things now, when will you?" That was a little hard upon Freddie, but he didn't seem to mind it. I fancy he had heard something of the kind often before.

"But what was it, Winnie?" he repeated in his dreamy fashion. "Was it a big light, do you think?"

"Of course it was," she said decidedly, as if she had been there and knew all about it; "it was the light of God."

"But what kind of light was that, Winnie?" and he now turned his head and looked eagerly at her as he spoke; "that's just what I can't make out, for teacher says that Jesus is the Light of the World."

"To be sure He is," said Winnie quite airily: "and if you grow up good, and love Him and pray, He will make His light shine round you too; but isn't it time you were off to auntie's?"

That had really nothing to do with it, but you see, Winnie was a wise little woman, and knew when to change the subject as soon as it became difficult, and then, Freddie had to go to auntie's to bring home something mother wanted. So he got up and wriggled into his jacket (the blue one with the brass buttons), and managed to put his cap on so that it just wouldn't fall off, and then slammed the door. He couldn't help slamming it, because he was a boy.

But, as you will have guessed, he was rather a thoughtful kind of boy, and he had a good deal to think about now, for he hadn't quite made up his mind about that glory of the Lord that shone round about. It must have been a light, he was satisfied of that, for Winnie had said so; but he knew too that there was a glory in being good, and a glory in being brave, and a glory in being kind, and he couldn't see how that kind of glory could ever shine like a light. It was a bit difficult to make out, so it is no wonder he didn't notice where he was going, till, after walking on and on and on, he found he had lost his way. And then, what was worse than all, the fog came on. It had been grey and misty all the morning, but now it grew darker and darker, till he could hardly see a yard ahead of him. He had better not go on, he thought; he had better get home again, or they would be frightened about him. So he turned round and walked on and on, feeling quite safe now, for hadn't he turned round? Then he began dreaming and thinking about that glory again, till he found he couldn't go any further. There was a wall before him and trees all around, and he could tell by the beds and borders at his feet that he had wandered into a garden. He tried to get out as fast as he could, but only found himself at the back of a great house which had all the windows up above brightly lighted, while the lower ones had just light enough to let him dimly see a great hall with a long table laid out with beautiful things of silver and gold, but with no one there. Up above he could hear them laughing and cheering, as if there was a big party there.

Suddenly he heard something moving close beside him and it gave him such a start! He listened again, but all was silent; and then heard something, like a man breathing very hard. Poor Freddie! he couldn't run—it was too dark for that—but he did what he had always done in his troubles, dear little man, he went down on his knees and folded his hands and prayed—"Lord Jesus, it is very dark, and I don't know my way: let the glory of the Lord shine round about me"—and when he opened his eyes there was such a bright strong light beaming all about him! But it faded away in a moment, for it was only a servant-man turning up the gas and lowering it again when he had found what he wanted.

Freddie crept about and crept about till he found the gate by which he had entered, and had the firm, hard pavement under his feet again. How he hurried along!—on and on and on, he didn't know where, only he thought he must be going home, for hadn't he turned round on purpose?

At last, high up through the fog and the darkness, he saw such a great, far-spreading light shining from a building that looked like a palace, with walls and roof of glass. Such a light he had never seen before; it was brighter than lamps, brighter than gas, bright as the sun, and yet not like it. The gate of the palace was open, and Freddie went in.

What a sight! A great round building, filled with the roar of machinery, the clashing of hammers and dashing of sparks, with fiery furnaces here and there, and half-naked men, like grim giants, moving about with red-hot bars of steel! And the whole place was flooded with light, the blue-white light that came from the great lamps hung high in the air. Freddie was lost in wonder; could this be the light that shone round them? While he was staring at it a strong hand was laid on his shoulder, and a great giant was looking down upon him.

"Well, little 'un, what do you want?"

"If you please, sir," asked Freddie, in his simple, honest way, "is that the glory that shone round about them?"

"The what?" asked the giant.

"The glory," said Freddie; "the shepherds saw it, you know, on Bethlehem—'the glory of the Lord shone round about them.' Is that it?"

The big Vulcan with the wild curly hair looked steadily into the little fellow's face for a moment, and then, quick as a thought, whisked him up in his arms as lightly as you would lift a feather, and without another word marched off with him toward one of the furnaces. But, strange to say, Freddie wasn't a bit afraid; there was something so kind about the face of this giant.

"What have you got there, Bill? man after man shouted as the giant strode along with the boy in his arms.

"An angel," he cried, "an angel; you come round here and have a look at him!" and he stood Freddie on a high bench where the light was strongest. A little crowd of men was soon round about, chaffing and laughing, and expecting some fun. Bill didn't seem to notice them for a time; he kept pushing his fingers through his curly hair and scratching his head as if he had got an idea or two that needed waking up.

"Don't you be afeard, little 'un," he said at length, "but speak up bold and free, and ask these gents just what you asked me—about the light, you know."

Freddie was a little shy, yet he spoke up—

"If you please, is that the light that shone round the shepherds at Bethlehem?"

"That's it," said Bill, chuckling, "Bethlehem! You know about Bethlehem, my lads," he said, turning to the men; "you learnt something about it at Sunday-school, and you ain't forgotten it neither, though you've forgot a good deal you got there. He's straight from Bethlehem, this little 'un is,—and ain't he an angel! He is an angel, I can tell you, for he's come just as an angel should in the thick o' time, to help me out of a difficulty, and help you to do a good turn. There's Ben Wiggan, as good a mate as ever we had among us, and never a stroke o' work has he been able to do these months with his asthma; and I know as his wife and kids is starvin', and I thought what a shame if we couldn't give them a lift. But I didn't know how to get at you, my lads, and we knock off work to-night, and it'll be a bit rough upon Ben if Christmas comes and there's nothing to give the children. And just as I was a botherin' over it, if this little angel shouldn't come walking in and ask about the light on Bethlehem! Then I got a notion Look here, little 'un," he said, turning to Freddie "I want you to do me a favour. Take off your cap, if you please, and hold it out. Now, my lads, who'll give something for poor Ben Wiggan? There's my lot first," and he cast some silver coins into the boy's cap.

"Bravo, Bill," cried the men, while a giant shouted—"Bring your angel round," and Freddie was lifted down and walked among the men, while man after man put something into his cap, many of them patting the fair head of the boy as he passed along. Round and round the works they went—big Bill and little Freddie—followed by a group In the end the boy's cap was filled with silver and copper, two tobacco boxes, a meerschaum pipe, a silver chain that was broken, and a brand new breast-pin.

"Let's finish this job at once," said Bill. "Let's make a deppytation and go round to Ben's now."

Two men were appointed to go with Bill and Freddie, and off they went just as they were. They knew their way even in the fog; it was only a little distance, and they knocked at a door.

It was opened by a thin, pale-faced woman, holding a small lamp in her hand.

"Oh it's you, Bill? Come in—and take care of the step. But who is this you have with you?" she asked, as she saw Freddie.

"That's my angel!" said Bill, with a grin; "my Christmas angel; and I want Ben to have a look at him."

The woman led the way, and the four followed, the last man gently closing the door. (He didn't slam it not being a boy.)

It was a poor kitchen, with only a morsel of fire, and a tall, thin man sitting bowed before it.

"A merry Christmas to you, Ben," said Bill, in his hearty way, "and I hope as the asthma's better."

The man looked up with such a sad, sad, weary face, and great, deep sunk, hollow eyes.

"We've had many a better Christmas than this, old man, but I'm glad to see you all the same, though I haven't a chair to offer you."

"And we couldn't sit down if we wanted, for we must get back to the works; but I've a curiosity here to show you—a real live angel, fresh from Bethlehem!"—and he put Freddie forward where the light fell full upon him.

How Ben started!—sprung to his feet—looked hard again at the boy—gave such a frightened, suspicious, despairing glance at the men around—and then sank down on his seat and buried his face in his hands.

Bill looked puzzled for a moment, and then said—

"Don't be afeard of him, Ben; he's quite tame for an angel and won't hurt you. You see, it's like this,"—and he told all the story of how they came to be there.

While he was speaking the man had slowly lifted his face again, and was looking hard at Freddie, while the big tears came rolling down his cheeks.

"Wasn't you at Mr. Gurney's house this afternoon?" he asked.

"I don't know Mr. Gurney's house," said Freddie.

"A big house, with a garden. Didn't you kneel down there and pray for the glory of God to shine round about you?"

"Yes, I did pray beside a big house when I had lost my way. Was you there, sir?"

"Yes, I was there," said the man slowly. "God forgive me, I was there. I could have touched you with my hand when you was praying. I was driven to it, mates," he said, lifting his head, half fiercely; "I couldn't stand it no longer. To see wife and children get weaker and thinner and whiter day by day for want of food. I couldn't stand it. I had lived honest all my life, and tried to stand in with God, fair and square, as a true man should, but I forgot Him to-day and forgot myself, and I went out to steal. I knew Mr. Gurney had company, and I thought while they was upstairs I could lay my hand on something below, and I hid in the shrubbery, and in another minute I would have been a thief and a robber, but this little angel came—(oh! isn't he an angel)—and prayed beside me. I couldn't do it— no I couldn't do it after that. And to think I should see him again, and see him like this!" and the poor, worn, weary, hungry man broke down and cried like a child.

His wife stood white and pale at what she heard, and the big men were silent because of something in their throats.

"Here, Missus," said Bill, after a pause, "spread out your apron, if you please, and hold hard. Now then, little angel pour your cap into that. There's something will make a bright Christmas for you, and a Happy New Year besides.'

Then laying his hand gently on Ben's shoulder, he said—

"You've got to stand in with the Lord yet, my lad. He's got His angels for us still, you see, when things is at the worst; and, maybe, this little 'un will say that prayer again for us all."

And Freddie did it. He kneeled down while the big men stood about him with their heads bent low.

"Dear God," he prayed, "make the glory of the Lord shine round about us for ever and ever. Amen."

Bill went home with Freddie—after he had returned to the works and washed his face, and tried to straighten his wild curly hair, and put on his jacket—and explained all about it to Freddie's mother. But when Freddie and Winnie talked it all over again, Freddie didn't need to ask any more what the glory of the Lord meant. He had his own ideas about it now. He had found out that God hears prayer wherever we are, and that God makes great, great use of us, though we may not know it, as long as we are trying to be like Jesus, and that God puts kind thoughts into people's hearts—and all that is His glory—and He can make His glory shine round about a boy or a girl as well as round a man or a woman; for, if only we are good, we are bound to do good, though we may not see how at the time, and so we can't but be like His angels here—to give "Glory to God in the highest," and spread "peace and good-will among men."

That's the story. May your life and mine make a better one!

"It is well to remember," urges the Rev. John Munday, Rector of Grace Church, Port Huron, Mich., "that the present continual calls being made upon Americans for the Y. M. C. A., the Red Cross and other splendidly worthy objects, must never be permitted to interfere with our gifts towards specifically religious objects. If they do, then we are 'killing the goose that laid the golden egg.' "

The Mission Herald.

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THE MISSION HERALD,
Kinston, N. C.

HELP KEEP THE MISSION HERALD ALIVE.

Will not our subscribers kindly save the management the expense of sending out notices of delinquent subscriptions by mailing same to the Business Manager at Kinston, N. C.?

The government's increased tax on mailing of publications together with added postage and other constantly increasing cost of publication will make it exceedingly hard for us. We don't expect to make money out of the work. All we want is to pay our debts.

Church Mission House,
281 Fourth Avenue, New York,
November 24, 1917.

My dear Editor: I want to add a note more than usual to the Missionary Notes for your next issue. We are trying an experiment in the December issue of The Spirit of Missions and I would personally appreciate it if you could in some way mention the fact in your publication. We are taking eight of the illustrations which ordinarily would be sprinkled through the magazine and are publishing them together, printing them on a separate signature in duo-tone ink. The cost is very little more and we in the office think that this is an improvement.

I am wondering whether it would be possible for you to suggest to your readers that more of them subscribe for the Church's only general missionary magazine, The Spirit of Missions. The cost is two cents a week, and it is perfectly proper for me to say—because I have had nothing whatever to do with the making of The Spirit of Missions what it is—that it is generally conceded among publications to be the best missionary magazine published. We are trying here in the Missions House to keep it up to its tone and not to let the fact that printing and stock have greatly increased in price influence us to send out a cheap publication. If we could have one subscriber out of every twenty communicants, I suppose we would have the largest subscription list of any magazine in the world. Our list is now about 33,000 or 34,000. Would it be possible for you to suggest that people take a little more interest in the magazine and try to increase its subscription list?

Faithfully yours,
C. E. BOTTICHER,
Editorial Secretary.

The Editor of the Mission Herald does not know how many East Carolinians subscribe to The Spirit of Missions, but he does not see how any lover of **The Church** and her work can well get along without the Spirit of Missions. It is to our Missionary endeavors what the Prayer Book is to our Services. Eliminate the Book of Common Prayer from a Churchman's method of worshipping and what have you? Eliminate The Spirit of Missions from our Missionary activities and we would be like a Rail Road system without a Dispatcher.

As a wholesome Christmas gift why not send a year's subscription? The Mission Herald urges its readers to subscribe.

PORTER MILITARY ACADEMY AT CHARLESTON, S. C

There are ten East Carolina boys at the Academy this year and seven of the ten are from Kinston.

A See House Dinner.—Three Priests of the Diocese had the pleasure of dining with Bishop and Mrs. Darst the other day, and a right happy gathering it was too. The Clergy of East Carolina are told so sincerely by those who live at the See House to "come right up and make themselves at home," that the clergy feel as if the Bishop's Home is their second abiding place. As one of the dishes was being passed, word went along with it that it came with a "pounding" from a certain parish to Bishop and Mrs. Darst. Wasn't that a fine idea to "pound" the Bishop's wife?

We must congratulate Mrs. W. T. Hines, Secretary of the Woman's Auxiliary and Parochial Society upon the appearance, make up and interesting facts of the annual report of the Woman's Department of our Diocesan Life.

Copies of the same have no doubt been received by the clergy and leaders of the Auxiliary and Parochial Society. A careful study will reveal a little world of activity on the part of the women of East Carolina. The suggested Service for use in Auxiliary Meetings is a long felt need. It strikes the Editor as a very happy compilation.

SUBSCRIPTIONS RECEIVED FROM NOVEMBER 1st TO DECEMBER 1st.

Those paying one dollar and more—Mrs. G. J. Baird, Mrs. J. T. James $2, J. W. Mason, Mrs. W. T. Cross, Mrs. L. G. Daniels, Mrs. J. H. Saunders, Dr. Ira M. Hardy, Mrs. E. R. Roberts, Mrs. R. W. Smith, Mrs. J. G. Wood, Miss Emma Cuthrell, Mrs. A. M. Lee, Mrs. J. K. Hoyt $1.50, Mrs. B. T. Cox $2, Mrs. W. D. Moseley, Mrs. T. H. Myers, S. F. Zeigler $1.25, Mrs. Ed. Davis, Mrs. L. Turnage, A. Campbell, Dr. W. H. Ward $5, G. M. Scott, S. H. Abbott, Mrs. M. L. Worthington, Dr. R. E. Lee, Mrs Laura Sparrow.—$32.75.

Those paying fifty cents and more—P. V. Renfrow, J. H. Spivey, Mrs. M. B. Smith, Mrs. A. B. Dawson 75 cts., Mrs. C. B. Codrington, Mrs. Julia Campbell, Mrs. Lula Windley, Mrs. L. E. Smith, Mrs. C. C. Chadbourn, Mrs. S. Watkins, Mrs. T. G. Basnight, Mrs. Laura Miller, Miss B. E. Skinner 75 cents, J. G. Banton, J. E. May, Mrs. J. S. Cutler, Mrs. J. B. Pollock, Mrs. B. R. Moore, Mrs. J. M. Whedbee, Mrs. B. Hayden, W. G. Gaither, Jr., Mrs. Frank Sidbury 75 cents, M. E. Price, Mrs. T. H. Shepard 75 cents, Mrs. Z. M. L. Jeffreys 75 cents, J. A. Bryan, Thos. H. Hale.—$14.75

Total $47.00.

AN APPRECIATION.

The members of St. Mary's Guild wish to give expression to their appreciation of the earnest and diligent efforts of Rev. Jos. N. Bynum while he labored among them in the Gatesville Parish. He was with us little more than a year. In that time by his sympathetic and kindly mingling with his fellowmen, he endeared himself to his own people, placed himself upon record among those of different denominations as a preacher of force and sincerity, and accomplished work in his parish, which he found necessary at his coming, attempted it, and carried through to a successful completion with an ease which commanded the admiration of those most interested. Our church was in a leaking condition and the new roof was built upon it, a few months after his arrival in our midst.

He undertook the building of a house of worship at Roduco, and the little chapel is there today as a memorial to his faithful efforts.

We are truly sorry to give Mr. Bynum up, but we trust that much happiness, and many blessings may follow him in his new field, and that he may be led by the spirit of God to a fuller and more abundant work in the Master's vineyard.

MISSION AT SOUTHPORT.

The Rev. John H. Griffith held a Mission in St. Philip's Church from December 4th through the 9th. Two services daily were held, save on Sunday when four all told were held. At 10:30 o'clock the Missioner spoke to the soldiers and families in the Y. M. C. A. hall, at Fort Caswell, which is just opposite the town of Southport. Quite a gathering of our boys were present.

At 11:30 the Rev. Mr. Bynum took the Celebration in the Parish Church.

In the County Court House at 3:30 o'clock, there was a "Social Up-Lift" service, presided over by Supt. Guthrie of the County Public School. At this service Mr. Griffith delivered a lecture on "Heredity," which was followed by a free for all discussion in which many asked questions.

At 7:30 o'clock in the Church the closing service of the Mission was held with a large congregation present.

All who were so fortunate as to hear Mr. Griffith received much wise counsel, vital gospel truth, and food for the mind and thirsty soul, which, if embraced, will make life sweeter, happier, nobler, and more serviceable to God and man.

A RED CROSS CHRISTMAS CEREMONIAL.

The Red Cross Chapters have asked all members of the American Red Cross to take part in a simple ceremony on Christmas Eve—the placing of a lighted candle in the window shining through a Red Cross service flag on the window pane. This flag is a piece of white transparent paper, blue bordered, with the sign of the Red Cross, five inches square, in the center, and smaller crosses to be added for each of the household who is a member of the Red Cross. It is an expression of service in this unexampled time—a symbol so instinctive that the Red Cross will glow from the windows of our homes over the length and breadth of the land, sending out the Christmas message to the world, and telling not only the passer-by but our own hearts that, just as our boys and men are finding new strength in their new sacrifices, so may we through our new service.

I believe the Bible to be God's word, because, as I use it day by day as spiritual food I discover in my own life as well as in the lives of those who likewise use it a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not use it can know nothing of. It is as really food for the spirit as bread is for the body.—Dr. Howard Kelly.

BISHOP DARST IN HYDE.

Bishop Darst came to Hyde county last week for his annual visitation, and brought good cheer and a much needed message with him, from which about a thousand eager listeners, drew inspiration and hope and courage.

His face was lighted by hope and abundant faith in better days to come as he explained some of the dark problems connected with the great world conflict, and urged the people to make the world safe for Democracy and to make Democracy safe for the world.

The writer will not outline any one of the sermons, because he couldn't do justice even to an outline, but suffice it to say, that the Bishop made better patriots and better christians of every one of us, and made us all want to do our best and nothing but our best and then some. He made us realize that the safest and best thing to do in a time like this, and at all times is to get a firm grip on fundamentals and to do and to dare to the last with our faces ever towards the rising Sun.

They were great days to us, when the Bishop was here and because of his coming greater effort will be made by these people to do the right things for God and humanity.

THE THOMPSON ORPHANAGE.

Cash contributions from October 10th to November 10th:

Bath, S. S., St. Thomas'	$ .50
Edenton, Pruden & Pruden	5.00
Wilmington, Mrs. H. F. Wilder	5.00
Total	$10.50

Contributions in kind: Barrel of pears, W. A., St. George's Lake Landing; box of clothing, etc., for Ruth White, from a little girl—Bertha Mae Archbell, Ransomville; two boxes of preserved fruit, dress goods, stockings, etc., W. A., St. George's, Lake Landing.

NOTES.

We are glad to report the Orphanage in good shape, and everything moving along smoothly. The children had a good time at the Fair, and now they are looking forward with pleasure to Thanksgiving. The turkeys are already in the pen, and the other good things are coming along in due time. Our Guernsey bull, and a big pumpkin took premium at the Fair, and so did a crocheted yoke made by one of our little eleven year old girls. We did not make an exhibit from the kitchen and sewing room this year.

We made over five hundred bushels of corn, but our potato crop is short, and we would be glad if our friends would help us out along that line.

Before this issue is out Thanksgiving will have come and gone, and we hope it will have been a happy one to all of your readers, and the Orphanage will have been well remembered.

BISHOP LLOYD GOES TO AFRICA.

Bishop Lloyd has sailed from New York to England on his way to Liberia in Africa. He goes following his election to the task by the House of Bishops at the recent meeting in Chicago, and will investigate conditions in this far-away black republic, that the Church may be wisely guided in its future action in the field hallowed by the work of Bishop Ferguson. He is accompanied by the Ven. Archdeacon Schofield of Denver, and will be away for several months.

This journey by Bishop Lloyd will be a surprise to the greater part of the people of the Church, as the fact of his election was not published until mid-November. But Liberia is a sensitive field, and a needy and deserving one, and doubtless the effect of this journey by the president of the Board of Missions will justify his absence from New York at this critical time.

SYNOD OF SEWANEE.

Province of Sewanee.—Historic St. Philip's Church in the city of Charleston, South Carolina, was the scene of the opening service of the third Synod of the Province of Sewanee on Tuesday evening, November 13. Seven Bishops of the province were in attendance as well as Bishop Knight vice-chancellor of Sewanee University, the retired Bishop of Springfield, and Bishop Woodcock of Kentucky.

Bishop Guerry welcomed the Synod to his Diocese and alluded to the appropriateness of the first meeting of the synod being held in St. Philip's, the mother parish of the diocese, organized in 1682, and probably the oldest parish in the province. The topics for discussion by the synod were timely, thought Bishop Guerry, particularly the opportunities for Christian service presented by the camps and cantonments, the province of Sewanee having more of these military establishments within its limits than any other.

The Hon. Richard I. Manning, governor of South Carolina, was the first speaker, whose subject was "The Church and the Flag." The Governor scored the ideals of Germany but he also spoke of the necessity of keeping down the natural feeling of hatred, and he left a hopeful note that the fire of this war would burn out the impurities from the personal and social life of the people, leaving the untarnished image of God reflected in His children.

Bishop Reese, of Georgia, spoke feelingly on **"Moral and Spiritual Preparedness"**, emphasizing the fact that the people of the United States need to be prepared with a fearless honesty in facing facts and assisting others to do so, and a courage cheerful under losses and reverses as well as successes. The soldiers in the trenches have already learned the beauty of sacrifice, that latent unrealized powers, and the love they have for home and country, a love increasing with their suffering. To fight for democracy abroad when at home brother's hand is raised against brother in capital labor, in class division and party spirit is an indictment of the real sincerity of the people at large in the United States

The business sessions of the synod were held in Grace church.

Bishop Weed called the synod to order on the second day and read a beautiful tribute to the former president of the synod, the **late Bishop C. K. Nelson, of Atlanta.**

Bishop Guerry was elected president of the synod. Faithful and efficient services were rewarded by re-electing the Rev. Mercer P. Logan, D.D., and Mr. T. H. Nickerson, of Macon, Ga., secretary and treasurer respectively of the province.

The Rev. Dr. W. H. Milton presented a patriotic prohibition resolution which was adopted. The resolution follows:

"In view of the present stress and crisis in our natural life and the call to practice the utmost self-denial in all things for the furtherance of the cause to which this nation has consecrated itself; therefore, be it

"Resolved: That the Synod of the Province of Sewanee in accord with the action of the last General Convention strongly urges upon all communicants of the province to abstain entirely from the use of all alcoholic stimulants as beverages during the period of the war; and further be it

"Resolved: That the clergy of the province be requested to call the special attention of their respective congregations to this action of the Synod and ask for the co-operation of all members of this Church in the personal service which may be rendered to our country in this great crisis.'

The report of the Rev. R. W. Patton, D.D., unanimously re-elected Provincial Secretary of the Board of Missions, was a clarion call to Christian responsibility based upon work already accomplished within and without the province. Through his appeal the province will do far more for the colored man through this authorized channel than heretofore.

Dr. John W. Wood gave one of his characteristic addresses. Dr. Wood brought smiles when he spoke of the quota allotted to the different sections of the country in the Liberty Loan Campaign as the Government following the Church in the "apportionment plan", the Church Periodical Club having done for years what the post office is doing now for the soldiers and sailors by the use of a magazine with a one-cent stamp.

Bishop Bratton was unable to attend the synod on account of sickness. Bishop Gailor's absence was due to his wife's illness. Bishop Woodcock took Bishop Gailor's place on the program by speaking at the closing service of the Synod Thursday evening in St. Paul's church on the "Spiritual Foundation of Democracy." Earlier in the day the Synod accepted Bishop Woodcock's invitation to meet next year in Louisville.

Bishop Woodcock's address stirred the Christian patriotism of his hearers by "showing up" those in this country who are so ungrateful as to live in America and on America but not for America. The world needs to get back to God, unashamed to own Him, needs to make the world a neighborhood, and needs not a selfish independence but a recognized interdependence.

Mr. Ben F. Finney of the Brotherhood of St. Andrew, who addressed the synod on what the Brotherhood is doing in the War, presented a resolution which was favorably acted upon that the Order of the Daughters of the King be accorded a place on the synod's program and allowed to have provincial meetings somewhat similar to the Woman's Auxiliary.

AUXILIARY MEETINGS.

The Woman's Auxiliary assembled in Grace church parish house at 11 o'clock. Miss Kate Lee president, welcoming the Auxiliary. At roll call delegates responded by a short description of how the Pilgrimage of Prayer had been kept in each diocese. The most touching response came from mountain districts and mill villages.

The most interesting discussion arose over certain of the recommendations brought to the meeting by Mrs. Pettigrew of Atlanta, who was one of the members of the Woman's Auxiliary to meet in joint session with the Board of Missions in New York. Most sections passed without comment. Interest in Mrs. Pettigrew's report centered in these simple words: "Clause No. 6—Eight members of this executive committee of the Woman's Auxiliary shall be elected members of the Board of Missions." When Dr. John W. Wood came to address the Auxiliary great discussion arose again. Dr. Wood said that, as women are taking their place in larger affairs in other lines of endeavor, he thought this a natural sequence in Church work. He wants the women elected just as lay delegates or clerical are elected—one from each province and eight from the province at large.

A most interesting speaker, Mrs. Walker Alexander, chairman of the committees for St. Agnes' School. Tokyo, said that the Japanese Government had said that unless St. Agnes' was brought up to the standard of their own schools, which were copied from St. Agnes' they would withdraw its license. She also spoke of the words of a Japanese Commission recently in New York, who said to her: "If you have any influence in America with the Christian men and women get them to complete St. Luke's Hospital, St. Paul's College and St. Agnes' School, for who knows how soon our nations may need the ties bred and fostered in the influences executed in these institutions." The Auxiliary moved that this province assume its share of the deficit if any existed.

NOTICE TO READERS.

When you finish reading this magazine, place a one-cent stamp on this notice, hand it to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front. NO WRAPPING. NO ADDRESS.

CLERGY AMONG THE Y. M. C. A. SECRETARIES.

We are so glad to print the following taken from the Living Church in regard to the official status of our clergy serving as Secretaries.

"Your letter of November 20th, addressed to Y. M. C. A National Headquarters, together with a copy of Rev. Dr ———'s letter, has been handed to me to answer. These letters deal with a very important matter, and I think the best way of helping you would be to quote the action which has been taken by our Co-operating Committee at its meeting on October 20th. That action is as follows:

" 'Employment of Ordained Ministers as Association Secretaries. The question was raised as to whether or not Ministers of the Gospel who are employed as Association secretaries should be permitted to perform ministerial functions. The following resolution was passed: It is the sense of the Cooperating Committee that where no chaplains regular or voluntary, are available, the secretaries of the Young Men's Christian Association who are Ministers of the Gospel may administer Sacraments and perform other ministerial functions with the approval of the proper military authorities.'

"Our reason for taking such action is the desire to make clear to Church leaders just what our policy is in this matter, and to remove misapprehension on the part of some who think that the Association men are not in the fullest sympathy with the use of our buildings for the administration of the Sacraments. Of course, we don't wish our Religious Work Secretaries, who are ordained men, to perform priestly functions in the camps where there are chaplains but where there are neither chaplains nor volunteer chaplains, an Association Secretary, who is an ordained minister, should feel free to administer the Sacraments.

"It may also interest you to see the action taken on October 12th, by the Executive Committee of the War Work Council. The action is as follows:

"I. Status of the Secretaries.

" '1. No man has the status of a secretary of the Association except by action of the War Work Council.

" '2. The Association is an interdenominational organization and the work of each of its secretaries must be interdenominational, which means that he cannot work primarily in the interests of any one denomination.

" '3. The status is not determined by the incident of salary but by his appointment by the War Work Council.

" '4. Every secretary in a Camp is subject to the regulations and orders of the War Work Council and is under the authority of the Camp General Secretary. * * *

"II. Regulations with the Churches.

" '1. The secretaries are expected to make the Association buildings in the camps available for the celebration of Holy Communion on such a schedule as is practicable. This privilege should be extended to the various chaplains and to such other denominational representatives as shall have access to the camps through the permission of the proper military authorities.

" '2. As far as is consistent with other demands of the buildings, the secretaries are expected to make provision in them for gatherings, from time to time, of denominational groups. In making this statement, it must be understood that these buildings are erected on Government property by courtesy of the United States government. This privilege is granted with the understanding that the building are open to all enlisted men, irrespective of class or creed at all times. There would probably be no objection to a small denominational group in a part of the building that was not demanded by the general public at a particular time but technically the meeting would need be open to others if they demanded entrance."

This ruling appears to be later than that upon which we had relied before; and though we had what seemed to be unimpeachable authority for the statement previously made, we are glad, in the light of this more recent explanation to make correction.

NATIONAL UNITY.

Written for The Mission Herald.

The American nation has entered upon a remarkable period of its history. This is daily becoming more evident since President Wilson, acting in concert with Congress severed diplomatic relations with Germany, thereby causing declaration of war on Good Friday, the sixth of April.

Since the break with the Mother Country, England (looking back to the last years of the eighteenth century) whose arbitrary taxation caused the nation to forge a mighty chain of independence, there has been a steady stream of development along all lines of progress, religion, politics education, invention, various industrial activities, and expansion of territory. The war of 1812 with England, and the comparatively recent Spanish American war did not greatly interfere with this expanding current of progress, nor did they lessen the spirit of unity among the states, but it must be recorded in history that war between these two, the Civil War, did really and truly leave its red marks of division for many long years. This feeling of division has been gradually growing less and less as the North and South with their individual interests have been steadily drawing together year by year under one Flag, one God, and one destiny. Perhaps these United States are more united today than ever before, united in a common democracy united in a common sympathy, united in a common nation wide campaign to overthrow cruelty, injustice, and inhumanity manifested on sea and land by an autocratic, foreign government. The greatest and finest nations of the Earth have allied themselves in one great purpose to win the war and to establish a safe and certain peace. They have sent their armies and navies, their wealth and women to the battle ground of Europe, and there the strong Ruler of Germany shall be compelled to surrender even as Napoleon upon the field of Waterloo.

As some one has beautifully said, our American soldiers have gone forth upon the greatest "Crusade" of the ages—to fight for the right—upheld by such principles and inspired with such altruism, can the nation tolerate anything less than history? Among the wise measures adopted by our great President and Congress for the needful preparations for efficient warfare, one of the most impressive is that which has been required of the people themselves: to share in the beneficent work of restoring the world to order by the exercise of those enduring and popular virtues, economy and generosity. In the judgment of the writer there has been a wonderful growth of the spirit of unity since the declaration of war. The people, on the whole are being welded together into the bonds of true fellowship by the inspiration of a great purpose, inspiring harmony sympathy and sacrifice. So a great cause demands the attributes of human nature. It is inevitable but that some of our brave soldiers and sailors will never again behold their beloved country; their forms will lie in foreign graves but the memory of these preservers of civilization will be wafted back to the home-land, wafted upon the passing breeze, and wafted into the hearts of the American people.

The United States should mean United people, united in the fundamental principles which are requisite for a great Republic. This is no time for internal strife and unjust criticism and enormous profits. This is the time for small interests (in so far as practicable) to be sacrificed to the larger good. This is the time for the American Nation to listen to the voice of God, to the voice of the Government, and to the voice of conscience. This is the time for the American Nation to enter upon the greatest period of her history. This is the time to lend a strong arm and a saving hand to the unfortunate victims of war. This is the time to

"Speak truth, right wrong,
Else wherefore born."

MEMORIALS

IN MEMORIAM.

Just as the sun was flooding the earth with warmth and beauty on the morning of November 2nd, 1917, the summons came quietly to the soul of William Reginald Fowden, and the earthly tabernacle was left cold and lifeless. Arising as was his custom, he was preparing for work at 6:30, but like a tired child after play, he laid his head upon the chair upon which he was seated, and gently "fell on sleep." There his loved ones found him ere the heart ceased to throb Without a pain, with no outward expression of the struggle of the soul for release from the body, he gave up the life which he loved as few men of his age, did.

Born near London, England, on August 18th, 1855, he was brought up by pious parents, William Reginald and Julia Fowden, among brothers and sisters as an Englishman of gentle birth is. In the year of 1880, he sailed for the United States and landed in New York City, and from there went to Elizabeth City. Later he moved to Edenton. afterwards coming to Williamston where he lived for 35 years.

Captain Fowden, as he was best known, was justly proud of his native land, and died a subject of Great Britain, though, in whatever was good for the land in which he lived, he stood with those who carried on the fight. He was a member of the Church of England, and no man in the community was more constant in attendance upon religious services than he. A man of broad intellect and a genial disposition, he made friends wherever he went, and his death is deeply regretted by all those who have known him through the years; his sympathy was wide, and in his heart he treasured dearest thoughts of loved ones and friends.

Saturday morning at 11 o'clock the funeral services were held at the Episcopal Church, Rev. Clarence H. Jordan officiating.

IN MEMORIAM.

Josephine Bryan Worth entered into the rest of Paradise on November 8th, 1917.

She was a faithful and devoted daughter of the Church, and loved "Her sweet Communion, solemn vows, her hymns of love and praise." She was well informed in doctrines of the Church, and was a "Prayer Book Church Woman" being able to give a reason for the faith that was in her.

She took an active interest in all the works of the Church and was an officer in many of her institutions, including the Benevolent Society and the Woman's Auxiliary.

Mrs. Worth was of a generation of Church workers now almost passed away, who shared in creating many of the executive organizations of our beloved Parish, or in maintaining those inherited from mothers and grandmothers.

She was a warm and constant friend, and her bright face and cheerful disposition will be a loving memory with us, her fellow workers for many years.

In a middle western city a Presbyterian church, in voting for a new pastor, and finding but a few negative votes, agreed to make the call unanimous. Then there uprose one of the minority, an old Scotchman, who said, "There's one thing ye might as well understand right here and now. I'll let ye know that there'll never be anything unanimous in this church as long as I am in it." Men like this Scotchman are not confined to the middle west.—Record of Christian Work.

A PRIMARY CLASS SERMON.

The Story of Jimmie and George Grain and the Outcome of Two Courses of Conduct.

Once a month the primary children of St. John's Episcopal Church, Winthrop, Mass., Rev. Ralph M. Harper, rector, march into the church just before the close of the regular morning service, to listen to a story and receive or present a gift. The rector states that he believes in gifts for himself and for the children—some little outward sign of the inward principle that the laborer is worthy of his hire!

Here is one of the rector's sermonettes to the children:

"Last month I gave to each member of the primary department a bunch of radishes which I raised on my Grass-Rock Farm. To-day you have brought, each one of you, a corn stalk to present to St. John's Church. I accept with joy this gift that you bring, and shall reverently keep those brown stalks of corn around the altar until after Thanksgiving Day, as your reminder to all our our people of the harvest season.

"On each good stalk of corn was an ear, perhaps as large as this one, which a boy has just given to me. Last spring this ear was a tiny little grain of yellow corn. Two grains were great friends. I have a reason for suspecting that they were brothers. One was named Jimmie Grain, and the other was named George Grain. Jimmie said to George Grain on one cold spring day, "What's the use trying? We can never become any larger or better. Jimmie Grain I am and Jimmie Grain I shall always be. So Jimmie Grain for me.' And so Jimmie Grain hid in an old tow sack in the basement and slept all the growing summer of sunshine and of storm. And lo, he is still Jimmie Grain, no larger than he was last spring! He is now so small that some of the boys have nicknamed him 'Runty.'

"Not so with George Grain. On one day a good man came along and said, 'George, don't you want to grow and be of some use in this wonderful world?' 'You bet your life,' said George. And then the man grabbed George Grain and planted him in the ground. And lo! George is now Mr. George Three-Hundred-Fold-Grain-in-the-Full--Ear-of-R-ich Yellow Corn.

"Do you see the secret of this story? Let me whisper it to you.

"Some boys and girls—some men and women too—are like Jimmie Grain. They are lazy and contented and never try They risk nothing. They never tackle anything hard or tantalizing. They let well enough alone. They pride themselves that they are always the same. * * * Well, they tell the truth. You have seen the Jimmie Grains. They are the children who won't eat oatmeal! They do not want to say their prayers. They say they are too busy when their mothers ask them to do an errand! They do not listen to their teachers! They are invariably absent from Sunday school on rainy days—and on very beautiful sunshiny days too! Instead of smiling they should tremble and hide in a tow sack. They are most unlike George Grain. George listens to his mother and loves her, George prays each day that God may make him good, and great, and strong. And George has enough grit and courage and never-say-die spirit to persevere in helping God to make good the prayer. Sooner or later such a boy as George Grain suddenly sees that he is no longer Baby George or Sissie Jimmie, but Mr George Three-Hundred-Fold-Grain-in-the-Ear-of-Rich-Yellow-Corn-in-the-Father's-Heavenly-Harvest-Home!

"Remember—

" 'First the blade, then the ear, after that the full corn in the ear.' "

Many of our readers will recall that the Rev. Mr. Harper was from Kinston where he grew up. Educated at Chapel Hill and Harvard, he decided to enter the Ministry of our Church after preaching for a short while in the Disciple Church.

ST. MARY'S SCHOOL FUND.

Campaign in East Carolina to Begin in February.

As the campaign in the Diocese of North Carolina begins to look forward its completion sometime after the close of this year; it is gratifying to announce that the Diocese of East Carolina will next take up the work and begin to raise its part of the $250,000 Fund being raised for this institution. In spite of the distractions of the times, our Church people are realizing more than ever the necessity and duty of maintaining in its complete integrity this influential and beloved institution of the Church and are responding faithfully and generously to the appeal made in its behalf.

On December 5th, a representative gathering of men and women from all parts of the Diocese of East Carolina assembled at St. Mary's School in answer to the invitation of Bishop Darst to consider the time and method of inaugurating the campaign in the Diocese of East Carolina. The committee made a thorough inspection of the buildings and grounds of the institution, and were impressed both with the strength and value of this fine property of the Church and also with the need for providing the financial means of maintaining the institution and safe-guarding it against any possible depreciation. After attending a reception held in honor of the visitors by the rector and faculty of the school, dining together with the students in Clement Hall and attending the evening chapel service, the committee engaged in a serious and thorough consideration of the whole subject. Every aspect of the matter was discussed, and the sentiment of the meeting was expressed in the following resolutions:

Resolved, That it is the sense of the special committee called to consider the campaign for $250,000 for St. Mary's School in its relation to the Diocese of East Carolina: (1) That we heartily endorse the plan of the Trustees to raise this fund and pledge our cooperation in carrying out the same in our Diocese; (2) And further it is the sense of this committee that notwithstanding the many worthy calls of the present day, that the necessity of the school requires that we press the matter at this time and enter into the plan and make our canvass in the Diocese of East Carolina immediately after the completion of the canvass now going on in the Diocese of North Carolina, which will be about the first of February, 1918; and (3) That the Bishop appoint a special committee to co-operate with the Special Representative of the Board of Trustees in carrying out the canvass in the Diocese of East Carolina and that the Bishop himself be *ex-officio* chairman of said committee.

After the adoption of these resolutions, Bishop Darst appointed Mr. George C. Royall, of Goldsboro, active chairman of the committee called for in the resolution, and stated that he would appoint the other members of the committee after due consideration. The deliberations of the committee, while serious and practical, were marked by a spirit of enthusiasm and deep interest in the cause, and the spirit of harmony and determination is an assurance of success for the work in the Diocese of East Carolina.

Next month, we will report more in detail what has been accomplished in the Diocese of North Carolina.

It may be interesting to those who have seriously taken to heart the matter of raising this Fund for S. Mary's School to know that many people are now responding from a sense of patriotism as well as duty, for it has come home to many and, in fact, the mind of people generally is being impressed with the idea that the most necessary thing in the world today is to preserve and keep strong the work of the Church and her institutions. The Church and her institutions represent and stand for the principles for which we are at war; and as Bishop Lawrence says, "When the forces of destruction are at work in the world, then is the time for the forces of construction to redouble their efforts." A layman in one of our prominent parishes recently gave expression to the same idea in these words: "Unless we safeguard and preserve the work of the Christian Church and her influences for all that is right and good, the world will soon find itself trying to gather inspiration from secondary forces rather than from the source and fountain of all." It is good to know that the campaign to safeguard and maintain an institution that has done so much to build up the bulwark of Christian civilization, namely, the Christian home, through the education of Christian women, is not looked upon as out of touch with the patriotic spirit of our land.

FRANCIS M. OSBORNE,
Special Representative of The Board of Trustees of St. Mary's School.

WOMAN'S AUXILIARY.

Henderson, N. C., Nov. 12th, 1917.

My dear Mr. Griffith: Find enclosed some resolutions passed by the Woman's Auxiliary at the last meeting of the Convocation of Edenton. We are very anxious to have more of our work published in the Mission Herald, and I wish the women could be induced to send you something of interest each month. Please put these resolutions in your next issue. The Mission Herald is such a fine paper now. With best wishes for its continued success and kindest regards for yourself,

Most sincerely,
JESSIE V. SKINNER.

The Woman's Auxiliary of the Convocation of Edenton, at a meeting held at Plymouth, October 31st, beg to present the following resolution:

To the Editor of the Mission Herald:

That it is the sense of this meeting that they would like to see the woman's work in the service more fully reported in the Mission Herald, and suggest that some woman be appointed to take charge of this department and see that things of interest pertaining to the work of the women are reported.

Respectfully submitted,
MRS. W. D. PRUDEN.
MRS. B. T. COX.

A PATRIOTIC SERVICE.

While all liberty-loving people are striving earnestly to bring an awful war now raging to a successful termination and to discharge every patriotic duty in connection therewith, yet the fact that bread-winners and home-builders are growing up around us who are earnestly pleading for an opportunity to secure an education should cause us to give a thought to these among us. Bright boys are being denied the opportunity of securing an education and training at the Patterson Industrial and Agricultural School, simply for lack of room. Twenty to thirty boys only can be housed and cared for there at the present time within the meager accommodations of the old Patterson home, which is used both for dormitory and class-room purposes. An effort is being made to secure funds for the erection of a modern building which can accommodate at least fifty more boys, that they may be given instruction and training in agriculture, horticulture, stock raising and dairying and fitted for the duties of life. The institution is doing a splendid work along this line in a limited way. Twenty boys are now there being taught and largely earning their own way through school by their work on the farm. This number can easily be quadrupled if adequate accommodations can be secured, and the additional expense to train this number would not be very materially increased. The actual annual expenses of a boy's board and instruction in the school amount to about $100, and no more patriotic service can be rendered than the training and making of productive men out of boys who perhaps would otherwise grow up into idlers and charges upon society. This is the work the Patterson School is doing, and an appeal is made to all patriotic and benevolently-inclined persons to help in the noble work.

Knowledge and love are reciprocal. He who loves knows. S. John is the example of the first; S. Paul of the second.

MISSIONARY ITEMS.

In the initial article of the December Spirit of Missions, Archdeacon Stuck pays this noble tribute to a hymn beloved by all Christians:

"O Come, All Ye Faithful" is sung at the Christmas festival in one language or another by all the Christian people in the world. The Christians of Japan and China, of the Philippines and India, in all their various tongues; the great Russian Church in the Greek; fifty-one different tongues of Africa; the great Roman church in the sonorous Latin; fifty-nine different dialects of North American Indians, and I know not how many from Brazil to Peru and the islands of the great ocean; the ubiquitous English—all join that noble summons to rejoice at the Nativity of Our Lord. It rolls round the whole world as the sun lights the morning of Christmas Day. Yea, though it be mid-summer-day at the Antipodes the chorus swells from Australia and New Zealand and it bursts forth even from regions where the sun does not penetrate at all at that season, from the Lapps and the Greenlanders, from Herschel Island and Point Barrow. I do not know if there be any other hymn that is sung at one special season so widely translated as this is, and it thrills me to think of the sons of God all over the world joining with one thought and one voice, at one time, yes, and to one tune, in hailing the Birth of the Son of God.

The Executive Committee of the Board of Missions at its meeting in November authorized Bishop McKim and Dr. Teusler to offer Saint Luke's Hospital, Tokyo, to the American government as a base hospital if needed. It will be a gratification to many friends of Saint Luke's to know that there is a possibility of their interest and gifts being used in this way, and all Churchmen will rejoice in having at hand an institution which can be used at this time and in this way.

The Educational Department of the Church Missions House, 261 Fourth Avenue, New York, has many articles from the mission field on sale at very reasonable prices. Among them are embroidered articles from China and Japan, exquisite drawn work from Porto Rico, good-luck beads and baskets from the Southern Mountains, moccasins from the Indians of South Dakota, and many other useful and beautiful things. The proceeds of these sales are returned to the mission fields and so help the people to be self-supporting. A leaflet will be sent on application.

CHURCH TRACTS SAFE TO USE.

By the Rev. T. Tracy Walsh. Endorsed by Churchmen of all schools. Episcopal Church Merits, Facts and Principles. 5 cents each and 3 cents for the following:

WHY be a Professing Christian?
WHY Baptize Infants?
WHY Use Forms of Worship?
CHURCH LITERATURE PRESS, 2 Bible House, New York.

"Because we are impulsive," says the Rev. Charles H. Young, M. A., Rector of Christ Church, Chicago, "it is easy to be carried away with the enthusiasm of new movements that we may easily forget our permanent responsibilities. Our duty to the Church, to the poor and the sick of our own community, and to the Missionary work we are pledged to carry forward for our Lord, must not be neglected because of heavy and pressing demands of the war. There is no good to comfort ourselves, if we merely transfer our giving from one line to another."

A missionary who has seen long service said: "If the apostles had had the money that we have they would have failed completely to do their work." They depended upon the power of the Cross and were successful; to them it was "Jesus Christ and Him crucified."

ERE WE LEAVE THY HOUSE, O. FATHER.

By Ernest Harrison.

Ere we leave Thy House, O Father
For our Nation we would plead;
Guard our soldiers, God of armies!
In their need.

Spare our sailors in their perils,
Monarch of the mighty deep;
Safely guard them, Holy Pilot,
Safely keep!

Grant to victor and to vanquished,
When their earthly conflicts cease,
Crown of blessings, Loving Father!
Heaven's own Peace. Amen.

WHAT OUR LORD WROTE IN THE DUST.

We have saved the soul of the man that killed,
We have turned to shrieve the thief;
We restored the pride of the man that lied
And we gave him our belief;
But for her that fell have we fashioned hell
With a faith all stern and just—
It was so of old; and no man has told
What our Lord wrote in the dust.

We have sighed betimes of our brothers crimes
And have bade them be of cheer
For the flesh is weak, and the soul grown meek
May yet read its title clear.
But we draw away from the one astray
As the truly righteous must.
She is cursed indeed!—and we did not read
What our Lord wrote in the dust.

For the men who thieved, and who killed and lied—
Who have slain the woman's soul—
We have worked and prayed, and have seen them made
All clean and pure and whole.
But we drive her out with a righteous shout
In our Pharisaic trust,
So the man goes free—but we did not see,
What our Lord wrote in the dust.

Norfolk, Va., November 30, 1917.

Embargo placed November 22nd, against freight destined to Norfolk, Va., and when for points via Baltimore Steam Packet Company, Chesapeake Steamship Company, Clyde Steamship Company, Merchants & Miners Transportation Company and Norfolk & Washington Steamboat Company, is cancelled effective Monday, December 3rd, 1917.

These lines having lifted embargo against Norfolk-Southern Railroad and the freight accumulation at Norfolk having been very largely removed, the Norfolk-Southern Railroad has authorized effective Monday, December 3rd, the acceptance of all classes of freight via that line consigned to Norfolk, Va., or when destined to points on or via Baltimore Steam Packet Company, Chesapeake Steamship Company, etc., as named above. However the embargo placed by the Boat Lines, as well as the Rail Lines from Norfolk against the movement of certain restricted commodities, as well as freight destined to designated points still remains in a limited way, embargoed. The Norfolk-Southern now being in a position to accept freight will afford a great relief to the community served by its line. Cotton, which has been somewhat delayed, will also be accepted beginning with Monday, December 3rd.

During the past ten (10) days the Norfolk-Southern Railroad has made every earnest effort to remove the congestion and minimize the delay to traffic and the announcement of the acceptance of freight will be welcome news to the shippers of North Carolina and Virginia.

Colored Department.

REV. S. N. GRIFFITH, Editor in Charge.

AT THE COLORED CONVOCATION IN NEW BERN.

Having been unable to attend previous sittings of our Convocation, I had set my heart on being present this year. My desire to attend was increased because I felt so greatly the need of such inspiration as I expected to get by coming in contact with other church workers from all over the diocese. For a while it looked as if my hopes would again be blasted, because of the accumulation of the work in the office during Convocation week. However, by making extra strenuous efforts and working until eleven o'clock Friday night, I was able to leave Saturday morning in company with our minister, Rev. S. N. Griffith, for the seat of the Convocation, New Bern.

After a hearty breakfast (I had been too excited to eat before leaving home) I went at once to St. Cyprian's and arrived in time to hear the reports of the various parishes and missions throughout the diocese. These were all good and were filled with a spirit of optimism which promises great things for the work.

I was greatly rejoiced to see our Reverend Bishop present and taking a keen interest in the proceedings. There were present besides, at this session, our beloved Dean, the Rev. W. J. Herritage, of St. John's Evangelist, Edenton, who presided over the meeting; Rev. John B. Brown, priest in charge of St. Paul's, Washington, and other mission points; Rev. R. I. Johnson, minister in charge of St. Mary's, Belhaven, and St. Ann's, Roper; Rev. J. W. Herritage, rector of St. Joseph's Fayetteville; and Rev. S. N. Griffith, priest in charge of St. Augustine's, Kinston, and of the work at Goldsboro and Greenville. Besides these there were delegates from Belhaven, Greenville and Kinston, and also a good delegation from the Woman's Auxiliaries, headed by that indefatigible worker, Mrs. Fannie Norwood, of Wilmington, president.

The Saturday afternoon session was given over to the reports of the Woman's Auxiliaries. On Saturday night the Rev. W. J. Herritage preached. His text was to me a most appropriate one as it seemed to sound the key note of the Convocation. "Speak unto the children of Israel that they go forward."

It is always a source of great pleasure to me to attend a Sunday morning service at St. Cyprian's, especially on some extra ordinary occasion like the one under discussion There is a certain indefinable air, something intangible, yet real, which grips you, if you are an outsider, and seems to hold you in its magic spell, only to be broken when the last amen is sounded by the choir. So on this Sunday morning I wended my way to the church with joyful anticipations, which were destined to be realized to the fullest.

At 10:00 o'clock there was a discussion on Christian Education, led by the Rev. H. A. Parris, M. D., rector of St. Mark's, Wilmington. The speaker had been well chosen. He proved himself well prepared to discuss this important subject drawing on his own experience in the church schools of his native land, the British West Indies. He was followed by the Rev. S. N. Griffith who, himself a British subject, was able to verify what had been said by the Rev. Parris from his own experience. The Rev. R. I. Johnson spoke also on this subject, telling of his experience and his success in parochial school work in his field of labor.

At eleven o'clock the morning service began and when the sonorous pipe organ pealed out that stirring Christian battle hymn, "Onward, Christian Soldiers," and when the choir and ministers marched in in imposing procession singing, as it seems to me, only St. Cyprian's choir can sing this inspiring hymn, I felt that it was indeed good to be there and that I was being well repaid for any sacrifice I might have made to be present. And then the reading of the second lesson by the Rev. Parris, which was in itself a sermon, and the sermon by the Rev. Johnson, a masterpiece of eloquence--truly, I shall not soon forget that service.

I was much impressed during the service by the zeal of Mr. John Allen (hope I have got his name right) the usher on the side of the church where I was sitting, who passed constantly up and down the aisle seeing that the visitors and those unfamiliar with our Prayer Book and Hymnal found the right places, that they might join in the service intelligently. His example might well be followed by other ushers in other churches.

It was a matter of keen regret to us that the Bishop could not be present in the morning service; but in the absence of a rector at Christ's church (their rector had been called to the colors as chaplain) the Bishop felt it his duty to give the members of this church a service.

In the afternoon there was a baptism followed by the Bishop's "Quiet Hour," with the attending clergy. This was to have been followed by an open discussion of timely topics, which, however, did not materialize.

I was sorry to have to leave Sunday evening and so missed the Bishop's address, and the sermon by my minister; also the balance of the sitting of the Convocation, which was continued to Monday afternoon. Still, I felt that the main object for my attending had been attained; that is, to gather new inspiration, new courage for the work here at St. Augustine's, Kinston. J. O. BENTLEY.

Kinston, N. C.

NORFOLK SOUTHERN

DO YOUR
SHOPPING AND SHIPPING
EARLY

More of "Our Boys" will be away from Home and Family this year at Christmas time than ever before in our history.

On account of the enormous volume of War Material and supplies, in addition to the usual large movement of Holiday shipments, it will require from now on every available baggage, mail and express car that can be put into service.

To help the situation and to insure Christmas packages reaching their destination on time and thus avoid disappointment, the Public is earnestly requested to ship their Christmas packages (whether by mail or express) at least ten (10) days or two weeks before Christmas.

This action will not only be appreciated by the Government, but by the Railroads, whose already heavy burdens they are trying to carry with promptness and dispatch.

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No. 13—3:55 P. M., Charlotte and Intermediate points. Pullman Parlor Car to Charlotte.

Through Pullman Wilmington to Atlanta-Birmingham.

No. 19—5:00 A. M., Charlotte and Intermediate points. Sleeper to Charlotte open 10:00 P. M.

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No. 14—12:30 P. M., Charlotte and Intermediate points Pullman Parlor Car.

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Leave Hope Mills	8:00 a. m.	5:15 p. m.
Leave Roslin	8:10 a. m.	5:25 p. m.
McMillans	8:17 a. m.	5:30 p. m.
Oakland	8:24 a. m.	5:36 p. m.
St. Pauls	8:30 a. m.	5:43 p. m.
Rozier's	8:42 a. m.	5.54 p. m.
Powers	8:54 a. m.	6:06 p. m.
Arrive Lumberton	9:40 a. m.	6:20 p. m.
	No. 64	**No. 78**
Arrive Fayetteville	12:02 a. m.	10:15 p. m.
Arrive Hope Mills	11:30 a. m.	9:45 p. m.
Roslin	11:20 a. m.	9:34 p. m.
McMillans	11:13 a. m.	9:25 p. m.
Oakland	11:07 a. m.	9:17 p. m.
St. Pauls	11:00 a. m.	9:10 p. m.
Rozier's	10:48 a. m.	8:58 p. m.
Powers	10:36 a. m.	8:46 p. m.
Leave Lumberton	10:25 a. m.	8:35 p. m.

No. 7		No. 8
11:00 a. m.	Leave St. Pauls .... Arrive	5:30 p. m.
12:40 p. m.	Arrive Elizabethtown... Leave	3:45 p. m.

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VOL. XXXV No 3

The Mission Herald

"Let·him·that·heareth·say·come" Rev. 22:17

MY PRAYER.

REV. A. R. PARSHLEY.

Into the world, O let me go,
Where the wells of sin and grief o'erflow,
Bearer of Christ, O let me be
To the darkened corners of humanity.

Into the world, O let me fly
And stand by the roadside where men pass by.
Portrayer of Christ, O may I show
The pity of Jesus, that men may know.

Into the world, O let me speed
Straight to the heart of the direst need.
The message of Jesus, O may I bear
To lift some part of the world's despair.

Into the world, go with me
Dear Lord, and let me its sorrow share.
To Thy calling, O Jesus, keep me true
That I some of Thy greater works may do.

March, 1921

Published by the Diocese of East Carolina at Plymouth, N. C.

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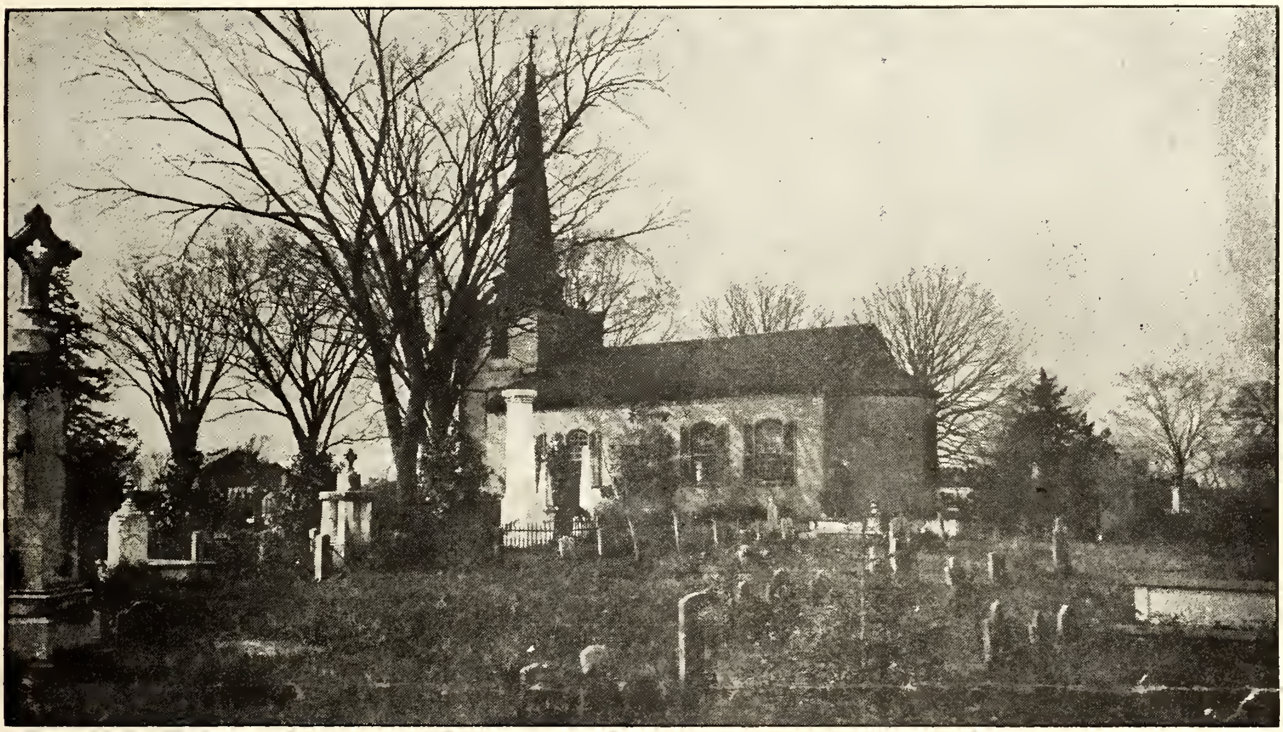
The Mission Herald.

Vol. XXXV. PLYMOUTH, N. C., MARCH, 1921. No. 3



ST. PAUL'S CHURCH, EDENTON, N. C.

HISTORIC OLD PARISH TO ENTERTAIN CONVENTION

The Mission Herald asks for an illustrated article on St. Paul's Church, Edenton. It is hoped that the pictures of the Church building and the sacred silver vessel will be so good as to satisfactorily help out the letter-press of the article and enable any who have not seen the originals of these to feel that, nevertheless, they have a good speaking acquaintance with them and with their associations.

Probably the first thing which strikes one who keeps this picture in mind and comes to view the Church and Church-Yard is the clearer view obtained in the picture. Since that view was taken, about the year 1886, there has developed a considerable growth of evergreen Magnolias (Magnolia Grandiflora) bordering each side of the main approach to the Church, the older view was taken to let the Church be better seen: the Magnolias, suggesting something of Immortality and lengthening the perspective of the approach and affording a grateful shade on God's Acre, have been approved by all as a suitable addition to the landscape. These were raised from seeds of trees in Calvary Church Yard, Tarborough, by the Rev. Dr. Cheshire, half a century Rector of that Parish, and they were given by him to his young brother who had just then, October 1876, been ordained to the Priesthood, and was on his way to Edenton to become Rector of St. Paul's.

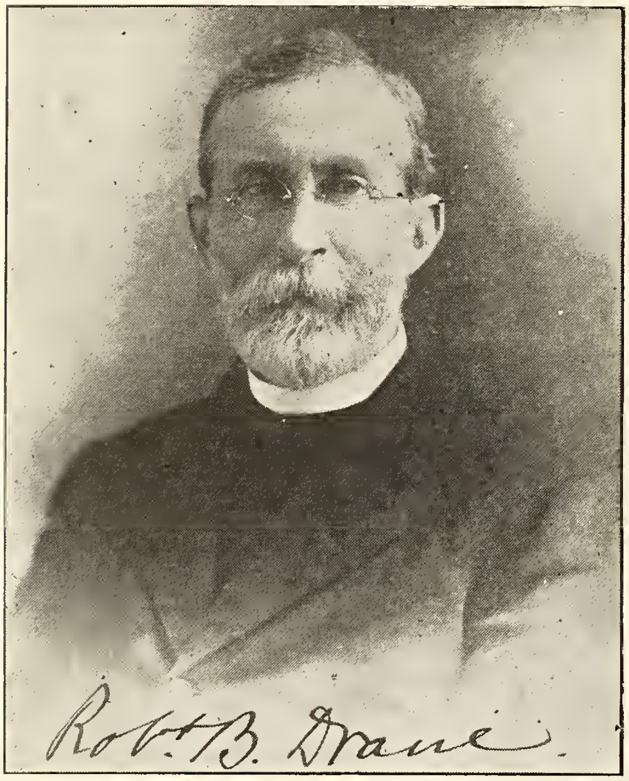
This approaches the South side of the Church, where is the main entrance, although it admits one half way up the Church, with seats to the right of him and seats to the left of him and seats in front of him; sometimes embarrassing to a stranger who has planned to enter back of the congregation and quietly take a seat (the seats are all Free and Open, notwithstanding the panelled door arrangement).

We have mentioned the South side: the Church building is placed lengthwise truly East and West, the more noticeable, because the streets of the town do not run so regularly—with the compass: the Church stands squarely right, let the ways of the world run as they may!

The following measurements are the outside dimensions: Nave, or body of the Church, sixty feet; width, forty feet, three inches; height of side walls, twenty feet.

At the East end there is a semi-circular, apsidal recessed Chancel, nine feet six inches deep. At the West end there is a Tower. This tower, base fifteen feet nine inches by eighteen feet three inches, is surmounted by a Spire whose total height is about eighty feet. These brick walls are usually an object of interest; in the Tower they are three feet thick, and in the other walls two feet, six inches thick. The separate bricks are two and a half inches thick, four inches wide, and eight and a half inches long.

It may interest the reader to know (for comparison with the above) that the dimensions of St. Thomas's, Bath, are Nave length, outside, fifty-one feet; width, thirty-one feet;


Robt. B. Drane.

side walls, fourteen feet high; bricks, three by four and a half, by nine inches.

The ruins of St. Philip's, Brunswick, (below Wilmington) give these dimensions: "Length of the building Seventy-six feet, Six inches; Breadth, Fifty-four feet, Three inches; Height of the walls, as they now stand, estimated at Twenty-five feet, Four inches." (Col. James G. Burr.)

Mrs. Alethea Collins Warren, to the memory of whose ancestor, Josiah Collins, the chancel window was given, said that the tradition in the family was that the bricks of St. Paul's were not brought from England. This is the best answer available to a question which is often asked about the bricks.

Isn't there, then, anything about the Church from old England? O yes! The spiritual atmosphere of the place impresses many who have known the Parish Churches of the Mother Country with the family identity; and there are several old things, properties, which put you in touch with England of Colonial days; for instance, the Volume 1 of the Vestry Records, a parchment covered folio, with its London Book-sellers plate, and its Minutes of the Proceedings of the Vestry beginning 19th December, 1701, and breaking off in 1776. These Minutes show, among much else, how dependent our people were on that great Missionary Society in England, the Venerable Society for the Propagation of the Gospel in Foreign Parts, a voluntary society organized in 1701, the very same year in which this, St. Paul's Parish was organized, and St. Thomas's, Bath. There are letters begging that Society, ("The S. P. G.", for short), to send ordained clergymen, and service books, and suitable furnishings for the Sanctuary. And there is, in one of the letters, a complaint that a Library of Books, intended for this Parish and Precinct of Chowan, had by some unfortunate inscription on the backs of the books, gone to "the then rising but now miserable County of Bath." One of those books was recovered, some years ago, and was given into the care of the Bishop of East Carolina. The "Unfortunate Inscription on the Back thereof" reads "Belonging to Ye Library of St. Thomas Parish in Pamplico." The book was printed in 1685, and St. Paul's Vestry was grieving over its going to Bath in their letter of 1713. This is an early date for a public library in North Carolina.

Another thing doubtless of English origin is the pair of pewter alms plates. These are not identified by the old Minute book. Possibly the old-timers were more out-spoken in petition than in acknowledgment. Alas! that so many of us, today, are that way in religious life.

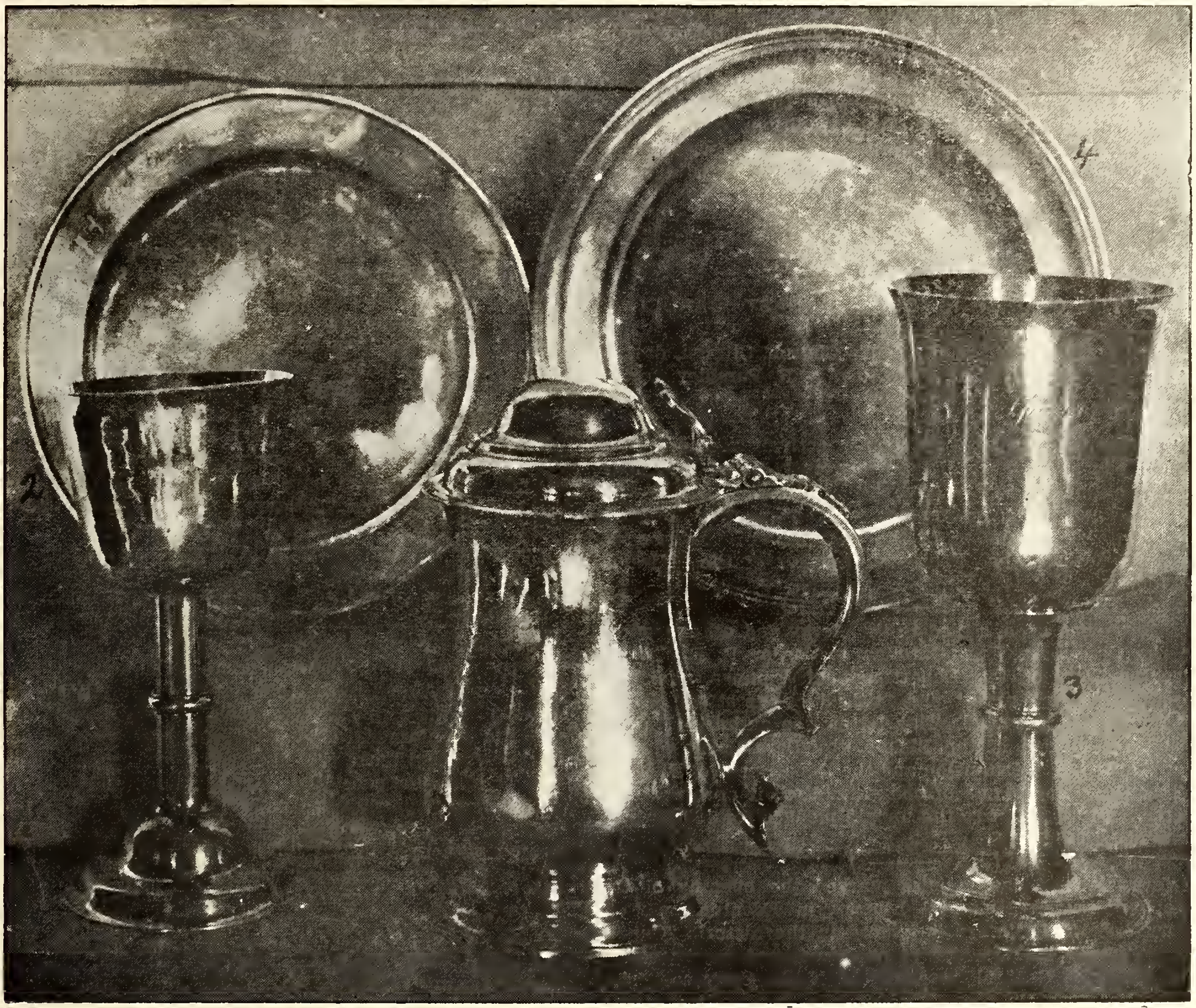
In the minutes of 1727 it is briefly entered that Col. Edward Moseley presented the Holy Communion Silver Chalice and Paten. These are still in use, each piece is inscribed "The Gift of Colonell Edward Moseley for ye use of ye Church in Edenton, in the Year 1725."

There is also in possession of the Parish a larger Chalice with this inscription: "D. D. Johannes Garzia Ecclesiae Anglica nae Presbyter". (Here "D. D." must mean "Deo Dedit") and this rendering is offered, "John Garzia, Priest of the Church of England gave (this) to God." The Rev. John Garzia was a faithful missionary in St. Thomas's, Bath; he died in 1736, which was the year in which this present brick building of St. Paul's was begun, and two years after St. Thomas's, Bath. One cannot but wish that this Chalice was in the possession of Old St. Thomas's.

The illustration accompanying this article shows, in addition to the small Chalice and Paten, which are the Moseley Silver, and the larger Chalice, which is the Garzia, also a larger Paten or Plate, inscribed "Presented with the Cushions and Hangings by the Ladies of the Prot. Epis. Church in Edenton, 1812," and a handsome "Domestic Bottle" as Gorham's expert termed it, used as a Flagon, which is inscribed "Presented to St. Paul's Church Edenton by Mrs. Mary Granby, 1833." There are other gifts and Memorials worthy of mention; the prescribed limits of this paper forbid it.

The inside arrangement of the Church has been much changed. Until about the year 1850 there was a high Pulpit in the East end of Church, with its sounding board. Then it was removed, the Chancel remodeled with oak work from England and the stained glass window put in. All

FRED DRANE, SON OF ST. PAUL'S.



CHURCH SILVER, ST. PAUL'S, EDENTON.

this was a gift from the Collins family, of Edenton and Somerset, Lake Scuppernong.

There is from time to time mention made of the Pews, double and single, and changes proposed, until in 1838 the change to "single pews" was ordered.

In 1832 a vote of thanks is recorded and ordered to be presented "to Miss Penelope J. D. Skinner, daughter of Joseph B. Skinner Esq." for the gift, in memory of her mother, of an "elegant Chandelier and also very appropriate and beautiful lamps for the pulpit, reading desk, and other parts of said Church."

An older Organ, the gift of Joseph Blount Skinner, a Thank-Offering at the birth of his son, Tristrim Lowther Skinner, was removed and given to the Church in Halifax, N. C., and the present instrument, a "Henry Erben Organ," was given by Thomas D. Warren, M.D.

Formerly, the Church was floored with Tiles, bricks about two inches thick, eight inches square; and occasionally these were taken up for burials "within the walls". We have seen, under the present floor, inscriptions to the memory of Mrs. Elizabeth Dawson Buncombe, wife of Col. Edward Buncombe, and to Samuel Walter Swift. There is in the South wall of the Church a tablet to Col. Thomas Nash,—"Buried under this Church." But the practical inconvenience of such practice led to the present use of the heavy wooden flooring. Recently one of those old time brick tiles was found under the wooden floor of the tower room, or library. It is purposed by the congregation to search for more of them, and to lay them in a concrete floor of that small room.

In the Church-yard are interesting inscriptions. In the South wall of the tower is a tablet, (by the Penelope Barker Chapter of the Daughters of the Revolution), recording that this building, the third in order, was begun in 1736; that the first Church, built in 1701, stood one mile to the South of this location; and that the second was built in 1708.

Gov. Charles Eden's tomb was removed here from Bertie County; also Col. Thomas Pollocks and that of his wife, Mrs. Martha Pollock.

Col. William Wilkinson, the first Warden of the Vestry, was buried at Sandy Point in 1704.

Gov. Henderson Walker is commemorated: his tomb was removed from Skinner's Point. His widow married Edward Moseley; her grave near by is inscribed "Madm. Anne Moseley, Daughter of Major Alexander Lillington," etc.

Cabarrus County, in this State, takes its name from Stephen Cabarrus whose grave is here.

It is cause of much regret that the burial place of Col. Edward Moseley has not been located. He removed to the neighborhood of Wilmington, where he died.

A brown stone slab bears a long Latin Inscription to Ezra Stiles, son of a former President of Yale University. Some years ago, correspondence with Dr. Timothy Dwight, President of Yale, brought the information that in Yale library there is preserved the manuscript Diary of old Prest.

Stiles, which records the death of his son, near Edenton, on a journey South; and of his sending a tombstone with exactly the inscription which we read here.

When one looks up these records and inquires into these family traditions, he cannot but wish that records were more minute and explicit, and that traditions were oftener and more methodically written down for the information of those coming after. ROBT. B. DRANE.

Edenton, N. C., 11th Feb., 1921.

Diocesan News.

WHAT THE CHURCH IS DOING IN EAST CAROLINA.

A mission was held in St. Paul's Church, Clinton, during the second week in Lent. The Rev. A. R. Parshley, rector of the Church, was the preacher.

The Rev. George W. Lay, who is actively promoting religious education in the Diocese, recently spent a Sunday with the Church of the Advent, Williamston, where he preached and held a conference with the people. Dr. Lay plans to visit a number of the churches for conferences, as announced in the February number of the Mission Herald.

A letter has been mailed to the clergy and other leaders of the Church in East Carolina by Major B. R. Huske, vice-Chariman of the Department of Finance, thanking them for their "earnest and faithful co-operation" in the Nation Wide Campaign. This letter was authorized under a joint resolution of the Bishop, the Department of Missions and Church Extension and the Department of Finance. While the letter is one of congratulation, it does not neglect to call attention to the unpaid pledges for 1920, which amount to $16,617.28.

Very elaborate ceremonies marked the opening of the Shepherd-Pruden Memorial Library in Edenton on February 3rd. This library is housed in the historic "Cupola House", built in 1758, and at one time used as a meeting place for the General Assembly of North Carolina. This house has recently been fitted up as a public library as a memorial to the late W. D. Pruden, for many years one of the most prominent laymen in the Diocese.

A most interesting publication is the monthly pamphlet gotten out by the United Laymen's Association, of Wilmington. Its editor is the Rev. Frank D. Dean, city chaplain of Wilmington, former rector of the Good Shepherd parish. In the current number Dr. Dean makes a report of his work, which illustrates very well indeed the need for the kind of service which he is rendering. He maintains an office which serves as a clearing house for much charitable and religious work of the city. His work in the jail, courts and other institutions takes part of his time, the rest of it being given to personal religious work.

A bulletin of the Lenten services being held in the Episcopal Churches of Wilmington has been mailed us. All of the Churches co-operated in its publication. It gives full information of all services, which have been so arranged that people living in all parts of the city may have daily opportunity for devotional exercises. Beginning March 14th, and continuing through March 25th, daily noon-day services are being held in one of the theatres, under the auspices of the Men's Club.

The secretary of the Diocese has sent out certificates of election for the delegates to the annual Convention of the Diocese, which meets with St. Paul's Edenton, April 5th. It is believed that there will be an unusually good attendance upon Convention this year.

HOW TO HOLD BOYS AND GIRLS IN SUNDAY SCHOOL.

(By THOMAS F. OPIE.)

It has been remarked on all sides that Episcopal Sunday schools do not hold boys and girls from the ages of 12 to 15 years. This in large measure accounts for our comparative smallness of enrollment.

Many reasons have been suggested as to the cause of our loss of hold upon pupils at this age. The one advanced by Miss Mabel Lee Cooper, supervisor of schools in Memphis, Tenn., at the Sunday School Institute held in Wilmington in January, probably strikes at the root of the matter.

Miss Cooper avers that we group boys and girls together in Episcopal Sunday schools without much regard to their ages and refer to them in the opening and closing exercises and in the classes as "children". From the stand point of child psychology, she contended, this is quite obnoxious to the fifteen year old boy and girl. "Of course they are children," she continued, but they do not so consider themselves, and they positively object to being classed with little tots and boys and girls all the way from 3 to 12 years of age as "children",—so they rebel and take flight.

According to Miss Cooper's opinion, based on wide study and on observation and experience, the only way to hold boys and girls of the adolescent period is to have rooms for these classes separate and distinct from the rest of the school, and to treat them in a manner in keeping with their age and mental development. The other Churches have seen this and have made provision for it, as we all know, with the result that large classes of grown boys and girls are maintained. They segregate them from the smaller children, and make the classes interesting and compatible. It often happens that our own boys and girls leave the average typical Episcopal school and go over to the Methodist, Presbyterian or Baptist schools, where they are treated with due respect in this important particular.

Miss Cooper's suggested remedy is for us to drop the term "children" when dealing with the larger boys and girls, and to have separate class rooms in our parish houses and Sunday school compartments. In the absence of a parish house the big boy and girl class should be held in the rectory, or in a private house where they can be to themselves, preferably with both sexes in the same class, as interest in each other at this age will hold the class together.

As the future of the Church depends upon our holding and training this class of young people it behooves the Church to use every possible ingenuity to retain its hold upon them and properly to develop them for usefulness and service.

SAINT PETER'S CHURCH, WASHINGTON.

The Church School is co-operating with the other Sunday schools of the city in trying to get every child to attend some Sunday school. The campaign is also endeavoring to increase the average attendance. St. Peter's Church School holds the record for the first two months of this campaign. The enrollment has almost reached the two hundred mark.

The Church yard is having a vigorous overhauling, and before long will once more be one of the most beautiful Church Yards in the State.

Mr. Edgar Hartly, the local Y. M. C. A. director, is as strenuous a Churchman as he is in his other work. He is the leader of the Men's Bible Class which is steadily increasing. He has recently been transferred canonically to St. Peter's Parish.

On the evening of Sunday, February 27th, the Rotarians and the Kiwanians of Washington attended the Church in a body. The men, many of whom had never attended a service in the Episcopal Church, seemed to be at home especially during the singing of the hymns. The sermon was preached by the rector who is a Rotarian.

FROM CHRIST CHURCH, ELIZABETH CITY.

The Rector Promotes Ideals of Citizenship and Addresses Boy Scouts.

The "Old Rectory" of Christ Church parish is to be used as a parish house in the future, and the Sunday School classes will meet there.

The Lenten services at Christ Church have proved unusually interesting and helpful. On Thursday and Friday of each week the services have been featured by the singing of the Junior choir, a custom inaugurated some years ago by Christ Church.

During Boy Scout week, Feb. 6th to 13th, the Elizabeth City scouts were very active. A complete re-organization was made. A special service was held for the scouts, troops 3 and 5, at Christ Church on Sunday the 13th, in honor of the occasion. The rector of the Church, Rev. Geo. F. Hill, delivered an interesting address upon the Scout movement from its inception 11 years ago. When the service was over the scouts were reviewed in front of the Church. Troop 5 gave a drill which all agreed was the best Scout event witnessed here.

A Good Citizenship union service was held in Christ Church on Sunday, Feb. 13th, in which the First Baptist and the First Methodist churches took part. The Rev. H. K. Williams, pastor of the Baptist Church, and Mr. J. C. B. Ehringhause addressed the congregation. Mr. F. R. Hufty directed the music, which was rendered by the combined choirs of the three churches. The offering at this service was given to the local Red Cross society, to be distributed among the poor and needy of the city.

THE CHURCH AT THE UNIVERSITY.

Rector of the Chapel of The Cross Sends Account of Work.

Chapel Hill is always a busy place, and with Lent coming on early this year, it seems busier than ever. The most noteworthy event since I came here the first of January was the course of lectures delivered by the Rev. Dr. George Craig Stewart, of Evanston, Ill., on the Fundamentals of Christianity. These lectures were delivered early in January, and aroused a good deal of interest among both faculty and students. The McNair lectures, given by Dr. Paul Shorey in February, were also very good, but were necessarily rather too technical to have much appeal for the undergraduates.

We have here at the University about one hundred and sixty Church students. So far I have not been able to know personally more than a small number of them, but I hope as time goes on to know them all. Every Tuesday night we hold a social in the Parish House, so as to afford an opportunity for Church students and their friends to get together. The presence of the co-eds has helped a great deal in making these socials a success.

I am conducting a Bible Class for the students every Sunday morning. So far it has not been very well attended, but I hope it will improve as time goes on. The services are well attended, and a rather patent fact is that our Church is not large enough. We are cramped for room, both in the Church and in the Parish House. I hope the time is not far off when we shall be able to continue the building program. We have the complete plans; all we need is the money.

LENTEN STUDY CLASSES AT ST. JOHN'S, WILMINGTON.

The Lenten Study classes by the women of St. John's Church, under the leadership of the President of the Woman's Auxiliary, have begun their work in the Survey.

At the first meeting, in the Parish House on Feb. 11th, Bishop Darst talked to a large number of women and gave a most helpful and interesting outline of this subject.

GENERAL NEWS OF THE CHURCH.

Items Condensed For Mission Herald Readers.

The fight before the Legislature of North Carolina for the establishment of a board of censorship for moving pictures was featured by a clash between the Rev. Milton Barber, rector of Christ Church, Raleigh; and Thomas Dixon, writer and former Baptist preacher. Mr. Dixon came down from New York to fight censorship and Mr. Barber took up the cudgels in its behalf. The Senate passed the bill, but it was slain by the House.

The Presiding Bishop and Council, which has recently submitted its budget for the year 1921, totalling $4,099,397, has been subjected to a spirited criticism by Bishop Fiske, of Central New York. The Bishop objects to the amount of the proposed expenditure for central office expense, especially for publicity. (It is estimated in the budget that $210,000.00 will be spent for publicity.) He calls into question the wisdom of printing the "Church at Work". The proposed expenditure for 1921 exceeds that of last year by $616,272.47.

Now that the so-called "Japanese peril" is to the fore it is unusual to have a voice raised in California on behalf of the Japanese. Bishop Moreland, of California, in a recent address before the Governor and Legislature of that State, made an earnest plea for the settlement of the Japanese question in California in a Christian spirit.

One of the most intelligent and moving statements about the terrible suffering occasioned by the great famine in China has come from Bishop Graves. He estimates that 20,000,000 people are affected. He tells of the indifference of the Chinese government toward the suffering, and attributes it to heathenism. It is said that much of the money appropriated by the Chinese government and contributed by Chinese business men has been taken by the grafters.

In a statement set forth by the Presiding Bishop and Council, reviewing its work for the year 1920, there are many hopeful notes. We quote one or two items: "A diocesan Bishop in one of the Middle Western dioceses reports that confirmations and baptisms have nearly doubled." "One of our seminaries reports an unheard of number of applicants for the class entering September 1921." "For the Church as a whole the increase in financial support during the year was more than the combined increases of the past 99 years."

Mr. J. M. Hickson, whose Christian healing mission in the United States attracted so much attention during the past year, is now in India. Reports of great interest, crowded services and many cures confirm the impression which Mr. Hickson made on all those who heard him in this country.

One Texas diocese, responding to the appeal of Bishop Capers, gave the women a larger share in the administration of the Church, at its recent convention. Another Texas diocese, deferring to the wishes of Bishop Kinsolving, put off the inevitable. The question was a "live" one at both conventions.

A very unusual work has been undertaken by the Rev. Harold Holt, rector of Trinity Church, Niles, Mich. He has been elected and is acting as pastor of the community Church at Eau Claire, a community not far from his parish. It is made up of Baptists, Methodists, United Brethren and Disciples of Christ. The experiment will be of all the greater interest because of the fact that the rector is considered a Churchman of rather advanced standing.

The Mission Herald.

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Subscribers changing their addresses, or failing to receive their papers, should promptly notify the Manager, giving when necessary, both the old and new addresses.

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REV. THEODORE PARTRICK, JR.,
Plymouth, N. C.

EASTER 1921.

One has difficulty in avoiding saying trite things about the great Church seasons as they come around. Especially so with Easter. We know either vaguely or quite vividly that it is the Day of days in our Christian year. So we feel called on to say something. Just so do we feel compelled to remark to our neighbor on a pretty day. But we feel that each passing year should witness a larger interpretation of the significance of Easter to the people. And surely 1921, a year of stiff and violent adjustment for many of our people, needs the Light which shines down from Calvary. There is hope's fulfillment. There is the Answer to questions that press for solution in many a heart. There is the Reality! There's the word, Reality! And in what a haze of unreality have we been living. During the past few months many of us in East Carolina have been jolted out of the unreality. There is the need for the message of the Risen Lord. We've had a very severe failure of our own powers. There is the need for the manifestation of power such as Easter commemorates. T. P., Jr.

ON GIVING.

The campaigns being carried on in several of the other communions, notably the Methodists, to promote the system of tithing are productive of much good. As they say on one of their posters, "This is not a scheme for raising money but a school for raising men." Incidentally it does raise money. If even the majority of Church members would give a tenth of their income to Christian objects it would make a tremendous difference. But the primary benefit would be to the man who gives. We know a man of some means whose pledge to his Church for 1921 is just under $30.00. Does giving that much to the Church give that man any real pleasure? It does not. It is just a bothersome little obligation, something like taxes. But if a man has a solemn sense of the God-given value of life and God-given opportunity and tries to make a return in some sense adequate it will inevitably re-act on his character and attitude. The happiest and the most useful people we know are those who give and keep on giving. Some of the unhappiest people we know pursue the contrary policy of grabbing and keep on grabbing. There must be a hell to provide a sphere for a fruition of the powers so excellently trained here on earth. T. P., Jr.

THE EBORN TRADITION.

Being something of a circuit rider ourselves and having almost the same field of labor, we have frequent cause for retracing the steps of the late Luther Eborn, for so many years rector of old St. David's parish and other Washington County Churches. The steps are not hard to retrace in one sense of the word. Their impress is still plain. In another sense it is almost impossible to do so. They led into so many places that only a man like him could go. But the Eborn tradition is of immense benefit to the Church in Washington County, and will be for years to come. The tradition of Godliness, warm love for the people, and sympathetic insight lives on. Mr. Eborn was not a man of outstanding ability such as it is reckoned in a Who's Who of the Church, but in the providence of God he was such a man as wins respect for the ministry and the Church. For thirty years and more he labored and lived among a people who had an increasing respect for the man and therefore for the Master whom he so faithfully served. In our day of the restive ministry and the impatient congregation we miss that influence of sustained friendship. We miss that influence of a life lived before men. We do well to get two or three years out of a clergyman's life. T. P., Jr.

THE CHURCH AT CHAPEL HILL.

We note from news dispatches that our friends the Baptists are planning for the construction of a $175,000 Church building at the University. The Presbyterians have recently completed a very handsome building and the Methodists have one projected. In this connection we note further in the news item sent the Mission Herald this month by the rector of the Chapel of the Cross, Chapel Hill, that the Church plant is totally inadequate. Something was done several years ago, looking to the development of our work at the University. East Carolina contributes something to the support of the minister there. But we must realize more keenly the strategic value of the Church at the University. The young men there are to be the future leaders of our State. And the years that they spend there are formative years. All of which goes without saying. But when we have realized and admitted these patent facts we must not stop there. Our friends, with an eye to the main chance, have not stopped there. T. P., Jr.

AN APPRECIATED VALENTINE.

One of Mr. Partrick's parishioners handed him the following contribution with instructions to publish in the Mission Herald. He regarded it as highly printable: "The members of Grace Church, in fact the whole community, are especially interested in the little live valentine that was presented to our beloved rector and his wife, in the shape of a lovely little girl. Nothing like this ever happened to us before, so naturally we are very much "fussed" up over it, and any demonstrations we may make may be pardoned."

CHURCH KALENDAR—MARCH.

"O live ye by the Kalendar,
And with the good ye dwell;
The Spirit that came down on them
Shall lighten you as well."—Bishop Coxe.

March	25—Good Friday	(Black)
	26—Easter even	(Violet)
	27—Easter Day	(White)
	28—Easter Monday	(White)
	29—Easter Tuesday	(White)
April	3—First Sunday after Easter	(White)
	4—Annunciation	(White)
	10—Second Sunday after Easter	(White)
	17—Third Sunday after Easter	(White)

MEETING OF ANNUAL CONVENTION APRIL 5th.

The Rev. Walter R. Noe, secretary of the Diocese of East Carolina, has given notice of the meeting of the annual convention of the Diocese in St. Paul's Church, Edenton, at 10 o'clock, Tuesday morning, April 5th. The Mission Herald regrets its inability to give any news of the program, but as our copy goes to the printers it has not been completed. It is safe to say that a most interesting and helpful program will be arranged. The hospitality of the St. Paul's congregation and of the townspeople of Edenton is proverbial. East Carolina will review a most satisfactory year's work. The Diocese made many steps forward during 1920.

It will be remembered that the name "Convention" has displaced that of "Council" as a designation of this annual meeting.

Personal Items.

On Sunday, March 6th, Bishop Darst preached a special sermon for the Kiwanis Club in Wilmington. The Bishop is a very active member of this organization, a member of the Wilmington branch.

The Rev. F. J. H. Coffin, rector of St. Mary's, Kinston, has had under consideration a call from the Church of the Good Shepherd, Rocky Mount, diocese of North Carolina. It is hoped that Mr. Coffin will remain in the Diocese, as he is a leader of recognized ability.

At the recent annual conventions of the dioceses of Washington and Southern Virginia the Rev. Dr. William H. Milton has been present as a representative of the Presiding Bishop and Council. Special mention has been made of his inspiring addresses.

In a letter to the editor of the Mission Herald Bishop Darst tells of the strenuous campaigning in the diocese of Rhode Island in the interest of the Nation Wide Campaign. Two conferences were held each day. The Bishop made his headquarters in Providence.

The Rev. Theodore Partrick, Jr., and Mr. George C. Royall have been appointed on a general committee of arrangements for the coming St. Mary's Conference to be held during the week beginning May 30th.

The Rev. George W. Lay, chairman of the Department of Religious Education of the Bishop and Executive Council of East Carolina, has been invited to attend a conference of diocesan leaders to be held in Pittsburg, Pa., on May 18th and 19th.

NEWS OF OLD FRIENDS.

What Former East Carolina Clergy Are Doing Elsewhere.

The following item in the Southern Churchman will be of interest to the friends of the Rev. C. H. Goodwin, for some time rector of the Plymouth group of Churches: "Zion Church, Charles Town, W. V., the Rev. C. H. Goodwin, rector, has voluntarily requested that its quota for the year 1921 to the Nation Wide Campaign fund be increased $700, feeling that the King's business demands haste, and that the Church generally has been content with too petty an energy and vision of stewardship. There is also an increase of $500 for parish missions."

The Church papers have recently published an item to the effect that the Rev. Charles N. Tyndell, of Williamsport, Pa., has been appointed honorary secretary and treasurer of the Third Province for the Jerusalem and East Mission. Mr. Tyndell was for several years the rector of St. John's Church, Fayetteville.

The Mission Herald notes with pride that the Rev. J. H. Gibboney, its former editor, has rapidly taken a leading part in Church affairs in the city of Richmond. The list of speakers for the noonday Lenten services for men in St. Paul's Church has recently been published, and we note that Mr. Gibboney is among the number. The list includes Bishop Brown, Bishop Woodcock, the Rev. Floyd Tomkins, and others.

SUBSCRIPTIONS RECEIVED DURING FEBRUARY.

Those paying one dollar: Miss Corinne Dortch, J. J. Stone, Rev. T. F. Opie, N. Henry Moore, Miss Rena Sparrow, R. E. Mewborn, Mrs. J. T. James, Miss Harriet Whitaker, Mrs. H. A. Best, Mrs. E. B. Dewey, Miss Ella Tayloe, W. R. Hawkins, Miss Lucile Murchison, Mrs. F. D. Winston. Mrs. A. J. Cohoon, Mrs. Thomas Nixon, M. H. Dixon, Mrs. E. S. Simmons, Mrs. Charles Skinner, Mrs. W. S. Jordan, Mrs. R. G. White, Mrs. W. I. Baxter, Mrs. James G. Kenan, Mrs. M. N. Williams, J. E. May, W. H. Yopp, Mrs. E. M. Hicks, Mrs. F. J. Knight, Mrs. C. B. Woodley, Mrs. Wm. Calder, Rev. B. M. Lackey, R. M. Riddick, Mrs. Donald McRae, Mrs. M. A. Hosea, Harvey A. Cox, Mrs. Margaret Lowe, L. F. Zeigler, Rev. M. E. Bethea, Mrs. W. Y. Shepard, Mrs. F. B. Jacocks, W. G. Gaither, Jr., A. S. Huske, Mrs G. C. Spoolman, Rev. Archer Boogher, Mrs. W. T. Hines. Mrs. B. B. Marsh, Rev. A. M. Blackford, Mrs. Robert Trippe, Mrs. Wm. Nixon, Mrs. C. L. Swindell, Mrs. T. F. Winslow, Mrs. F. P. Sidbury, E. L. Hinson, Mrs. P. M. Pearsall, H. A. White, Mrs. J. E. Porter, Mrs. W. B. Williams, Mrs. H D. Norcom, Mrs. B. F. Bowers, Mrs. Angus Shaw, Mrs. Bessie Hodges, Mrs. Nixon Davis, Mrs. Hugh McRae, Mrs. E. H. Harding, Mrs. Chas. Satchwell, Mrs. W. J. Dance, Mrs. J. G. Staton, Mrs. R. B. Miller, Mrs. W. A. French, Mrs. Heriot Clarkson, Mrs. Jessie Williams, Mrs. Paul Davenport, Mrs. Lissa Newell, Mrs. Sol Cherry, Mrs. M. M. Stokes, Miss Bessie Barnes, Miss Louise Hill, Mrs. R. C. Cantwell, Mrs. N. E. Armstrong, Mrs. T. B. Slade, Sr Total $80.00.

Those paying more than one dollar: W. R. Hampton $5.00, Mrs. R. B. Davis $2.00, Mrs. T. M. Emerson $2.00, Miss Johnnie Kornegay $2.00, R. R. Cotten $3.00, Mrs. R. U. Norfleet $1.50, E. L. Remsburg $2.00, J. A. Huske $2.00, Mrs. W. T. Bryan $2.00, G. H. Roberts $2.00, J. F. Randolph $2.00, Mrs. W. L. Smith $1.50, Miss Emma Cuthrell $2.00, Mrs. F. F. Cherry $2.00, Mrs. T. S. Bender $2.00, Mrs. Henry Winstead $2.00, Mrs. T. A. McNeil, Jr., $3.00, J. Hicks Bunting $1.50. Total $39.50.

Total for month $119.50.

A YEAR OF ACCOMPLISHMENT.

St. Mary's Church, Kinston, Made Rapid Strides in 1920.

(Cor. Mission Herald.)

The annual business meeting of St. Mary's Parish was held Sunday immediately after morning service, and was informal in its nature. Most of the congregation remained, taking part in the session.

The Rector, Rev. Francis J. H. Coffin, in a brief resume of Church year, gave a graphic account of the work of the parish in a spiritual and material way for the past twelve months, of the awakening to the needs of the young life in east and west Kinston, of the establishment of a social worker, of a night school for adults, and other splendid work begun by Miss Norsworthy; of the three Sunday schools of the parish, those of St. Mary's, of Christ Church, East Kinston, and St. Francis Chapel, West Kinston, the latter being only one year old, and having a membership which has doubled itself in the past few months.

At St. Mary's, the number of communicants has grown from 177 to 200, and into the organizations of the Church has come a spirit of fellowship that is revitalizing in its effect. In a material way there has been an even greater advancement over the year of 1919. In fact, 1920 in many respects was a banner year. Financially, for the support of the parish, $4,200.00 was given, and for purposes outside of the parish $5,600.00, making a total of $9,800.00. Not many congregations can show an expenditure for purposes outside their boundaries so much greater than their running expenses. It is an unusually fine record.

The Parochial Society and The Woman's Auxiliary have been far reaching in their activities, and a splendid work has been accomplished by both bodies, the former having been responsible for many activities for good in the social life of the parish. It demonstrated beyond a doubt that business ability is not confined to the men of St. Mary's, $632.52 having been made within the year, all apportionments met, and substantial financial assistance rendered the parish, and still in this year of "hard times" the organization has been able to turn over a substantial amount to the Treasurer of the Church League.

The work of the Woman's Auxiliary to the Board of Missions of necessity being far reaching in its scope, thought, and the work of loving hands have gone out to the mission fields of the Church, and to the orphans in our own State. Many interesting meetings have been held for mission study, and in October a delightful address was given by Miss Steva Dodson, who was for many years at the head of St. Mary's school for girls, Shanghai, China.

The Vestry: S. H. Abbott, senior warden; D. S. Wooten, junior warden; E. B. Marsden, secretary; G. V. Cowper, Thos. Harvey, Jr., Dr. Ira M. Hardy, W. T. Hines, W. A. Mitchell, Guy Moore and S. C. Sitterson, were unanimously re-elected; and, in a vote of confidence, the selection of men to fill the two vacancies was left to their discretion.

The only inharmonious note struck during the entire meeting came when Mr. Coffin announced that he had been "called" to the Church of the Good Shepherd, Rocky Mount, and while the call was to a much larger parish, and the remuneration much greater, these facts would not weigh unduly with him, and while he could not say that he would accept, he felt that he should at least visit the parish in response to their call.

Mr. Coffin came to St. Mary's barely two years ago, but by his gift of organization, his broad mind, his deep and abiding belief in the brotherhood of man, and his ability to live and to bring to the hearts of his charge the beauty and joyousness of the Christian life, he has made for himself in the parish and in the community a place that could scarcely be filled.

A doleful countenance has often shut a man out of a position. Learn to smile your way through trouble.

NEWS OF THE PLYMOUTH FIELD.

St. Andrew's Church, Columbia, has a Bible that it treasures highly as the gift of Elizabeth Barrett Browning. Mrs. Browning presented the Bible to St. Andrew's in 1889, through her friend, Mrs. Selby, who was a communicant.

The rector of the Churches in this interesting field, the Rev. Theodore Partrick, Jr., has recently purchased a Ford in order to give better service. The ladies of the Church in Creswell made Mr. Partrick a present of $100.00 to apply on the purchase price of the machine.

Christ Church, Creswell, in the old St. David's parish, has recently provided for a more comfortable heating of the Church. This Church, with its many handsome memorials, has one of the most beautiful interiors of any Church in the Diocese.

Grace Church, Plymouth, is planning to have the three-hour service on Good Friday. The rector has asked the other ministers of the town to assist him in this service. They will make several of the addresses from the seven words of the cross.

The Church Welfare Community League of Plymouth recently sponsored a community sing that proved very popular. The choir of the Episcopal Church sang the offertory very effectively. The Rev. Mr. Goodwin, former rector of the parish, organized the League, and Mr. Partrick is now its president.

St. Andrew's, Columbia, has a small but very faithful group of communicants. During Lent the ladies of the Church have been reading the Litany on Wednesday and Friday afternoons. On the afternoon of the Second Sunday in Lent this congregation had its annual every member canvass. Four of its communicants made the canvass.

The children's Lenten service on Thursday afternoons has proved to be a distinct feature of the Lenten program in Grace Church, Plymouth. The children's choir sings for this service, and a special address is made by the rector.

THE ST. MARY'S CONFERENCE.

The annual St. Mary's Conference held by Church workers in the North Carolina dioceses has come to be an institution of recognized value. Problems relating to the Church schools, women's organizations, and other parochial interests are discussed, resulting in much benefit. It is also in the nature of a retreat, where inspiration and genuine fellowship are obtainable. The program this year has not been announced, but is now in process of formation. Every effort will be made to get speakers who will make the Conference a success from the standpoint of instruction. The dates have been announced by Rev. W. W. Way, rector of St. Mary's, May 30th to June 4th. It is hoped that a number of Church people in East Carolina will plan to attend.

ST. JAMES CHURCH, WILMINGTON, MISSION STUDY CLASS.

The Lenten mission study for the children of St. James, Wilmington, is being conducted differently this year. Instead of using a book for the week day activity of the Church Service League we are having a story telling hour every Monday afternoon during Lent. Each week a different person tells the story which is taken from Course six of the Christian Nurture Series. The program has been arranged in this order: 1. Belit of Baluzah and Ngongo at Sagada; Philippino boys; and Kapiolani, an Hawaiian girl. 2. Swift Arrow, an Indian boy. 3. Alaskan boy, Kannalook and girl, Eva. 4. Mountain Polly. 5. Mbomo, an African girl. 6. A Japanese story.

As far as possible we have had illustrations for the stories. They appeal particularly to the younger children and we feel they are a success.

PROGRAM OF THE WOMAN'S ANNUAL MEETING.

The Annual meeting of the Woman's Auxiliary and Parochial Society will be held in St. Paul's parish, Edenton, April 5th and 6th. Mrs. Sidney McMullan will wecome the delegates and visitors at the opening session at 9:30, Tuesday, April 5th. Reports of diocesan officers will be read at this time. At 11:00 the women will go into St. Paul's Church for the opening service of the Council and hear Bishop Darst's address.

The afternoon session will be devoted to the organization of the diocesan Church Service League and the necessary changes in our by-laws.

Early Wednesday morning will be the corporate Communion of the women. At this service will be presented the Bishop's Fund. Please make all checks payable to Mrs. George H. Roberts and put them in envelopes so your delegates can place them on the Alms Basons.

At 10:00 on Wednesday business will be resumed. One of the secretaries from the Church Missions House will be present, perhaps Miss Boyer.

Bishop Darst will conduct noon-day prayers on Wednesday and announce the representatives to the Provincial meeting to be held in Savannah, Georgia, next fall.

Wednesday afternoon will be devoted to short addresses or conferences on the Church School Service League, Church Periodical Club, Girls' Friendly Society, Daughters of the King and other subjects.

Luncheon will be served at the Tea Room in the Old Cupula House.

All delegates are requested to wear a badge with the name plainly printed on it. Yours faithfully,

FANNIE CHASE STATON.

APPRECIATES WORK OF MISS COOPER.

BY GEORGE W. LAY.

Miss Mabel Lee Cooper came to North Carolina by arrangement with the Executive Committee of the Department of Religious Education of the Province of Sewanee, she being field worker of the Province. In addition to the definite engagements previously made, she filled up all available days with addresses of various kinds.

In this diocese she delivered twelve addresses each at the institutes in Wilmington and Greenville and two in Kinston, besides the story programs at the high school and grammar school at Wilmington and the primary school, Sunday school and Caswell Training School at Kinston.

In the diocese of North Carolina she delivered nine lectures each at the institutes in Raleigh, Henderson and Tarboro, besides story programs at several of the schools in various places.

Her labors were most successful and will be the means of much good in developing our Church Sunday schools and in creating a larger and more intelligent interest in them and in the better training of teachers.

Her visit and the results also demonstrate the wisdom of a strongly organized department of Religious Education for each Province, with field workers who can carry information and inspiration to each diocese and many of the parishes.

MAY WEBB CRANMER.

A faithful, loyal, happy little soul. In the Sunday school she was loved for her gentle ways, her willingness to do all the little things suggested to interest the other children, and her own happy interest in the work. We miss her very much, but the children know that on Easter, when their "Welcome, Happy Morning" rises from the tower of St James, her song "Which even angels can never, never sing" is echoing their happiness.

BESSIE T. MORRISON.

February 1, 1921.

GUILD FOR NURSES ORGANIZED.

East Carolina Has Branch of Guild of St. Barnabas at Wilmington.

BY MISS LOIS TOOMER.

The Wilmington branch of the Guild of St. Barnabas for nurses was formally organized and the admission service held by the chaplain, Rev. Frank D. Dean, on the evening of February 10th. This, so far as we know, is the beginning of the guild work in North Carolina. We are praying that it will start a state-wide movement, and that soon we will see branches started in all of the larger towns.

The St. Barnabas Guild for nurses was founded by an English nurse in 1876, and the American guild by the Rt. Rev. Edward Osborn, Bishop of Springfield, and at that time a clergyman in Boston, in 1886. Its aims are religious and social. Membership consists of nurses, associates, medical associates, and priest's associates. While the Guild is under the auspices of the Episcopal Church and most of its members drawn from the Church, the active membership is non-sectarian, and is open to all nurses in good standing, either graduates or those in course of training.

The successful start of the Wilmington branch is largely due to the untiring efforts of Mrs. A. M. Waddell, who despite many discouragements and the apparent lack of interest on the part of many, kept her eye on the goal and refused to be discouraged.

Information regarding the Guild can be obtained by writing the Secretary General, Mrs. E. Bowman Leaf, 2027 Walnut St., Philadelphia.

BUSY BUILDING.

Church Building Fund Commission Makes Report.

The Fortieth Annual Report of the Trustees of the American Church Building Fund Commission shows the past year to have been the most active in its history. Its pledged support has made possible the erection of 129 churches, rectories and parish houses in this country and in China and Japan. In this work loans in the sum of $262,200 have been offered and accepted, and gifts and grants in the sum of $54,225. The figures for this year being the grand total of loans made since organization to $1,313,376.22 and gifts and grants to $342,737.88.

The Trustees point out that the accomplishment of this work has placed all but twenty per cent of the Permanent Fund in the hands of the Church for its use; that the balance of the Fund, at the present rate of negotiation of Loans, will last but a few months; that the entire income, less operating expenses, has been given away; that their work of serving the Church cannot go forward at the present rate of development without the aid of the Church in the increase of the Permanent Fund; and appeals to the Church for offerings from Parishes, and for donations and legacies from individuals for this purpose

The Church is the sole beneficiary of the Fund. Her own interests are the only ones considered and conserved. Every dollar contributed to the Fund does a double duty, serving first as a loan, and later going out as a gift from accrued income. The Trustees believe that the Church for its own sake will answer this reasonable appeal. The office of the American Church Building Fund Commission is in the Church Mission House, New York City.

CAROLINE WALTON NORFLEET.

"I heard the voice of Jesus say, Come unto Me and rest."

Entered into the Paradise of God at Raleigh, N. C., on January 22nd, 1921, Caroline Walton Norfleet, wife of Marmaduke Norfleet, of Roxobel, N. C., in her fifty-fifth year.

"Father in Thy precious keeping,
Leave me now thy servant sleeping."

ST. PAUL'S PARISH, EDENTON, SADLY BEREAVED.

St. Paul's Parish, Edenton, has again been called to mourn the departure out of this life of two of its faithful members, Mrs. Rebecca Collins Wood, wife of Frank Wood, Senior Warden, and Miss Sallie Wright Warren, whose family has long been connected with the Church. Mrs. Wood died on February 23rd; and Miss Warren on February 24th.

Mrs. Wood will be as deeply mourned in Hillsboro, her native place, where she has many family connections, as here where her home has been a centre of hospitality and of Christian influence. Some time before she was taken down with her last illness, Mrs. Wood made a gift to the Parish to be administered by the Vestry.

Miss Sallie Warren was a gentle soul, a faithful Christian, whose devotion to her sister and brothers strengthened that bond of the family life which has made her home a rallying place for all of them, and beautiful to those friends who had the privilege of knowing it.

Such lives, such homes as those of these two good women, strengthen our confidence and hope for that "Home not made with hands, eternal in the heavens." D.

A CHURCH SCHOOL FOR BOYS.

The News and Observer, of Raleigh, recently carried the announcement of a plan for the establishment of a Church school for boys in North Carolina. It has been the ambition of the Rev. I. Harding Hughes for some years to establish such a school in his home State, and he now thinks that the time is ripe. Mr. Hughes, since his graduation from the University of North Carolina, has been connected with boy's schools in New England. He is now chaplain of St. George's School, Newport, R. I.

Mr. Hughes will have his father, the Rev. N. Collin Hughes, associated with him. A number of men prominent in the Church in North Carolina have entered enthusiastically into the plan, and a charter has been granted, naming them as trustees. A site has not been decided on, but it is probable that Raleigh will be selected. The name of the school will be St. Nicholas. Mr. Hughes' ambition is to pattern the school along the line of the very successful New England schools.

The Hughes family for many years conducted a most useful school in East Carolina, Trinity School, Chocowinity. The people of this diocese will feel a personal interest in this venture.

MISS MOXLEY MARRIED.

(Cor. Mission Herald.)

A quiet but pretty wedding was celebrated at 1216 Putnam Ave., Plainfield, N. J., at the home of the bride's mother, Mrs. R. U. Norfleet, when Miss Laura Puyle Moxley was given in marriage to Mr. Rogers Foster, of New York City, Tuesday, February 22nd, the Rev. E. Vicars Stevenson, of Grace Episcopal Church officiated.

The bride wore a going-away gown of brown devut de laine trimmed in nutria. She carried a bouquet of lillies of the valley and orchids. Mrs. Norfleet gave the bride away. She was gowned in black satin and wore white carnations.

The happy couple left immediately for their home at 69 North 55th St. New York, where they will make their future residence.

ST. JOHN'S, FAYETTEVILLE.

The Church Service League of St. John's Church is now organized and doing systematic work in its various branches. Several meetings of the Council, which embraces the heads of all organizations in the Parish, have been held, and in February there was a well attended meeting of the Unit, which includes every baptized member in this Parish.

The Church Service League Prayer Leaflets have been distributed throughout the Organizations and to the "Shut ins" who will co-operate in the plan for United Prayer, United Study, and United Service.

The recent visit of Mrs. A. M. Waddell, Field Secretary, was most helpful to the League.

Mission Study Classes are being held every Monday afternoon, by the two sections of the Woman's Auxiliary. The subject is, "The Survey," and is proving most helpful and instructive.

A class of boys and girls is being instructed in Church Music by Miss Ruegger, a Director of the Conservatory of Music and will form a Choir for the Church School.

Besides addresses by the Rector, Rev. Archer Boogher, at the Lenten services interesting addresses are given on Friday afternoon by Rev. J. S. Moody and on Wednesday nights by Chaplain Rob White of Camp Bragg.

The Brotherhood of St. Andrew has been reorganized and is doing most efficient work, beginning with a campaign for Church attendance.

BISHOP DARST IN RHODE ISLAND.

Makes Fine Impression in Teaching Mission.

On invitation of the Presiding Bishop and Council and the Bishop of Rhode Island, Bishop Darst recently spent some time in the diocese of Rhode Island, holding conferences and making addresses on the work of the general Church, with special reference to the Nation Wide Campaign. He held seven conferences in St. George's Church, Central Falls; two in Christ Church, Lonsdale; and eight in St. Michael's Church, Bristol. The following mention of his visit by one of the Church papers of that Diocese is typical of the expressions and impressions of his visit and work:

"The fifteen missioners who came to Rhode Island for a two weeks campaign of preaching and conferences in the interest of the work of the general Church encountered dismaying weather, and much indifference, if not antagonism, on the part of the clergy of the diocese. But in spite of adverse circumstances they won their way and left behind them a record of large accomplishment. We were fortunate in having assigned to us the Right Reverend Thomas C. Darst, bishop of East Carolina, whose clear, forcible statement of facts and eloquent appeals deeply stirred our people, and whose personal charm quite captivated them. Goodly congregations attended the meetings and much enthusiasm was evinced. Bishop Darst is an old friend of the rector's and it was very pleasant to renew the fellowship of earlier years. We trust the message of the Bishop has left with us somethig more than the memory of a passing thrill. We hope that our minds have been so informed and convinced and our wills so gripped that we will serve the church at home with increased devotion and give heartier and more generous support to the church at large."

THE DEATH OF A YOUNG GIRL.

Early on Friday morning, January 28th, May Webb Cranmer, the twelve year old daughter of Doctor and Mrs. J. B. Cranmer, of Wilmington, North Carolina, entered suddenly into Paradise.

On Sunday morning at 10 o'clock, in the quiet church yard of St. Thomas Church, Windsor, North Carolina, this beloved little girl was laid to rest.

The service in the Church conducted by the Rev. Mr. Lewis was tender and beautiful. The white casket rested amid a profusion of exquisite flowers. The hymns, "Great Shepherd of the Sheep" and "There's a Home for Little Children" sung by the sweet clear voices of her little girl friends touched every heart.

As the casket was borne to its flower-strewn resting place, the children followed, carrying the flowers in their arms. At the close of the service they covered the mound with fragrant blossoms.

Their purity and fragrance were significant of the character of May Webb Cranmer.

"Blessed are the pure in heart for they shall see God."

NOTES FROM MISSIONARY FIELD.

VISITING IN AFRICA.

Writing not long ago from Bendoo, Liberia, Miss Emily Seaman said, "I came over here yesterday with the Ramsaur's . . You don't know how nice it is to go visiting occasionally in Africa, now that it is possible after so many years with no place to go."

As soon as the weather permitted, Miss Seaman was to go "on the grand march, with twenty carriers," to her new station, about thirty-five miles north-east from Cape Mount. Only thirty-five miles, but they have to go most of one day in canoes and most of the next on foot. Once there, her household is to include four little girls, one from each of the four chief villages surrounding her station, to live with her and be trained as sample Christians.

MEXICANS IN THE UNITED STATES.

Spanish-Americans and Mexicans to the number of 1,500,000 are now in the United States, according to an Interchurch survey recently completed. About 450,000 in Texas, 50,000 of them in San Antonio; New Mexico, about 250,000; Arizona, 100,000, and California nearly as many; thousands in Colorado, Missouri and Kansas, and others scattered all the way to New England. Los Angeles is mentioned as one of the cities which are "largely Mexican"!

LARGE PHILIPPINE PARISH.

The Sagada Mission for the Igorot people, in the Philippines, now has more than nine hundred persons on its communicant list.

Work on the much needed new church is progressing. The missionaries write that they stand looking at it, rejoicing and hardly able to believe that they see it nearing completion.

LARGE CHINESE PARISH.

Ten million people form the "parish" of Trinity Church, Changsha, which, with one out-station, faces the city of Changsha and the northern third of the famous province of Hunan.

CHINESE STUDENTS AIDING IN FAMINE RELIEF.

The Central China Press has half a column about a play given by the students of Boone University, Wuchang, for the benefit of the famine relief work. The only box in the theatre was sold by auction to wealthy men of the city.

A letter received some time ago from Shanghai said that the students of St. John's University had already raised over $1,100 Mex.

The heads of the national Chinese government departments of Forestry and Public Hygiene are both alumni of St. John's.

PROPORTIONATE GIVING.

If our Church people as a whole adopted the principle of proportionate giving, which is Biblical and practical, the financial side of the Church would be placed on a secure foundation. The national Church divides its budget among the dioceses, and the dioceses among the parishes. The next step logically is to divide it among the individual parishioners, for they are the key to the whole problem. Now it is manifestly impossible to state to each individual how many dollars he should give. But it is possible to determine a proportion of each one's income that should be given, and in cases where this has been done it has been found that three cents out of every dollar of income would meet both the parish budget and the Nation-wide Campaign quota. It should be clearly borne in mind, the per cent. in each parish will vary according to the number of communicants and the sum to be raised. It is very illuminating to realize how a seemingly small amount will do the work in a parish which has a sizeable obligation. The budgets our people are asked to underwrite may seem large, but when it is realized they represent so small a per cent. of our combined incomes, the smallness of the asking is apparent.—Rev. R. A. Seilhamer.

THOMPSON ORPHANAGE AND TRAINING INSTITUTION.

Avoca, Mrs. Walker	$ 2.00
Belhaven, S. S., St. James'	1.50
East Carolina, N. W. C	659.99
Lake Landing, W. A., St. George's	10.00
New Bern, Mr. C. V. Scott	12.50
Windsor, S. S., St. Thomas'	1.00
Winton, St. John's	8.25
Total	$ 695.24

Contributions in kind: Box of pantry supplies, clothing, shoes, etc., St. Stephen's Sunday School, Goldsboro; box of clothing for Mary Nichols, W. A., Emmanuel Church, Farmville.

ORPHANAGE NOTES.

The Primary Department of the school is under the care of Miss Elsie Nall, grand-niece of Dr. Albert Smedes, founder of St. Mary's School, Raleigh, and it is natural that she should be a good teacher.

Here is a little account of some of the work done in her room. "Our pretty, sunshiny primary room is brightened by the presence of a sand table, the gift of Mr. and Mrs. Brewer, of Charlotte.

One morning, when asked by the teacher if the children would like to make George Washington, his home, etc., in the sand, the brightening of faces, and the confusion of tongues told how welcome the constructing would be.

There is no prouder moment to any of us, big or little, than when we can say "I did it all myself."

The children being provided with suggestive materials, their initiative was stimulated and ingenuity encouraged. They went to work. With a few shoe boxes Jesse Foster constructed a wonderful Mount Vernon, while Mildred Witherspoon developed Washington's Monument, and even put in the elevator. One would almost think it was Spring to walk into Mrs. Washington's rose garden, made by Pennie Grimes, and Flora Christenbury. Washington's tomb, made by Bernice Stanton, cherry tree by Elizabeth Moore, coach by Wilma Kelly, elm where Washington assumed command, by Edith Woodby, and steam boat, by Edell Brannon, George Washington himself and Dinah on the porch, all showed remarkable construction. The children were delighted with their work, and exhibited the most natural pride and enthusiasm. The happiest moment was when the Superintendent called, and praised the work most highly. As a result of their efforts the children manifested a greater interest in the work, and developed a finer sense of patriotism.

On Friday night, February 25th, the larger children went to the Auditorium to hear Lieut. Maynard give an account of his flying experiences. The invitation came from the Junior Order which provided automobiles for going and coming. The children of the Alexander Home were also present, and during the singing exercises the leader called upon the Orphans to stand up, and sing the chorus to "The Long, Long Trail," which they did very readily, and very creditably.

The Boy Scout Troop at the Orphanage has been recently revived by the Rev. Mr. Jackson and two of the young men from his parish, and we hope the effort will result in much good.

Although the winter is nearly over it would not come amiss if we could receive a few blankets and quilts. War blankets would be fine.

Mr. Thornton has pruned and sprayed the fruit trees, and we hope we are going to have a good crop of apples and peaches.

ST. STEPHEN'S, RED SPRINGS.

St. Stephen's Church has taken on new life under regular ministration, and although few in number, the congregation are enthusiastic and loyal. For the first time in its history the church has a resident rector and this has given impetus to the work. Rev. Thos. F. Opie took charge of this church and the little church at Maxton on the first of January. The members of the other churches have welcomed Mr. and Mrs. Opie in true Christian spirit and Mr. Opie has assisted in several of the churches recently, having preached by invitation at the Methodist church soon after his arrival. He has also lately accepted invitations to address the students at Flora MacDonald College and the pupils of the high school here.

Conditions at Maxton are highly encouraging and St. Matthew's congregation, as well as the little band at Red Springs, are hopeful over the prospect of growth. Mr. Opie hopes to hold occasional services later on at Lumberton and Laurinburg, should these remain unshepherded.

THE POWER OF MEEKNESS.

Blessed are the meek: for they shall inherit the earth! Just that which they do not care to do; just that which they anxiously shun and sedulously forego! But they cannot help it. Meekness is power; power with men, and power from God. You all remember the description of the great lawgiver of Israel. "Now the man Moses was very meek, above all the men which were upon the face of the earth." Very meek, and yet who was ever so powerful? Who else ever wrote his work upon fifteen centuries with his will, and more than fifteen beyond without it? Who ever stamped the earth like him with the impress of his mission and of his legation? It is so still. The proud man may overbear some opposition, overawe some threatening, carry some weight, for a lifetime: yet the greatest works of all, the alone enduring works below, have been wrought by the meek, and they have been loved even while they conquered. In the end they only shall be remembered. Statesmen, generals, kings, are but for a lifetime: the men of self-denial, of self-forgetfulness, of determined and absolute self-victory for the sake of others, they, they alone, are forever! They have walked in their Master's steps: they shall sit down with Him in His throne! And this likeness to Christ can be acquired only by converse with Him and by communion. We shall be like Him, St. John says, for we shall see Him as He is.—C. J. Vaughan.

AN EAST CAROLINIAN IN ALASKA.

There comes to the people of East Carolina a very moving appeal from one or her own sons in far-a-way Alaska, Mr. Burgess Wood Gaither, Layman in charge of St. Paul's White and Indian Mission, Eagle, Alaska. Mr. Gaither, whose home parish is Holy Trinity, Hertford, writes that he is badly handicapped in his important work by a debt of $700.00. This is a balance badly needed after the Board of Missions has made as liberal an appropriation as possible. The debt was incurred in the remodeling and refurnishing of the mission building in Eagle.

On August 5th, 1920, Mr. Gaither, while on a leave of absence from Alaska, was married to Miss Penelope Weddell, of Calvary Parish, Tarboro. Mr. Gaither writes that his wife is giving him most valuable assistance in the mission work.

In his appeal for assistance Mr. Gaither says in part: "I am moved to appeal to the people of East Carolina for two reasons: First, because of affectionate esteem for the people of my own State, the sentiment that attaches to home and home folks; secondly, because the giving of alms to missionary work is most interesting and most satisfactory to the donor when he knows or feels that he knows the worker at the front."

We trust that the Woman's Auxiliary of the Diocese will take this appeal as a specific call to them.

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OBITUARY.

In the death of Mrs. Rebecca Collins Wood, wife of Frank Wood, of Edenton, N. C., a large circle of relatives and friends have been deeply bereaved. She departed this life at Edenton on the 23rd of February, 1921, after a suffering illness, which she bore with Christian fortitude, desiring to depart and to be with Christ.

Mrs. Wood was the daughter of Major George Pumpelly Collins and Annie Ruffin Cameron, of Hillsborough, N. C., and was born on 8th of October, 1864. Her married life was spent in Edenton in what had been the "Collins Homestead" for several generations of her family. Well did she maintain the tradition of the gracious hospitality which was associated with the "before-the-war" period of that home.

In her connection with the broader relations of community life she was sympathetic and efficient, a useful member of society.

As a member of St. Paul's Parish interested, intelligent, faithful, and very helpful, she is missed from the work of the parochial societies, and from the less frequented appointments of the Church, as well as from the Sunday Services. Her abiding interest in the Church and her good will to the work of the Parish are evinced by a bequest entrusted to the Vestry.

Mrs. Wood's life here contributed an element of strength which is more than a memory: other lives are stronger thereby.

We thank God for her good example, and we tenderly cherish her dear memory. D.

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DEPARTURES FROM PLYMOUTH, N. C.

Daily unless otherwise shown.

1:40 P. M.—Raleigh, New Bern, Beaufort.
1:04 A. M.—Raleigh, New Bern, Beaufort.
5:19 A. M.—Norfolk.
12:40 P. M.—Norfolk.

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